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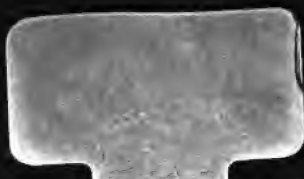
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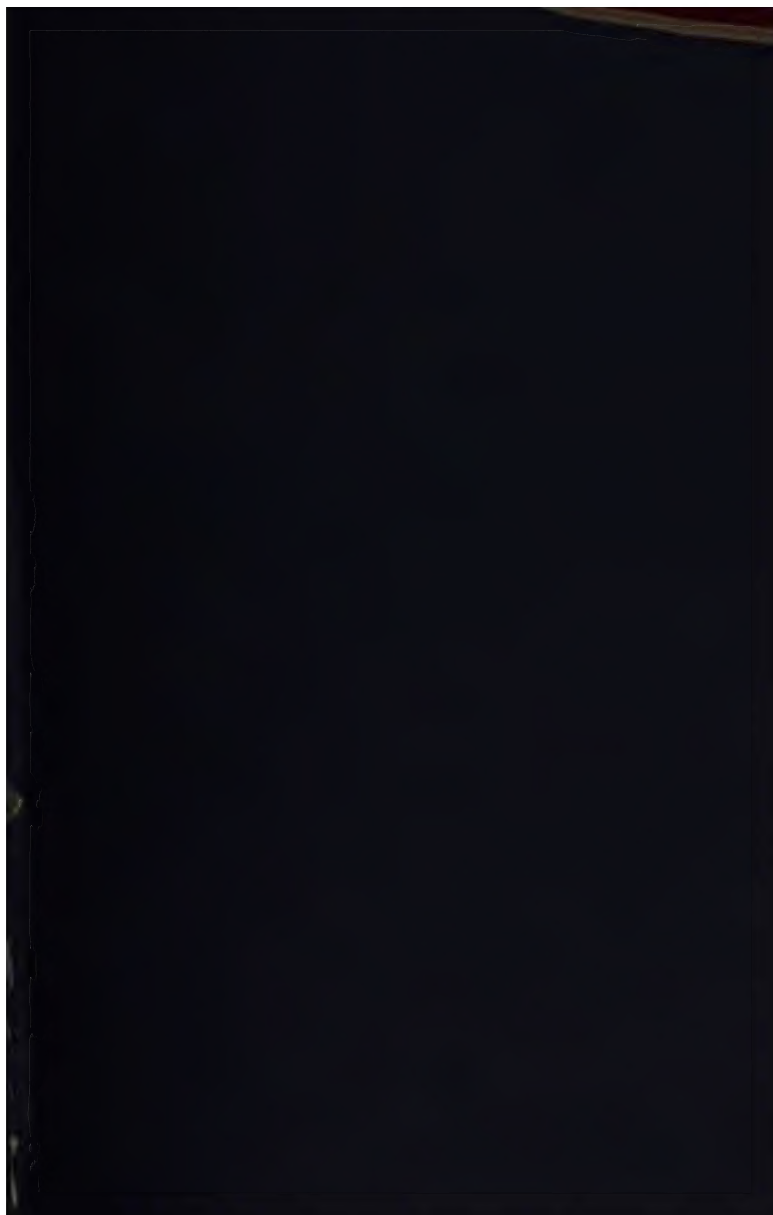


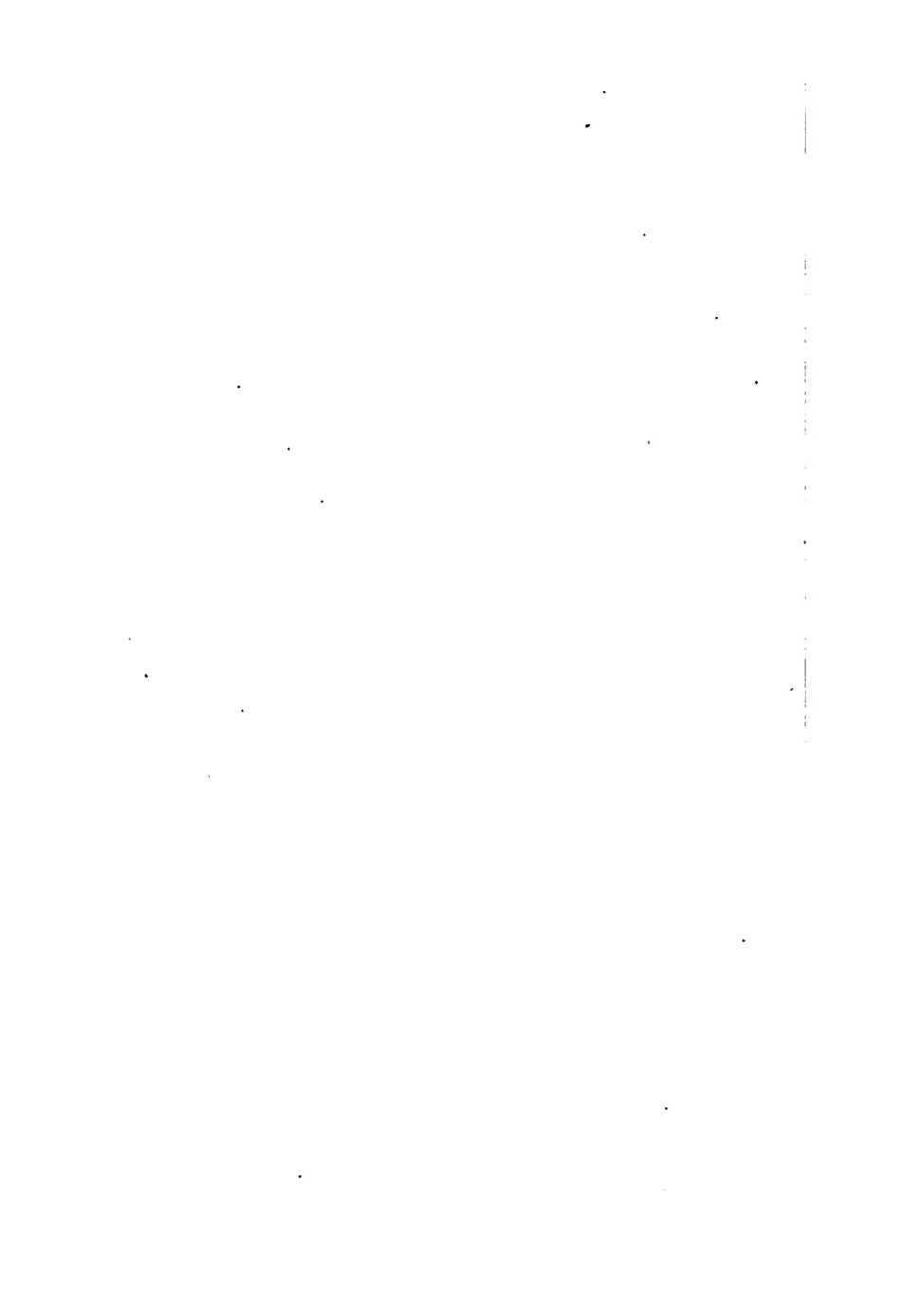




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Works by the REV. JOHN E. B. MAYOR.

Thirteen Satires of Juvenal. Cambridge, 1853. 8vo.
Second edition in the press.

Cambridge in the 17th century. Part I. Nicholas Ferrar. 1855. *Out of print.* Part II. Matthew Robinson. 1856. Part III. William Bedell, *in the press.* Cambridge. 8vo.

Early Statutes of St John's College, Cambridge. The text. Cambridge, 1859. 8vo. *The notes, completing the book, are in preparation.*

Cicero's second Philippic. With notes. Third edition. Cambridge, [1861, 1865], 1867. sm. 8vo.

Ricardi de Cirencestria Speculum Historiale de gestis Regum Angliae. Vol. I. (A.D. 447—871). London, edited for the Master of the Rolls, 1863. 8vo. *The second and concluding volume is in the press.*

The Scholemaster, by Roger Ascham. London, 1863. 8vo.

Catalogue of Baker MSS. (in the Catalogue of MSS. preserved in the library of the university of Cambridge, v. 193—567). Cambridge, 1867. 8vo.

In the Press.

Baker's History of St John's college, Cambridge. With notes and additions. Cambridge. 8vo.

The Narrative of Odysseus. Homer's Odyssey, books IX—XII. With notes. Cambridge. 12mo.

Two lives of bishop Bedell, with his letters. Cambridge. 8vo.

FIRST GREEK READER.

Cambridge :

PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

FIRST GREEK READER.

EDITED AFTER KARL HALM,
WITH CORRECTIONS AND LARGE ADDITIONS,

BY
JOHN E. B. MAYOR, M.A.
FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE.



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304. g. 7.

And therefore, we do not contemne Rewles, but we gladlie teach Rewles; and teach them, more plainlie, sensiblie, and orderlie, than they be commonlie taught in common Scholes. For whan the Master shall compare Tullies booke with his Scholers translation, let the Master, at the first, lead and teach his Scholer, to joyne the Rewles of his Grammer booke, with the examples of his present lesson, untill the Scholer, by him selfe, be hable to fetch out of his Grammer, everie Rewle, for everie example: So, as the Grammer booke be ever in the Scholers hand, and also used of him, as a Dictionarie, for everie present use. This is a lively and perfite waie of teaching of Rewles: where the common waie, used in common Scholes, to read the Grammer alone by it selfe, is tedious for the Master, hard for the Scholer, colde and uncomfortable for them bothe.

The Scholemaster, by Roger Ascham.

London, 1865. pp. 4, 5.

TO THE REV.

HENRY WHITEHEAD MOSS,
HEAD-MASTER OF SHREWSBURY SCHOOL.

MY DEAR MOSS,

I seize the first opportunity of expressing at once loyalty to our common school, and also the conviction that the character won for it by bishop Butler and professor Kennedy will be fully maintained under your rule. We in college who taught with you, or learnt from you, know how much St John's owes to your taste and accurate scholarship, and to the lively interest which you take in the progress of each individual pupil ; and we have already gathered the first-fruits of your new labours.

The names of Aristophanes, Aristotle, Lucretius, Shakspeare, Thucydides, remind the world that Cambridge Salopians are true to the traditions of their youth ; the admirable edition of Plato's *Apology*, the legacy of the lamented Riddell, shews that at Oxford also some are not ashamed to confess that grammatical

exactness is the one firm foundation of philosophical and historical criticism.

Works like these push forward the limits of scholarship; this little primer seeks a more modest corner on your shelves, content if you, and other friends and pupils, find your toil in any degree lightened by its use.

Believe me to be,

My dear Moss,

Ever very truly yours,

JOHN E. B. MAYOR.

CAMBRIDGE, 1 *May*, 1868.

TO THE READER.

It seems certain that Greek and Latin may be taught more easily than they are at present, and with less waste of time¹.

So I have long thought, and accordingly several years ago I collected the classical books read in the lower forms of German public schools, intending to introduce the best of them into this country. Circumstances retarded the execution of my design, till last December I was reminded of it by the awakened interest in educational reform.

As a basis I have adopted the first half of the *Griechisches Lesebuch für die zwei ersten Jahre eines griechischen Lehrcursus. Bearbeitet von Dr Karl Halm. Sechste Auflage. München, 1867.* From this with few exceptions the first ten lines or so of each paragraph are taken. Throughout I have compared

¹ Goldwin Smith, *The reorganization of the university of Oxford* (Oxf. 1868) 32.

several other *readers*¹, and borrowed such examples as were to my purpose.

Thus about half the text was ready to my hand ; the remainder I have gleaned in the field of Greek literature, leaving few authors wholly untouched. Aelian, Plutarch, Diogenes Laertios, Stobaios, Epictetus, Antoninus, the Paroimiographoi, the fragments of the dramatists (especially of the comic poets, a rich vein, very little worked) and of the philosophers, Lysias, Isokrates, Plato, Xenophon, have supplied the largest number of extracts. For numerals I have

¹ Masters may find a list of these books useful, as supplying more interesting and varied materials for composition than the common exercise-books. (1) Fr. Jacobs, *Elementarbuch d. gr. Sprache*, ed. J. Classen. 17th ed. Jena, 1859. 8vo.—(2) [Berger], *Beispielsammlung zu den gr. Grammatiken v. Buttmann u. v. Rost*. 2 pts. 2d. ed. Göttingen, 1856.—(3) J. A. Dünnebie, *Elementarbuch d. gr. Spr.* Jena, 1860.—(4) Al. Dominicus, *Gr. Elementarbuch*. 3rd ed. Coblenz, 1860.—(5) Friedlein, *Gr. Lesebuch für Lateinschulen*. Pt. 1. Bamberg, 1859; pt. 2. *ibid.* 1860.—(6) Karl Schenkl, *Gr. Elementarbuch*. 4th ed. Prag, 1860.—(7) Gaupp u. Holzer, *Materialien zur Einübung der gr. Grammatik*. Stuttgart, 1857. All these I have used, more or less. I have by me also : (8) Feldbausch u. Süpfe, *Gr. Chrestomathie*. 7th ed. Leipzig, 1857.—(9) Jul. Kayser, *Gr. Lehrübungs- u. Lesebuch*. Darmstadt, 1842.—(10) Gust. Pinzger, *Elementarwerk der griechischen Sprache. Erste Cursus*. 2d. ed. Breslau, 1834.—(11) Hottenrott, *Übungsbuch f. d. ersten Unterricht in d. gr. Spr.* 2 pts. Köln, 1855-7. (12) J. F. W. Burchard, *Griechisches Elementarbuch*. 2d. ed. Berlin, 1849.—(13) A. Capelmann, *Gr. Elementarbuch*. 2 pts. Wien, 1853-4. Nos. 1, 2, 3, 5, will be found most serviceable.

consulted Euclid; *HOE VINCE* led me to Eusebios; the construction of *τιμωρῶ* to Ammonios.

Repetition could hardly be avoided when I encountered the same passage in some cases six or eight times over, in the original author, in collections of fragments, and in the *Elementarbücher*. There still remain perhaps twelve duplicate sentences, though I have spent many hours in weeding out such as I could find. The same spear which dealt the wound must heal it; I excuse repetition by repeating, τὸ καλὸν δις ῥηθὲν οὐδὲν βλάπτει.

The principles to be observed in elementary books seem to be such as these:

I. Keep the master in view, as much as the pupils; let each sentence be either new to him, or suggestive of some heroic act, some noble character, some masterpiece of letters or of art, some pregnant law of language; let common sayings be traced to their source; many a story, supposed of recent importation from the backwoods, is hoary with the dignity of 2000 years, and proves once more, that 'there is nothing new under the sun.' In short, let each line, like the oratory of Perikles, 'leave its sting' in the hearers; at least let it convey some information not wholly trivial.

II. Let each sentence be a *whole*, intelligible in itself; proverbs, words of the wise, anecdotes which

clothe the skeletons of history with flesh and blood, linking contemporaries indissolubly in the memory; choice flowers from the *Florilegia*; those lofty γνῶμαι in which the Greek literature is rich beyond all thought of rivalry,—let these form the staple of the feast. Season all with Attic salt of a lower, but not less enduring kind, tart homely gibes of Diogenes, light touches of Menander's pencil, and the broad fun of Hierokles. Who does not recall, after 30 or 40 years, the σχολαστικός carrying a brick by way of sample of his house, apt emblem of our puffing advertisements? It is of the last importance never to set before any student a whole too large for him to apprehend in one view. Παθὼν ἔμαθον when a boy I was hoisted, by a cruel jerk, from Xenophon, whom I could readily follow, to a Greek play, without note or comment, and without a competent teacher; I rarely understood a complete sentence, perhaps not a single one in a chorus; the main drift of the play was a blank to me¹.

By the observance of these two rules you may ensure that a boy who learns Greek only for a week, will carry away with him something of real interest.

¹ Greek plays are generally read too early in school; the Greek vocabulary should be learnt from Xenophon, Arrian, Lucian (?), Lysias, Isokrates. Of these only the first is much used among us.

III. Do not crowd the memory, but teach one thing at a time. For reading this book no syntax whatever need be consulted; it is a collection of examples in *accidence* alone. No doubt beginners will bring with them from Latin a general knowledge of inflexion, of the *concorda*, and of such terms as *object*, *subject*, *predicate*. No doubt also a good deal of syntax is incidentally taught, and Madvig's grammars and some other books are cited, for the use of masters. But no *learner* is expected to know more of syntax than is contained in the notes and vocabulary. References to other parts of the book supply the place of a grammar, and foster habits of induction and comparison. In §§ 1—4 all inflected words, not belonging to the first declension¹, are explained in the notes; the *forms* of all such words are in the first instance² disregarded. Thus a boy, still innocent of the rules for comparison of adjectives, may be familiar with the look and meaning of many comparatives and superlatives; by the time he learns irregular verbs, he is at home among all ordinary forms of such

¹ Feminine adjectives, declined after this declension, are treated as belonging to it, *e.g.* if a boy finds *πικρᾶς*, he knows that it is gen. of *πικρᾶ*, which he will find under *πικρός*, *δ*, *όν*, in the Vocabulary.

² Afterwards, upon revision or examination, the boy may of course be required to know as much of the *accidence* of these early sections, as of the latest which he has learnt.

verbs. On the other hand, those who recognise no single acquaintance in a long paradigm, are bewildered with shyness on plumping down amid a large family of strangers¹. The failure of Gottschick², who employs *no form which the scholar cannot explain by what he has already learnt*, confirms my conviction that if you would rapidly master complex paradigms, you must know the more difficult forms by sight before you commit them to memory at all. Here I would beg for a large amount of time, 2 hours a day, for Greek (or any other language) at the commencement. By a vigorous onslaught the accidence and easy syntax may be carried, and a certain fluency of translation won, within the first year. For instance if I were taking a boy through this book (and there is no

¹ H. H. Almond (as cited below) 10: 'I think that abstract rules are often learned by rote before the practical application of these rules is understood, and that the practice of the art, the actually working concrete examples, ought to occupy a far more prominent place than it often does in practical education.' Compare what Mr Pattison says (*Suggestions on academical organisation*, Edinb. 1868, 280—285) about 'exercise, practice, *Uebung*,...the only road to the language faculty. The constructive and imitative stage of education in language-training must precede the analytic stage of linguistic science.' He is speaking of 'composition,' but the same rule applies to translation from Greek into English; it should precede the study of the grammars.

² *Gr. Lesebuch f. untere u. mittlere Gymnasialclassen. 4te Auflage.* Berlin, 1859. 8vo.

higher intellectual treat than that of introducing to Greek a child thirsty for knowledge, such a one as I have in my mind while I write), I would read the whole 165 pages in 6 months¹. Schoolmasters of experience inform me, what my own observation confirms, that few boys now acquire a Greek vocabulary of any range; a boy rapidly carried through so much Greek as is here closely packed together, can scarcely fail to remember most of the common words.

IV. Even accident by itself, where so varied as the Greek is, chokes the learner if hastily gobbled. Ignorance of gender² and of the forms of irregular nouns and verbs too often prevails even among men who have read much of the best authors. Here as elsewhere the first step to amendment must be a confession of the inherent difficulties of the case. No

¹ Whether as much can be done in those public schools over which the spring-tide of barbarism has swept, so that they train more athletes than scholars, I cannot tell; but that a father can easily do it with his children at home, I am confident.

² The professor of Latin at University college appears to think that this ignorance is matter of indifference or of rejoicing, certainly nothing to lament or to blush for (*Essays on a liberal education*, Cambr. 1868, p. 158): 'lads are taught to be ashamed of falling short of perfect knowledge in the genders of Latin nouns, which involve no principle at all, and in which a minute accuracy can hardly be attained without a certain frivolity or eccentricity of memory!' (The note of admiration is Mr. Seeley's).

one Greek verb has all the tenses which appear in the full paradigm; many of the commonest verbs adopt, instead of a passive of their own, neuter verbs of alien origin; some verbs take each several group of tenses from a different root. Add the numberless dialectic variations of verbs and nouns and pronouns, and it is evident that we cannot rely on tables of accidence¹ alone, committed bodily to memory. Some advance has been made of late years; boys have less to unlearn; no one probably is now taught, as I was in Camden's (the Westminster) grammar, that all verbs (except a few *defectiva*) have 2 aorists and 2 futures in every voice (3 futures in the passive).

Happy they, *sua si bona norint*, who are spared the many wrenches which it has cost me to uproot such venerable *avias*! Another great step will be gained when scholars shall agree to teach Attic Greek, chiefly Attic prose, in the first instance, reserving authors, early or late,² who write in any other dialect,

¹ Mr Percival Frost has published such a table in a cheap form. My brother, Mr J. B. Mayor, is engaged on an introduction to Greek prose, which may be studied *pari passu* with this *Reader*.

² Excepting of course the New Testament. See H. H. Almond, *Mr Lowe's educational theories examined* (Edinb. 1863, p. 26): 'The other "utility" of a knowledge of Greek which I shall mention, is the power it gives of reading the Greek Testament. If you want to teach a boy to read accurately, observantly, and critically, if you wish to introduce him to the

for more advanced students. Many of the best extracts in this book are from Aelian, Plutarch, Polybios, etc. nor could I dispense with them; but I have corrected their Greek throughout, substituting Attic for Hellenistic forms; the abstract substantives, which grate upon delicate nerves, have given place to the participles, adjectives etc. which filled their room before the dissolution of the language; single words tersely express the sense which Aelian in particular dilutes in long periphrases; such a word as ἀποκτείνει is allowed no other passive than ἀποθανεῖν. Some few late words, little likely to mislead, have been retained, but are noted as late in the Vocabulary.

Here and there I have introduced what I believe to be true readings of corrupt passages; e.g. in Apollonios VII 20 I read ἐνὸς χανόντος μετακέχηεν ἄτερος for ἐ. χ. μετέσχηκεν ἄτ. The alteration is very slight, AKEXHN for ΕΣΧΗΚ; it restores sense and metre, rhythm and reason; and it adds (what Cobet foretold would be found in the collections of proverbs) a new verse to the comic fragments, as well as a new word to the dictionaries. Soph. fr. 779 :

παῖς δ' ὢν κακὸν μὲν δρᾶν τι προῖκ' ἐπίσταται,
αὐτὸς παρ' αὐτῶν μανθάνων ἄνευ πόνου·

most perfect specimen of artless and graphic narrative, of simple and eloquent discourse, let him read the Greek Testament.' Twice or thrice only have I admitted epic verses of unusual intrinsic excellence or grammatically important.

τὰ χρηστὰ δ', οὐδ' ἦν τὸν διδάσκαλον λάβη,
ἐμνημόνευσεν, ἀλλὰ κέκτηται μόλις.

In the second line I read *παρ' αὐτοῦ*, which seems to be required by the contrast with the next line.

These various corrections have somewhat delayed the publication of the book, for my main occupations have of late been such as rather to deaden than to quicken those chaste instincts of criticism, which shrink from the touch of a barbarism.

In determining the authority of rival forms I have used Buttmann's and Krüger's grammars; the Paris Stephanus; G. Traut, *Lexikon über die Formen der Griechischen Verba*. Giessen, 1867; the two series of *Lectiones* and other works of Cobet, whose wit and flowing Latinity enliven the driest details of accident; Pape's *Wörterbuch der gr. Eigennamen*¹; above all Veitch's *Catalogue of Irregular Verbs*². Any one

¹ 2d. ed. Braunschweig, 1850. For the letters A—Π I have used the third ed., very largely increased by G. E. Benseler, *ibid.* 1863, 5, 7.

² Second ed. Oxf. 1866. 8vo. Mr V. says: 'I feel grateful to the Delegates of the Clarendon Press for their scholarly generosity in bringing out this book, so little fitted to engage the favour of the trade.' Of the many valuable works with which Oxford has of late strengthened the hands of teachers, none is the result of more devoted labour than this. Its author, like Dr Adams and Sir W. Hamilton, proves that Scotland in the 19th century remembers the traditions of Hen. Scrimger, Buchanan and Ruddiman.

who may be ambitious of doing service to Greek learning can scarcely be better employed than in gleaning the scattered ears which have escaped all these keen eyes.

In my notes, as in the text, I have aimed at the pupil through the master, once or twice releasing somewhat lengthened observations which have long chafed in captivity. Halm's remarks, so far as they went, I have adopted, modified, or rejected, at discretion. In compiling the Vocabulary I have had Liddell-and-Scott and Pape continually, Rost-and-Palm and Stephanus occasionally, under my eye. Words which occur but once, if explained in the notes, will not be found in the Vocabulary at all. I have often given cognate roots from Latin or modern languages, and modern derivatives¹, and have again and again noted that forms of different origin have in use become parts of one and the same verb. We say *fero, tuli, φέρω, οἶσω, ἡνευκα*, and ought to apply the same principle to all like cases.

The pupil should be required to learn the Notes and Vocabulary as an integral part of his work.

¹ See Mr Almond's pamphlet pp. 25, 26, for some excellent remarks on the thesis, 'a knowledge of Greek is of the greatest possible use for gaining a knowledge of English.' He enumerates 26 English words (and the list might have been enlarged), whose originals are found in the *Alkestis* 200—210.

After the lesson for the day has been parsed and construed, set a few exercises with the same words differently arranged¹: e.g. The boy who knows the first two sentences of §1 has the key of the sentence, *φιλίας ῥίζα ἐστὶν ἡ ὁμοφροσύνη*, and can give this Greek if given the English, and *vice versa*. Again, having the words *ὁμοφροσύνη φιλίαν ποιεῖ* given, he ought when asked, 'What is that which is produced by *ὁμοφροσύνη*?' to answer at once, *φιλία*². So far the reading is *statory*, and to a beginner laborious. To awaken his interest and carry him briskly on, the last quarter of an hour should be allotted to *cursory* reading.

Let the boys read the Greek on a page some 5 or 6 sheets beyond the lesson of the day; let the master examine them in all words of which they already know the form or meaning, and then himself read the Greek, so teaching in a quiet way quantity and Iambic metre; lastly let him read out the English³.

¹ It would take too much time to describe the *Methode Toussaint-Langenscheidt*. But those who care to procure a prospectus and specimen (Berlin, Hartmann) will find many hints useful to the student of ancient languages.

² After a while these questions may be asked in Greek.

³ Compare Roger Ascham's humane policy (*Scholemaster* 2, 3): 'After the three Concordances learned, as I touched before, let the master read unto hym the Epistles of *Cicero*, gathered together and chosen out by *Sturmius*, for the capacitie of children.

First, let him teach the childe, cherefullie and plainlie, the

Choice passages of verse, proverbs and whatever is most likely to rivet the attention, may be learnt by heart. Occasionally an English metrical version may be required¹. When the boys have advanced some little way in the book, they may be practised in reading off into English at sight what they have learnt in earlier lessons². Thus they will get a footing in regions of Greek literature which even well-read scholars now seldom explore; their first course in Greek will supplement their higher reading in school and university. They whose eye can follow a chain

cause, and matter of the letter: then, let him construe it into Englishe, so oft, as the childe may easilie carie awaie the understanding of it: Lastlie, parse it over perfitlie. This done thus, let the childe, by and by, both construe and parse it over againe: so, that it may appeare, that the childe douteth in nothing, that his master taught him before. After this, the childe must take a paper booke, and sitting in some place, where no man shall prompe him, by him self, let him translate into Englishe his former lesson. Then shewing it to his master, let the master take from him his latin booke, and pausing an houre, at the least, than let the childe translate his owne Englishe into latin againe, in an other paper booke. When the childe bringeth it, turned into latin, the master must compare it with *Tullies* booke, and laie them both together.'

¹ In a few cases I have myself attempted such a version; not as a model, for I have no poetic gift; but simply because I found it easier to express the meaning briefly and clearly in metre than in prose.

² See in Gibbon's *Autobiography* how he recovered a knowledge of Latin, revising each day the tasks of previous days.

of argument, the march of history, the catastrophe of a poem, are naturally impatient of discontinuous extracts; it is economy and just order to set the fragments of ancient learning before those who can as yet only digest fragments.

After the first elements have been mastered, the pupil may pass to Phædrus and Nepos, to Aesop and Lucian; for he feels a pride in attacking an entire work for the first time. But Anthologies¹, which open before him views of the whole field of letters, and, if well selected, draw his steps insensibly on, should supply the bulk of his reading, till he has an effective vocabulary at command. Mr Pitman's selection fell into my hands at about the age of 12, and soon made me familiar with the names and choicest pieces of Latin poetry from Catullus to Claudian, opening a distant glimpse of historical order, of progress and decay, in national literature. The Latin and Greek series of Fr. Jacobs had no little share in the creation of that classical school which is the boast of Germany.

Parents and schoolmasters are now perhaps more

¹ Mr Thackeray has published a very elegant one. Another more directly intended for schoolboys may be expected from two fellows of St John's. The Oxford press promises others. The more the better, for the multitude will puzzle the purveyors of literal translations, whose trade will be ruined if boys are kept to extracts until they have risen above the need and the desire of illicit aid.

than at any time within living memory open to advice; and there is good hope, not only that public schools and universities may attract larger numbers of students, but also that a sounder education of women may oftener render home life an aid, not a hindrance, to school-work.

On examining the list of books read in our schools, we notice two things; first the great number of them, and secondly the large proportion of what may be called 'scaffolding.' Our endeavour should be to resume the simple instruments by which Smith, Cheke and Ascham founded the study of humanity in Cambridge¹; to employ no more scaffolding than we needs must; to disregard all that is but painfully learnt to be unlearnt (*quæ dediscenda erant, si scires*); and so to make the child indeed 'the father of the man', not only the alphabet and multiplication table, but every lesson of childhood, counting towards manhood's sum of knowledge.

The future scholar can hardly be introduced to antiquity too soon². Kingsley's Heroes, Cox's tales, Macaulay's lays, Aesop, may be first read; then prose tales from Homer, anecdotes from Plutarch, Aelian,

¹ See Ascham's *Scholemaster* (1863), 164, 255—258.

² I know by my own experience that a boy of 6 may revel in Rollin (in default of Plutarch), and the English Homer, Virgil (both in prose), Nepos and Caesar.

and Diogenes Laertios, with the choicest sayings and deeds of Sokrates. From the beginning to the end of the course translations of less classical authors should illustrate authors read in the original; thus Plutarch¹ may be taken with Shakspeare² or with Greek or Latin historians, Arrian with Curtius, Polybios with Livy. The abuse of translations, to save the labour of consulting grammar and dictionary, has perhaps prejudiced teachers against them; yet by no other means can the mass of students hope to obtain any extensive knowledge of many writers, who in solid worth of matter, though not in style, rank with the first³.

Translations may also displace the compendious histories, neither the fruit of original research nor yet

¹ A lady who has been very successful in education, suggests that an expurgated Plutarch should be used. If translations are employed for the purpose here proposed, they should always be freely curtailed.

² Tried, with great success, at Rugby.

³ As the lower class of secondary schools, and girls' schools, where the classics are little read in the original, may read translations with great advantage, I name a few: lord Derby's Homer's *Iliad*; Worsley's Homer's *Odyssey*; Cary's Pindar; Plumptre's Sophokles; North's, Clough's, Long's, Plutarch; Plato's *Republic*, by Davies and Vaughan; Plato's *Gorgias*, by Cope; Long's Antoninus; Martin's odes of Horace and Catullus; Conington's Virgil and odes of Horace; F. Howes' epodes, satires and epistles of Horace; Tacitus, by Brodribb and Church. Where German is read, a German translation of an ancient classic may now and then take the place of Schiller or Göthe.

works of high art, on which much time is wasted. For each history let the boy learn by heart the cardinal dates, 5 or 6 at first, never more than 30¹, and let him be called on to repeat them at any moment, till he holds them as fast as the alphabet. Let him also read over and over some slight skeleton of 'Landmarks of History,' on the scale and plan of Weber's compendium of universal history. Having this framework, let him fill it in with Plutarch, Polybios, Dio, Suetonius, Herodian, Ammianus, etc. From these let the higher forms pass to modern works of research, Lewis, Merivale, Grote, Thirlwall. So no fragment of reading will be lost; the original authorities will remain in the memory, to supplement and check the critical historians, who will take their true place, not as substitutes for the ancients, but as commentators².

On Sundays, beside the Greek Testament, church history³ may be read in translations of Eusebios, Bede,

¹ Tables of such dates have been published by Arn. Schäfer, author of *Demosthenes und seine Zeit*.

² As with history, so with grammar, geography, antiquities, etc. What is read in class should be a skeleton only; minor details should be mastered as they occur in reading. Who that has ever tried to read through long grammars continuously, has not found himself baffled? In antiquities Bojesen's books are long enough; Adam, Ramsay, Becker, K. F. Hermann, too long, except for reference. Boys are now left to pick up antiquities from dictionaries only; no wonder that they never gain a general view of the subject.

³ Here I can appeal to the high authority of Mr Johnson

etc., and a first view gained of the post-apostolic literature, and of the Greek and Latin hymns.

The rank of modern languages in education must vary with circumstances. The Dutch, who cannot travel many miles without a second tongue, commonly learn German, English and French ; but I have heard Dutch parents lament the time which the 'talen' engross. An English statesman envies the German waiter his polyglot acquaintance with the terms of his trade, cork-screws and boot-jacks, cutlets and sausages'. 'Servants and couriers,' retorts Max Müller,

(*Essays on a liberal education*, 384) : 'It is a shameful thing... to leave English Churchmen in ignorance of Augustine, and Benedict, and Anselm.' Compare pp. 347—349, on the interest which boys take in theology. They will (p. 350) 'take Church history and hagiology in any form, and to any extent. This is in truth a literary teacher's widest and most fertile field.....It is indeed melancholy to observe how ignorant clergymen are of ecclesiastical biography, an ignorance which can be justly traced to colleges, and so back to schools; nor is there any branch of literature, which he, who has in these pages undertaken to speak of early philosophizing, would more zealously encourage.' My experience, as boy and master, confirms this: as a boy I studied Butler, Hooker and other divines; as a master, I have found boys interested in Augustine's *Confessions*, the *Octavius* of Minucius Felix, Tertullian's *Apology* and *Testimony of the Soul*. Mr Lowe (*Primary...Education*, 14) complains that the 'Christian religion [in public schools]...was put by to Sundays and dismissed in a very short time.' Mr Sidgwick (*Essays on a liberal education*, 90 n.) seems to recommend the study of Hebrew at schools. There ought at least to be an opportunity of acquiring it.

¹ *Primary and classical education, an address delivered*

'speak French very well, simply because their sphere of thought is very narrow, very limited indeed; whereas an English boy who learns French, wants to speak in it on every possible subject.' Assuredly it is hard to discover why *Schinken* and *Braten* are educationally more valuable than *ἦνρα* and *ἰεῦρ*, words of unusual philological interest. Study with Mr Lowe is plainly above all things *Brotstudium*.

Mr Lowe elsewhere says (p. 20): 'I think that a man knows a language when he can read with fluency and ease a good plain straightforward author, who

*before the Philosophical Institution of Edinburgh, on Friday, November 1, 1867, by the Right Hon. Robert Lowe. Revised by the author (Edinburgh, 1867), p. 26: 'I have been with a party of half-a-dozen first-class Oxford gentlemen on the Continent, and not one spoke a word of French or German; and if the waiter had not been better educated than we, and known some other language than his own, we might all have starved.' If these six first-class men were so ignorant, and were unable to use a book of dialogues or to make signs of hunger, they certainly deserved to be famished. By the way, one seldom meets six first-class men on the tramp together; were they in buckram? See H. H. Almond, p. 16. Mr Lowe in mortified contrition, a *servus servorum* at the feet of his Kellner Gamaliel presents an edifying contrast to the sigh of patrician consciousness from lord Houghton (*Essays on a liberal education*, p. 379): 'When a distinguished foreigner comes to London, it is almost impossible to collect a dinner-party in the highest circles who can speak with comfort and precision what he has a right to consider the present vernacular tongue of good society throughout Europe.' Poor English! cast off by *good society* as the *vulgar tongue*!*

writes grammatically and sensibly.' And certainly only those who frequently travel or associate with foreigners, will *speak* foreign languages with fluency. Many, even of 'first-class men',¹ gain the power of conversing in language after language, but soon lose it for want of practice; and the report of the Schools Inquiry Commission proves that French conversation in English schools is no certain road to sound knowledge of French. Mr Almond's plan deserves a trial (p. 23): 'Let boys during their school course have a daily quarter-hour lesson from a French phrase-book, getting up one or two phrases daily; let this be alternated after some time with learning the verb;...and then let every boy for whom a knowledge of French is considered important be put into a separate department for a couple of "halfs", in which something like four hours daily is devoted to French and modern languages, partly under foreign and partly English masters, and some real good will be done, and the

¹ To hear denouncers of classical studies, one would think that scholars were exceptionally ignorant both of other European languages and of their native English; whereas in truth the Romance languages are but a later form of Latin, with slight additions mainly from Greek, Arabic, and German, nor can any man be a successful scholar without a careful study of the English classics. Perhaps the Englishman of all others who has taken the widest survey of modern literature, is our foremost scholar, bp. Thirlwall; nor did his friend Julius Hare fall far behind him.

regular school work of the previous years not interrupted and unsettled by French.' To this may be added that holiday-tasks in French, the same for sister as for brother, would do something for home education.

Mr Lowe, in fulfilment of his engagement 'to educate his masters', recommends certain French authors, as soaring far above Jeremy Taylor and South, Swift and Burke (p. 18): 'What is more beautiful and refined, what will exercise taste better than the study of the best modern French prose to be found in M. Prévost-Paradol, Sainte-Beuve¹ and other French writers? There is nothing that can approach it in the English language.' A statesman might have preferred De Tocqueville or Guizot to the two journalists; pity for the parents who hung in faith upon his oracles might at least have saved him from setting before the young Sue and Dumas, Souvestre and Mde. Dudevant, in preference to Pascal and La Bruyère, to Corneille and to Racine².

¹ This popular writer is a very unsafe guide to the choice of books, as I know to my cost.

² *Middle class and primary education; two speeches, by the Right Hon. Robert Lowe, delivered at* [Liverpool, 22, 23 Jan. 1868]. *Liverpool and London*, 1868, p. 12: 'Give him [a boy] the most amusing book you can find. If you want to teach French, take an amusing French novel; something that will draw him on, and be a pleasure and delight to him, instead of giving him some insipid moralist or weary tragedian. Give

'The necessity for learning to talk German is not by any means so great or so universal as the necessity for learning to talk French. The advantages of learning German as a literary language are however great and unquestionable to men of deep research in philology, divinity, or philosophy, and scholarlike knowledge of German is a necessity, and accordingly they learn it. But I very much question whether it would have been any advantage to men of this kind to have had a third literary language to master in their school-days; and I am sure, that making the attempt, in the case of nine-tenths of the boys who come to school, would simply prevent the chance of any one language being thoroughly mastered'. Where circumstances

him a story, that will give him a little insight into life.' See Almond, p. 17. Goldwin Smith, *The reorganization, etc.* pp. 33, 34: 'There is more than one objection to giving the French language the place in education which is now demanded for it. It is not like the mediæval Latin, a neutral language; its prevalence would render dominant the political and moral ideas of the French nation. Its excessive use in the education of women, who know little of their own tongue or its great writers, is probably already a cause of the inferiority of the female mind, as I believe the most sensible women begin to feel.' See H. J. Kämmer, 'Der Einfluss der franz. Sprache u. Literatur über die höhere Stände Deutschlands seit der Mitte des 16 Jahrh. Zitt. 1853.' 4to. The influence of France on England, Holland and Belgium, Spain and the Spanish colonies, offers an interesting, though a melancholy, study to the historian of civilisation.

¹ H. H. Almond, pp. 24, 25. To the reasons given by Mr

are exceptionably favorable, German certainly ought to be acquired in boyhood; but I cannot believe, with my friend Prof. Conington¹, that there is any difficulty in learning it at the university. I did not know a word of the language when I left school, and taught myself to read it in the earlier part of my undergraduate career².

That the broad ascertained facts of material science, purged from its infinite details and from 'private metaphysical theories' of individuals among its votaries, should be taught in higher schools, is scarcely questioned³. No one would now renew the scandal of Galileo's trial, and some early insight into natural laws seems to be the best safeguard against the inquisitorial temper. The inbred love of collection, birds' nesting, hunting and drying of plants, supplies a ready starting point; the popularity of Gilbert White's

Almond for the study of German, add that it is the key to Swedish and Danish, and still more immediately to Dutch, the language next in importance to German for the scholar and divine. Bp. Thirlwall has several times insisted on this point, and the church-historian Nippold even calls Dutch theology the only theology entirely on a level (*völlig ebenbürtig*) with the German. I remember that Dorner gives the same certificate to Mr Westcott and other divines of the Cambridge school. However it is certain that no theologian can with impunity disregard the labours of scholars like J. H. Scholten of Leyden and W. Moll of Amsterdam.

¹ *Contemporary Review* for January, 1868.

² On the study of English see a paper by Mr Abbott in *Macmillan's Magazine* for May, 1868.

³ H. H. Almond, 34 seq.

history of his quadruped and feathered parishioners, of Joyce and Mrs Marcet and *Glaucus*, even of Bingley's *Animal Biography*, proves the existence of a real want. A warning is supplied by Pinnock's catechisms, the school geographies¹, the publications of the Irish Educational Board², and the Indian Civil Service Examination³. Do not ram down into boys' memories all the 'clumsy names' with which a syllabus of botany bristles; let naturalists be content to bring their pupils face to face with Nature, and tell their tale plainly, and it will be as seductive as the feats of 'The Heroes'.

They must mourn Mr Tennyson's wasted life⁴, who

¹ Which perpetuate the details of statistics, never accurate, absurdly false after the year of publication.

² Whose 'Readers' for the agricultural poor contain dreary accounts of the processes of agriculture, written in Blue-Book dialect.

³ H. H. Almond, 19, 20: 'A friend of mine, now in India, told me that, acting under good advice, he got up all the minor characters in Shakespeare's plays.....The same friend "scored high" for geology. I asked him where he had wielded his hammer to get his knowledge of the subject. He told me that he had never examined a rock in his life, and didn't know a fossil when he saw one! Now this is knowledge! this is what is called useful, and set up by Mr Lowe and his fellow doctrinaires as something very much exalted above the trained and ready power which wins an Oriel or a Balliol fellowship.'

⁴ See the article *Naturwissenschaften* in Schmidt's *Encyclopädie des Erziehungswesens*, v 920—970; Mr Johnson in *Essays on a liberal education*, 324 seq.

⁵ R. Lowe, *Primary and classical education*, 19: 'I do not

despise the translation of *Hyperion*¹, and the chief contributions to *Sabrinæ Corolla*² and *Arundines Cami*. It has been truly said, that Mr Jebb's edition of Sophokles bears the impress of his skill in composition; he *could not* be guilty of such errors in grammar and metre as we frequently meet even in learned German publications³. Nearly every *Elementarbuch* which I have used in compiling these pages shews the lack of a subtle discrimination of the truly classical from the debased in language; in one volume, several times reprinted, I find *ov* with the imperative. Plainly the German-Greek dictionary has been used in composition, a treacherous help which our best schools discourage. The claim of superior scholarship, asserted for Englishmen by Dr Donaldson in his *Classical*

think the history of poets is so prosperous that the end and object of mankind should be to make as many young people as possible poetasters.'

¹ Mr Merivale, in an eloquent sermon preached at the opening of a hall for Dedham school (London, Simpkin), discusses the ideal, 'success in life', *rem, quocunque modo rem*, held up by Mr Lowe in his Edinburgh philippic. The preface contains a highly encouraging statement of the progress of classical education in the district.

² Seyffert, a most capable critic, in a review of this work, mourned, if I may trust my memory, the comparative neglect of verse composition in Germany.

³ See Wagner's edition of the tragic fragments; Heinrich corrupted a line in Juvenal by making *adhuc* a spondee; Corssen, *Ueber Aussprache, Vokalismus und Betonung der lat. Sprache* (Leips. 1858) i 338, makes *solve* of the 2nd conjugation.

scholarship and classical learning, is not wholly illusory. Mr Arnold (*Schools and universities on the continent*, London, 1868, 208) is an unexceptionable witness on this head: 'The best style of the best authors is not, to my mind, so well caught in Latin composition by their boys as by ours. This is more particularly the case in verse, where their best scholars often shew, I cannot but think, not only a want of practical skill (that of course is nothing), but a want of tact for what is uncouth and inadmissible, which one would not have expected of people who know the Latin models so well. The same is true, in a less degree, of their prose.'

Some years ago a Jewish scholar, a professor, so far as a Jew could be one, from a German university, spent several weeks with me in Cambridge. Two things moved his admiration: the excellence of the composition which he saw in the rooms of our Hebrew lecturer, and the large amount of the classical authors read by our best students.

Certainly you may make boys loathe verse composition, though naturally, as lord Powis reminded us in the Cambridge schools, the popular subject in a school course. If he who is appointed to teach frets at the drudgery of correction¹, or if too much is de-

¹ So Euclid is repulsive or attractive, according as the master enjoys him or not. Mr Hawtreys's experience both with

manded at first, the infant Muse will pine. I will illustrate this from what happened to myself as scholar and as master. From Bland's exercises¹ I sprang at once to translations from English poets, at the rate of 12 or 14 lines in each exercise, without any help whatever. Of the whole form very few did the work themselves, and those few spent an amount of time and labour upon it, which made them despair of progress. Long afterwards I was set to teach a low form three hours a week. For more than three years my subject was Greek delectus; the text-book duller than a multiplication table; the boys' energies spent in petty mischief; mine, in petty punishments. For a few months I took the same class in Latin verse. I brought in Boethius, or some other author new to me, selected four easy verses, gave out the English with a few Latin words, and sat down to my Boethius. Each boy, as he completed a verse, brought it to my desk,

Eton patricians and with the labouring poor will I believe be confirmed by the recollections of most men's boyhood. *A narrative-essay on a liberal education, chiefly embodied in the account of an attempt to give a liberal education to children of the working classes.* (London, 1868) 33—77, e. g. p. 35, 'at Eton we do not find Euclid, as a rule, a repulsive study;' p. 37, 'not only is the Euclid lesson an interest full of charm, whether with my Etonian pupils, or with mechanics' children at St Mark's.'

¹ A literal English translation of Latin verses, to be rendered back into Latin, many words being given.

winning a mark for it, if correct. The weariest hours in the week became the liveliest; every boy in the form was put on his mettle; impositions were driven out by eager work. 'Yes, this is right.—No, that won't do.' 'Why not?' 'This *a* is long; that verb ought to be in the plural, that noun in the dative; this verse has only 5 feet.' I never had a question asked about the delectus; the little poets were never tired of probing me. I was reading Bopp, and have drawn from boys of 13 answers to philological questions which would a few hours before have puzzled myself. Plato and Aristotle tell us, 'poets love their verses, as parents their children.' A Latin verse is a *product*; the public opinion of schools, guided by a sound instinct, honours versification as an intellectual gymnastic; many love an exercise which braces the mental thews, who neither will nor can load the memory with information, Nature having formed them proof against the utmost efforts of the crammers. Boys can and do attain to high excellence in verse¹; it is the earliest

¹ See Professor Conington in the *Contemporary Review* for January, 1868, and Mr Church *ibid.* May, 1868. Many years ago I heard an epigram by a Rugby boy, on the thesis, *Credula simplicitas*:

'Credere nil sapiens, amat omnia credere simplex,
scilicet hic aliis credulus, ille sibi.'

It would be hard to find a boyish product, costing as little labour, of more intrinsic worth than such a couplet. There must be

discipline of the critical faculty; it is the most humane 'introduction to prose composition.'

Who does not remember the *Apology for Smectymnus*? 'I had my time, Readers, as others have, who have good learning bestow'd upon them, to be sent to those places, where the opinion was it might be soonest attain'd; and as the manner is, was not unstudied in those authors which are most commended; whereof some were grave orators and historians, whose matter methought I lov'd indeed, but as my age then was, so I understood them; others were the smooth elegiack poets, whereof the schooles are not scarce, whom both for the pleasing sound of their numerous writing, which in imitation I found most easie and most agreeable to nature's part in me, and for their matter, which what it is, there be few who know not, I was so allured to read, that no recreation came to me better welcome.'

I have seen it stated that Latin verse composition spoils English prose. The names of Sir T. More, Walter Haddon, Milton, Cowley, Addison, Jortin, Porson, Merivale, may 'abridge the noble sweep' of this censure; those who would, at least cost of time, learn what Latin verse has done for that nation which

some vigour in that which can take such lasting hold of the memory.

has most highly esteemed it¹, may consult *P. Hofmanni Peerlkamp liber de vita doctrina et facultate Nederlandorum qui carmina Latina composuerunt*. Ed. 2. *Harlemi*, 1838.

The broad shield of Grotius would of itself repel all missiles hurled against the Muses and Camenae². Yet if I plead for this study, it is on behalf of those who, like myself, have no special aptitude for it. I could emulate Hamlet and the Latin Hyperion with equal chance of success. For several years I have not written a verse; but during my school career, till near its close, no occupation had greater charms for me: I constantly wrote exercises twice or three times the required length, committed to memory several thousand lines of verse, including a Greek play, Horace's odes, and a Georgic, and thumbed the *Corpus poetarum* from Lucretius to Ausonius³. Per-

¹ The Latin poets fill a recognised place in every history of Dutch literature.

² Copleston's answers to the *Edinburgh Review* contain an admirable defence of composition, both prose and verse, and of classical studies. Mr Lowe has only repeated a tirade, which issued from Edinburgh 50 years ago, and was instantaneously crushed.

³ Of Ausonius I have elsewhere spoken. Here let me ask: In what author do we trace so clearly the transmutation of Latin, in vocabulary, syntax, prosody? Where do we gain so lively a view of the literary, indeed academic, life of the day? The artistic merit of Ausonius, patent as are his faults, is not

haps no single volume, except the Bible, embraces so many ages of literature, and reflects so clearly the changes of a nation's life. I was led to buy and study not a few English poets; Shakespeare I read through, which I have not done since¹; Milton's verse, English and Latin, I nearly knew by heart. This last gain is not secured by translation, the only kind of verse which Mr Almond (p. 13) would retain.

Upon the whole I would suggest: Practise first translation into English, then into Latin verse; let those alone who shew promise be promoted to original verse, and give them ample time; let themes be the last exercise attempted, and that very rarely. Above all things let diligence have free play; scope to 'ruminate' (as it has been well called); heart for extra work, done spontaneously, *voor de aardigheid*, 'for fun.'

small: to this day I remember, after the lapse of more than a quarter of a century, Scaliger's verdict on the Mosella, *Poëma valde bonum, et quovis magno poëta dignum*. A monograph on the works and life of Ausonius, in all their aspects, is greatly needed. It is in the later authors that the chief discoveries in Latin will be made. The series of critical texts of the Latin fathers, projected by a strict Jew, Jakob Bernays, edited mainly by protestant scholars, under the direction of the Roman catholic academy of Vienna, offers a rich harvest to a Latin professor.

¹ An excellent scholar, who has urged the value of verse as a stepping-stone to prose, tells me that the same is the case with him.

Mr Almond (p. 32) applauds Mr Lowe's brilliant discovery of Volscian towns in the Campagna. I have met with two other passages containing views no less original. Surely the well-known anecdote must be true; *Thompson's* history, the exclusive possession of Mr Lowe, must teem with corrections of traditions hitherto unquestioned. 'I say there is nothing so valuable for a man as to avoid credulity... But what we are taught by this kind of study, our attention being so much placed upon words, is to take everything for granted. We find a statement in Thucydides, or Cornelius Nepos, who wrote 500 years afterwards, and we are never instructed that the statement of the latter is not quite as good as the former¹.' Certainly Mr Lowe, or rather 'Thompson', is not credulous. We, who are, remember the first verses of Catullus, the (now lost) *letters of Cicero to Nepos*, the *life of Atticus* in which Nepos laments his friend; we dare not, on these *data*, place Nepos more than 360 years after Thucydides. Elsewhere (18) Mr Lowe 'agrees with the German wit, Heine, who said—"How fortunate the Romans were that they had not to learn the Latin grammar, because if they had done so they never would have had time to

¹ R. Lowe, *Primary and classical education*, 24. Mr Almond (31) asks 'Are the higher class schools of Great Britain officered by blockheads and nincompoops?'

conquer the world.” I agree with the Roman wit who retorts ‘And a very good thing too: *Luxuria armis saevior incubuit, victumque ulciscitur orbem.*’ But let that pass. Poor Heine did not know that according to tradition (1) the Romans learnt *Greek* grammar and composition, and St Augustine found Greek grammar very much harder than Latin; (2) the one Roman who conquered the world, also wrote a Latin grammar. ‘Thompson’ knows better; the Roman gentlemen were not *docti sermones utriusque linguae*; Caesar did not write ‘Of Analogy’, when crossing the Alps.

Mr Lowe’s statements will have little weight with any critical reader. He is one of those, once enlisted in the ranks of learning, who have ceased to regard study as their vocation, day-labourers of letters, condemned to discourse at a moment’s warning on the topic of the moment, χρηματισταὶ ἀπο

¹ R. Lowe, *Primary and classical education*, 29 ‘our public schools...are really adventure schools, kept by masters for their own profit.’ Arnold used to say ‘It is not necessary that this school should consist of 500, or of 200, or of 10; but it is necessary that it should be a school of Christian gentlemen.’ Mr Lowe seems to know a profession which labours for the public good out of a purer patriotism. It is greatly to be regretted that the Schools Inquiry Commissioners encourage the sordid temper which Mr Lowe denounces, by their recommendation that schoolmasters be paid mainly by results, *viz.* by the vulgar, palpable result of a crowded school. What

φαινομένης σοφίας ἀλλ' οὐκ οὔσης, forbidden to devise a κτήμα εἰς αἰὲ by the daily demand of ἀγωνίσματα εἰς τὸ παραχρήμα ἀκούειν¹. But one of loftier aims, known beyond this country for his willingness to bear the heavy burden of the age, has thrown down the gauntlet to all Cambridge residents², to all, that is to say, except 'the handful of professors.' Mr Seeley's name will go far to prove his charges to the outer world, while the victims of his gaily brandished scourge will leave his discipline sorer rather than wiser men.

'It is bad enough,' cries Mr Seeley (p. 162), 'that our youth should resort to the shades of Academe

schoolmaster has trained more independent scholars than Dr Kennedy with 110 or 120 boys?

¹ See Mr Pattison, *Suggestions* etc. 294, 295. Mr Goldwin Smith's objections to this description would have weight, if all critics were as disinterested as Mr Smith, if they, like him, wrote under a sense of responsibility, and on subjects familiar to them.

² *Essays on a liberal education*, 162: 'It is only persons ignorant of the facts who will consider this description exaggerated.' Mr Seeley will have no difficulty in believing that residents add to their universal ignorance particular ignorance 'of the facts.' The description represents 'men of the greatest ability and promise' as saying to themselves: 'it is my business now to narrow my mind and for three years to consider not what is true, but what will be set; not Newton or Aristotle, but papers in Newton or papers in Aristotle, and to prepare, not for life, but solely and simply for the Senate-House.'

simply to seek marks, but it is worse still that the Platos of Academe should teach and earnestly preach that marks are the *summum bonum*.¹ The term 'Platos of Academe' is afterwards defined; it means (p. 163) 'the teaching class in general', which holds up 'success in an examination as the principal object of study.' If Mr Seeley had not thus explained himself, I should not have recognised myself under either description, as a Plato of Academe, or as one whose *τέλος* is marks¹.

Mr Seeley speaks for all of us, resident teachers in the university; what evidence he has respecting the pursuits and the ideal of my colleagues, I cannot say; I have a right to ask him to prove his words respecting me in particular. The thoughts and conversation of my undergraduate associates did not run on marks or fellowships; their time was not so engrossed by preparation for the tripos, that they could not devote

¹ Mr Seeley elsewhere describes residents as wholly destitute of 'ability' and 'sense of duty.' See p. 151 'In fact, if the conditions of original research are leisure and ability, a limited field, a sense of duty, and rewards in reputation and money proportionate to exertion, there is no class at Cambridge, except the professors, that possess them in any moderate degree'. When a man calls you a fool and a knave, how can you argue with him? Else one might suggest, that these reproaches, a new *Σπартῶν γένος*, are fratricidal. If we lack 'ability' for original research, 'a sense of duty' would make us abstain from it.

three or four hours a day to modern languages, to general literature, to the controversies of the time; Coleridge, Whately, Mill, Newman, Hare, Maurice, Thirlwall, were names more familiar to us than those of any trainers for a 'paltry examination.' Once only, as I remember, was I urged to 'cram' hard passages in certain Greek authors, which authors I had repeatedly read as wholes; to please my tutor I copied the lists, but neither by me, nor by any pupil of mine, have they ever been turned to account. As with the learner, so with the teacher. As applied to my principles and practice as a lecturer, Mr Seeley's 'description' is neither more nor less 'exaggerated', than the statement that the French defeated the English at Waterloo. He makes me 'teach and earnestly preach' doctrines on which I call anathema. I do not know one college tutor or lecturer who ministers to a morbid curiosity about the chances of the Senate-House; if there are fortune-tellers among us, it is among private tutors that they must, to the best of my belief, be sought.

Mr Seeley desires (p. 150) that 'an able man' should 'lecture on Aristotle for 10 years,' then 'his lectures will soon become first-rate, instead of second-rate.' He imagines that German professors are in fact thus tethered to one author; if he will examine the schemes of lectures in German universities for

a series of years, he will change his opinion. However I entirely concur with him and many other writers in the belief, that the teaching power of the university is at present wasted, and that the time has come for reorganising lectures on a university basis.

Mr Seeley forgets, when comparing resident fellows either with non-residents, who need do no more for their college than for their banker, or with German professors, that residents are greatly occupied with university and college business, with clerical duties, with examinations. An examiner in the non-gremial examinations must mark 1700 English essays; if much engaged in this way, he will have little time or energy left for the easier and more remunerative functions of an author.

I will not yield to Mr Seeley in admiration of German research; yet gratitude to foreigners need not have blinded him to his own countrymen's merits¹. Take the present governing body of Trinity College, its master and eight seniors, and take the first nine professors you meet in the list of any university; compare their literary performance and promise both; I think that the odds will be in favour of Trinity.

¹ A German professor of deserved note once said to me: 'We must publish a book every two or three years, or people ask, *Is the man dead?* I believe there is more disinterested love of learning in your country.'

Mr Seeley tells the world (p. 149): 'As the habit and fashion of original production has long gone out; as no one beyond the handful of professors regards it as lying within his functions to extend the bounds of knowledge, all the arrangements which might facilitate production are neglected.' When he wrote these words, Mr Seeley either was acquainted with Mr Munro's *Lucretius*, or he was not; were I a Latin professor, I would choose the latter horn of the dilemma.

One argument of Mr Seeley's has been honoured by the approbation of Mr Pattison (*Suggestions* etc. 337); 'What avail all the beauties of the classics to those who never attain to appreciate them?...If you are a parent, and think that your son is not fit to go to Cambridge,...you do not send him part of the way to Cambridge; you do not send him to Royston or Bishop-Stortford.' This seems to me identical with the proposition, 'No bread is better than half a loaf.' I have heard tradesmen express their gratitude for the training of a classical school; they had found it of practical benefit in after life. But Mr Hawtrey's experience with mechanics' sons is conclusive (*A Narrative-Essay* etc. 22): 'The boys like their Latin lesson; they are interested and animated by it; a little knowledge of Latin they find a great help in pulling English words to pieces; and they analyse the structure of sentences in the English fashion all

the better from parsing their Latin lesson.' Children who know neither Greek nor Latin listen with eager attention to a comparison of the Greek and Latin alphabet¹.

One happy result of the inquiries which are probing the foundations of faith and morality is to prove that learning and science are matters of direct practical importance². For two centuries most non-conformists have been cut off from the universities, and in great measure from classical training; now they have returned to us, and carry back to their communions traditions of scholarship which the urgent needs of the time will not suffer to expire. Never was an age less able to avail itself of lord Houghton's well-meaning indulgence (*Essays on a liberal education*, 382): 'It is notorious³ that works of the

¹ See Mauermann, 'vom Nutzen der latein. Sprache für Nichtstudirende. Görlitz, 1805.' 4to. As I write these words my gyp says to me, 'Of course my boy could do nothing without learning Latin.' The lad is in a druggist's shop.

² Richard Rothe, *Theologische Ethik*, III 755 'Dass die Spekulation etwas höchst "praktisches" ist, kann heutiges Tages jedem Gebildeten anschaulich werden. Wer nur ein wenig nachdenkt, muss sich selbst sagen, dass unser jetziger allgemeiner Lebenszustand sie als ein tiefes Bedürfniss fordert, dass ein wirklich gemeinsames *Grundwissen* grade zu den am schmerzlichsten gefühlten Desiderien unsrer gegenwärtigen Zustände gehört.'

³ Not so notorious to Madame Bunsen, who writes (*Memoirs of Baron Bunsen*, I 29): 'Göttingen, where at Easter of the

value of Baron de Bunsen's "*Bibelwerke*" (*sic*)... have been produced without any assumption of Oriental scholarship. But there has come to seem something incongruous or offensive in any man's assuming to know or care about classic objects or classic letters, without having been taught to construe Greek and Latin.' Hobbes took the same ground long ago, with little result (*Behemoth* 148, cf. 236, 242): 'Now...we have the Scripture in *English*, and preaching in *English*, I see no great need of Latin, Greek and Hebrew.' No act of Julian is more deplored by his heathen panegyrist than that 'inclement' decree, 'worthy to be buried in everlasting silence,' by which he forbade Christians to teach 'Homer, Hesiod, Demosthenes, Herodotus, Thucydides, Isokrates, Lysias.' Few remains of Christian antiquity are held in greater honour than the discourse in which Basil¹ urges Christian youth 'to

following year, 1812, he was appointed teacher of Hebrew in the highest form of the school.' Add 1. that most of the *Bibelwerk* is due to Kamphausen and Holzmann, both Hebrew scholars, as indeed in Germany every divine must be, more or less; 2. that the book has disappointed Bunsen's friends and foes alike; everybody must see that it can never circulate by hundreds of thousands of copies, as he fondly hoped. I only remember five voices, those of Rothe and Ewald, of Gelzer and Nippold, with that of Dr Williams, raised in its favour, and the approbation of the first two was confined to the design and spirit of the book, which no one will condemn.

¹ See Doergens, 'Der heil. Basilius und die Classischen Studien, Leipz. 1852.'

gather honey, like bees,' from the books of the heathen. The science of criticism grew up in Christendom, and in the service of the Christian scriptures; and whenever religion has revived, learning has revived with it. 'A Bushop that now liveth,' says Ascham¹, 'a good man, whose judgement in Religion I better like, than his opinion in perfittnes in other learning, said once unto me: we have no nede now of the Greeke tong, when all things be translated into Latin'. But the good man understood not, that even

¹ *Scholemaster*, 151.

² See *ibid.* 244—248, Lord Houghton's argument in the mouths of the obscurantists. '*Erasmus*. The translation of the Greek is corrupt. *Magister Gingolph*. Corrupt? and was not St Jerome as good as (*non valebat bene sicut*) you?' Again: 'If Erasmus and Reuchlin say that they know Greek and Hebrew, you are to answer that such learning is not cared for by divines. For Holy Scripture is sufficiently translated, and we need no other translations. Or rather we ought to avoid learning these languages, to shew contempt for the Greeks and Jews.' Richard Croke, in his very interesting lectures as Greek professor at Cambridge (Paris, 1520), proves from Augustine that divines must study Greek and Hebrew in order to understand the Bible, and amend the received version. 'Some will mutter, that all Greek books have long since been turned into Latin. What then? tell me, learned Sir (if I may call you learned "*qui tam impie deliras*") what will you do when versions disagree? Must you not, as Augustine bids, recur to the Greek original?' So Tyndall: 'olde barkyng cures Dunces disciples and like draffe called Scotistes, the children of darkenesse, raged in every pulpit agaynst Greke Latin and Hebrue, and what sorrow the Scholemasters that taught the true Latin toung had with them, some beatyng the pulpit with theyr fistes for madness and

the best translation is for mere necessitie but an evill impeded wing to flie withall, or a hevie stompe leg of wood to go withall.' Often has a cry been raised against 'the gnawing worm' of pagan literature, and proofs have been at once forthcoming that learning, heathen learning, has at all times been held necessary to the church¹. Every movement has its *Sturm und*

roaring out with open and foming mouth, that if there were but one TERENCE or VIRGIL in the world and that same in their sleeves and a fire before them, they would burne them therein, though it should cost them their lives, affirming that all good learning decayed and was utterly lost sence men gave them unto the Latin tongue? CONR. HERESBACH in his tract in praise of Greek quotes: 'THOMAS, SCOTUS, BONAVENTURA, the subtle, seraphic irrefragable doctors, were content without Greek; why should we be wiser than they? These languages have filled the world with heresies.' A monk cried out in church, 'Of late a new language has been discovered, called Greek; beware of it, it is the mother of all these heresies;' he next said, another language was springing up, called Hebrew; 'they who learn this become Jews.'

¹ The early Quakers had the same aversion to learning as the Anabaptists. See Geo. FOX, *Journal*, 1694, fol. 15: 'As I was walking in a Field on a First-day morning [A.D. 1646], the Lord opened unto me, *That being bred at Oxford or Cambridge, was not enough to fit and qualifie men to be Ministers of Christ*: And I stranged at it, because it was the common Belief of People.' *Ibid.* 1281*: 'We came to *Durham*, where was a *Man* come down from *London*, to set up a *Colledge* there, to make *Ministers of Christ* [A.D. 1657], as they said: I went, with some others, to reason with the *Man*, and to let him see, "that to teach Men *Hebrew, Greek, and Latin*, and the *Seven Arts*, which was all but the *Teachings* of the *Natural Man*, was not the *Way* to make them *Ministers of Christ*. For the *Languages* began

Drang Periode, when it is confident of sweeping away

at Babel: and to the Greeks, that spake Greek, as their *Mother-Tongue*, the *Preaching* of the Cross of Christ was foolishness; and to the Jews, that spake Hebrew, as their *Mother-Tongue*, Christ was a *Stumbling-block*. And as for the Romans, who had the Latin and Italian, they persecuted the Christians; and Pilate, one of the Roman Governors, set Hebrew, Greek and Latin a top of Christ, when he Crucified him...And John the Divine...said, *That the Beast and the Whore have Power over Tongues and Languages.*” Cf. Gerard Langbaine to Selden (*Lelandi Collectan.* v 297) 8 Nov. 1658: ‘I was not so much troubled to hear of that fellow, who lately in London maintain’d in publick that learning was a sin, as to see some men...under pretence of piety go about to banish it the University. I cannot make any better construction of a late order, made by those whom we call Visitors, upon occasion of an election last week at All Souls’ Coll.’ See tracts by John Hall, Edw. Waterhouse, Seth Ward and John Webster on the outcry against the universities 1649—54.

I do not know whether the following is honest or simulated madness. K. Heinrich, ‘Nieder mit den griechischen und römischen Klassikern! Nieder mit den Gymnasien! Danzig, 1850.’

A violent controversy was raised by l’abbé J. Gaume: ‘Le ver rongeur des sociétés modernes ou le paganisme dans l’éducation. Paris 1851.’

A new edition appeared in 1852, under the title: ‘Lettres à Mgr. Dupanloup sur le paganisme dans l’éducation.’

The most effective answers to Gaume are by l’abbé Landriot: ‘Recherches historiques sur les écoles littéraires du Christianisme suivies d’observations sur le ver rongeur. Paris, 1851.’ ‘Examen critique des lettres de M. l’abbé Gaume sur le paganisme dans l’éducation. Paris, 1852.’ He proves, by a long catena of evidence, that catholic tradition sanctions the study of the classics.

See too ‘De l’usage des auteurs profanes dans l’enseignement Chrétien par l’abbé Charles Martin. Paris, 1852.’

Sometimes the ‘démagogie grecque et romaine’ has been

all that resists it; but hitherto classical studies have only gained by assaults; their one formidable enemy is security. 'Nur der verdient sich Freiheit wie das Leben, Der täglich sie erobern muss.'

Prof. Conington¹ speaks of Greek as the study most in danger of extinction; and Mr Goldwin Smith² is scarcely more hopeful. For my part, believing that the greatest achievements of philology are yet to be won, and her most powerful implements yet to be forged,—seeing the interest which education is awaken-

the bugbear to scare the timid from the ancient world. See W. Herbst, 'Das classische Alterthum in der Gegenwart, Leipz. 1852.'

¹ *Contemporary Review* for January, 1868.

² Goldwin Smith, *The reorganization of the university of Oxford*, 4: 'Subjects highly endowed may in course of time be worked out, as seems likely to be the case with classical philology before long;' p. 12: 'the Classics...have sunk in value.' See too p. 25. On the other hand, we read in p. 31: 'Though the Classics are no longer what they were in the sixteenth century, they are still perhaps the best Manual of Humanity; and they are capable of being practically enlarged in their scope and liberalized to an almost indefinite extent in the way of commentary and illustration. I must own that my experience of historical education leaves me finally under the impression that ancient history, besides the still unequalled excellence of the writers, is the best instrument for cultivating the historical sense.' p. 33: 'As languages and instruments of intellectual training the best of them [modern languages] are far inferior to the Greek and Latin, the merit of which, indeed, as organs of thought, is so preeminent that it is difficult to believe that their destinies are yet exhausted.'

ing throughout the world¹, and the prospect opened out by the Schools Inquiry Commission to both sexes in England,—counting the many histories, translations, commentaries, which have issued from the English press in this century, more than in any other, and weighing the assailants of classical studies against their defenders,—taught by the experience of the continent that the deeper church controversies go, the more indispensable does learning become to the clergy, —I hold with Max Müller that ‘educationally and socially’ the study of antiquity is ‘more important than ever it was,’ and with Rothe² that no substitute can ever be found for it.

¹ Das höhere Schulwesen in Preussen. Historisch-Statistische Darstellung...herausgegeben von Dr L. Wiese. Berlin. 1864.

Forslag til en forandret Ordning af det høiere Skolevesen. 2 pts. 1. Project of a law with reasons for it. 2. View of education in foreign countries. pp. 502 and 688. 8vo. 8 Thlr. 15 Ngr. (Leipzig, Alb. Fritsch. 1867).

De l'enseignement secondaire en Angleterre et en Écosse. Rapport... par J. Demogeot et H. Montucci. Paris, 1868.

² R. Rothe, *Theologische Ethik*, III 338, 339 ‘Eben weil die Bildung zur Humanität ist, liegt in dem Studium der alten classischen Literatur und Kunst ein durch nichts zu ersetzendes Bildungsmittel. Nirgends sonst in der Geschichte tritt uns eine so objective und reine Erscheinung der universellen Humanität in ihrer Natürlichkeit entgegen. (Wie sich dies geschichtlich motivirt, darüber macht schon Kant, *Krit. d. Urtheilskraft*, S. 225 [B. 7.] interessante Bemerkungen). Uns Modernen in unsrer Subjectivität ist es in hohem Grade heilsam, uns in der Objectivität des antiken Geistes zu bespiegeln.’ See *ibid.*

On one point, in which our scholarship seems clearly at fault, I have touched in § 146 n. 15. It is time to obey the call of Kidd¹: *Apagē ergo ista inficeta sæculi decimi et quarti additamenta*. He is indeed speaking only of the false quantities committed upon the vulgar names of the vowels E, O, Y, Ω, but he might have said nearly the same of those names rightly pronounced; certainly they were wholly unknown to the ancients, and it has been lately proved², that the termination ψιλόν is opposed, not to δασύ (as *smooth* to *aspirate*), but to δίφθογγον; for instance, the question is asked, 'how, whereas γαῖα is written with a diphthong, γεώλοφον, its compound, comes to be written with the bare E³?' So κενός is opposed to καινός, the one being written διὰ τοῦ ε ψιλοῦ, the other διὰ τῆς α διφθόγγου. Y was distinguished from OI in the same manner; and sometimes from EI, H, I, YI. We need no other proof that the names *Epsilon* and *Upsilon*

766, the remarks on the conflict between *Humanismus* and *Realismus*; 767 'In den Gelehrtschulen muss, weil die Wissenschaft wesentlich Sprachwissenschaft ist, das Fundament des Unterrichts für immer das Sprachstudium bleiben.'

¹ Dawes, *Misc. Crit.* (Lond. 1827), 35. Cf. 33—37, 230—236, 630, 631.

² By K. E. A. Schmidt, *Beiträge zur Geschichte der Grammatik des Griechischen und des Lateinischen*. Halle, 1859, art. II. pp. 51—79, *Die Benennungen der griechischen Buchstaben*.

³ Schol. Theokr. i 12 πῶς τῆς γαῖας δίφθογγογραφουμένης ψιλογραφεῖται τὸ γεώλοφον;

first appeared in days when the vowel sounds were confused. There would be no difficulty in returning to the ancient names of these vowels, especially as \bar{u} and \bar{o} would bear the same names that they do in English. Sacred associations may plead for *Omega*, yet Prudentius sang

" $\text{Αλφ}\alpha$ et Ω cognominatus, ipse fons et clausula
omnium, quæ sunt, fuerunt, quæque post ventura sunt;
and Paulinus,

" $\text{Αλφ}\alpha$ itidem mihi Christus et Ω .

In concluding this tedious preface, I would ask the masters of our schools to pay more attention to the history and theory of education than they have commonly done. Books like von Raumer's history, and the *Encyklopädie des gesammten Erziehungs- und Unterrichtswesens...hrg...v. K. A. Schmid* (Gotha, Besser, 1859 etc.) should be in every school library. A scholar, familiar with the history of learning, would do service by reprinting (with elucidations) Milton's tract on education, John Dury's *Reformed Schoolmaster*, even the visions of Cowley, Pett and others, when men's minds were stirred by the aspirations of the nascent Royal Society, the bold PLUS ULTRA of Joseph Glanvil.

J. E. B. M.

CAMBRIDGE, 1 May, 1868.

ERRATA.

In some places accents have been broken off in working;
these are not noticed.

P. 4 § 6 n. 10, read ἥσθη.

P. 6 § 9 l. 3, and p. 102 last line, read Μίω.

P. 9 l. 5, read ἐξάψεις.

P. 16 l. 11 up, read Σιδηρώ.

P. 71 l. 17, read Μύδον.

P. 80 l. 4 up, dele ⁴.

—— 3 up, for ² read ¹.

P. 118 l. 11, read χρεμετισαντος.

Add to glossary:

Κελαυαί, ὦν, αἰ, a city in Phrygia, afterwards Apameia § 3.

FIRST GREEK READER.

I.

FIRST DECLENSION.

§ 1. Πηγή καὶ ῥίζα καλοκάγαθίας ἐστὶν¹ ἡ παιδεία. — Ὁμοφροσύνη φιλίαν ποιεῖ². — Διὰ ὁμοιοίας καὶ ἀνδρείας ἡ ἐλευθερία φυλάττεται³. — Ἀπώλλων τὴν κιθάραν καὶ τὴν μουσικὴν ἐξεύρεν⁴. — Πυθαγόρας τὴν μέθην μανίας μελέτην ἐκάλει⁵. — Πλούτος μᾶλλον⁶ κακίας ἢ καλοκάγαθίας ὑπηρέτης ἐστίν. — Ὁ σοφὸς ἡσυχίαν ἄγει⁷ ἐν ταῖς συμφοραῖς. — Ἰσοκράτης πικρῶν⁸ ὀνομάζει⁹ τῆς παιδείας τὴν ῥίζαν. — Ἡ τύχη παντοίαις μεταβολαῖς¹⁰ χαίρει¹¹. — Ἡ σωφροσύνη ἐστὶν ἐγκράτεια ἡδονῶν καὶ ἐπιθυμιῶν. — Οὐδέν¹² ἐστὶν οὔτε τέχνη ἄνευ μελέτης, οὔτε μελέτη ἄνευ τέχνης. — Πᾶσα ἐπιστήμη ἄνευ δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς πανουργία, οὐ σοφία φαίνεται¹³. — Κοινωνία ἐστὶ καὶ σπονδῆς καὶ παιδιᾶς τὸ συμπόσιον. — Ὁ Σόλων ἑκατὸν ἐποίησε¹⁴ δραχμῶν¹⁵ τὴν μνᾶν.

§ 2. Τηρεὺς Φιλομήλα τὴν γλῶτταν ἐξέτεμεν¹. — Ἡ τῶν Αὔγυπτιῶν² θεὰ Ἴσις εἶχεν³ ἐμπειρίαν τῆς ἱατρικῆς ἐπιστήμης. — Ἀντίβας ἐν φυγῇ παρὰ Προυσία ἀπέθανεν⁴ ἐν τῇ Βιθυνίᾳ. — Ἀλέξανδρος τὴν πατρώαν ἀρχὴν παρὰ πολὺ⁵ ἐξέτεινεν⁶. — Ἀτρεὺς τὴν ἐν Μυκήναις⁷ βασιλείαν εἶχεν⁸. — Ἀνάχαρσις ὁ Σκύθης ἐκ Σκυθίας εἰς Ἀθήνας ἀφίκετο⁹ ἐπιθυμία⁹ τῆς Ἑλληνικῆς παιδείας. — Εὐριπίδου τοῦ ποιητοῦ ἡ μισογυνία περιβόητός ἐστιν. — Ζεὺς μετὰ βροντῶν καὶ ἀστραπῶν παρὰ τὴν Σεμέλην ἦκε¹⁰. — Χαῖρε¹¹, ὦ δυνάστα τῆσδε γῆς. — Ἡ μὲν παιδεία πηγὴ τῆς σοφίας, ἡ δὲ ἀνδρεία ῥίζα τῆς δόξης ἐστίν. — Ἡ δὲ μωρία μάλιστ'¹² ἀδελφὴ τῆς ποιηρίας ἐφν¹².

§ 3. Ἀλέξανδρος¹ Ἑλενην ἐκ Σπάρτης ἤρπασεν². — Ὁ Εὐφράτης³ ποταμὸς εἰς τὴν ἐρυθρὰν θάλασσαν ἐξερεύγεται⁴. — Σπαρτιάταις αἰσχροὺς⁵ ἦν, ἐκ μάχης φυγεῖν⁶. — Θάμυρις Μούσαις περὶ μουσικῆς ἤρισεν⁷. — Διόνυσος ὁ Σεμέλης παῖς ἐν Νύσῃ ὑπὸ τῶν Νυμφῶν ἀνετρέφετο⁸. — Τὴν ψυχὴν παιδεῖα κόσμει⁹. — Ἀριστείδης εὐσεβεῖα καὶ δικαιοσύνη καὶ φιλανθρωπία διέφερεν¹⁰. — Μαρδόνιος ὁ Πέρσης, Ξέρξου κηδεστῆς, διὰ τὴν ἀνδρείαν μάλιστα¹¹ ἐθαυμάζετο¹² παρὰ τοῖς Πέρσαις. — Καλλιῶν¹³ ἦν Ἀντίβα ἡ γνώμη, ἥπερ ἡ τύχη. — Ἡ τέχνη τὸν τεχνίτην τρέφει¹⁴. — Ἔστι¹⁵ τοῦ κριτοῦ τῆς ὀργῆς ἀπέχεσθαι¹⁶. — Ἐν Κελαιναῖς ἦσαν πηγαὶ τοῦ Μαρσίου. — Οἱ ναῦται τῷ βορρᾷ ἐβίουσιν¹⁷.

§ 4. Ζεὺς ἐκ τῆς κεφαλῆς τὴν Ἀθηνᾶν ἔτεκε¹. — Τὴν τεκτονικὴν τέχνην Ἀθηνᾶ προσάπτουσι². — Φᾶσις ποταμός ἐστι τῆς Κολχικῆς γῆς. — Ἡ Ἀττικὴ χώρα τῆς Ἀθηνᾶς ἐκρίθη³. — Αἱ ἐλᾶι τῆς Ἀθηνᾶς⁴ ἱερὰ ἦσαν. — Λακράτης ὁ Θηβαῖος ἐν ταῖς μάχαις λεοντὴν ἐφόρει⁵. — Ἡ μὲν Ἰωνικὴ φιλοσοφία ἀπὸ Θαλοῦ ἤρξατο⁶, ἡ δ' Ἰταλικὴ ἀπὸ Πυθαγόρου. — Αἱ ἱερὰ ἐλᾶι τῆς Ἀθηνᾶς, αἱ ἐν τῇ Ἀθηνῶν ἀκροπόλει⁷, μορφαί ἐκαλοῦντο⁸. — Λέγουσιν Ἐρμῆν παλαίστρας εὐρετὴν γεγονέναι⁹. — Οἱ Κέλται τὰς θύρας τῶν οἰκιῶν οὐδέποτε κλείουσιν¹⁰. — Στοᾶν ἐν Ἀθήναις ἀπὸ τῶν γραφῶν ποικίλην¹¹ ὀνομάζουσιν¹². — Εὐριπίδης ἦν μαθητὴς Ἀναξαγόρου. — Ξενοκράτης τῆς ἡμέρας ὦραν μίαν ἀπένεμε¹³ τῇ σιωπῇ. — Οἱ Ἑρμαῖ ἄκωλοι¹⁴ ἦσαν.

II.

SECOND DECLENSION.

§ 5. Πενία ἐστὶ τρόπου διδάσκαλος. — Τὸ σκῆπτρον σύμβολόν ἐστι δυναστείας. — Πλούτῳ ἀπίστευται¹. — Νεῖλος ποταμός ἐστι τῆς Αἰγύπτου. — Ταῖς ἡδοναῖς ἀκολουθοῦσι² πόνοι καὶ λύπαι. — Θεραπεύεται³ ἡ ψυχὴ καλοῖς λόγοις. — Οἱ σοφοὶ κρύπτουσι⁴ τὰς οἰκείας βλάβας. — Λύπαι ἀνθρώποις νόσους τίκτουσιν⁵. — Ἀλέξανδρος ἐπὶ Γρανίκῳ ἐκράτησε⁶ τοὺς Πέρσας. — Ζεὺς δεσπότης ἦν τῶν θεῶν καὶ τῶν ἀνθρώπων. — Καλόν ἐστι τοῖς ἐγγχωρίοις νόμοις ἔπεσθαι⁷. — Οἱ Ἀθηναῖοι θεαταὶ μὲν

τῶν λόγων ἐγένοντο⁸, ἀκροαταὶ δὲ τῶν ἔργων. — Ὁ λόγος ψυχῆς εἰδωλὸν ἐστίν. — Ὁ Ζεὺς ἐποίησεν⁹ Ἴπποκένταυρον ἀκατρέφουσιν¹⁰ παιδίῳ Ἴπποκενταύρῳ διδύμῳ, κομιδῇ νηπίῳ. — Οἱ σοφισταὶ ἀργυρίδιον καὶ χρυσίδιον τὸν πλοῦτον ἀποκαλοῦσιν¹¹.

§ 6. Κῦρος ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην στρατεῖαν ἐποίησατο¹. — Τὰ καλὰ ἔργα ἐπαινῶν ἐστίν² ἄξια. — Ἐν Ἀλικαρνασσῶ τὰ τῆς Καρίας βασιλεία ἦν³. — Λιβύη ἀγρίων θηρίων πληθύνει⁴. — Ἡ Ἰνδικὴ χώρα διττοὺς καρποὺς καθ' ἕκαστον ἐμαυτὸν ἐκφέρει⁵. — Ἀλέξανδρος ἀποθνήσκων⁶ Περδίκκῃ⁷ τὸν δακτύλιον ἀπέδωκεν⁸. — Ἡρακλῆς ῥόπαλον καὶ λεοντήν ἐφόρει⁹. — Τριπτόλεμος τὸν πυρὸν καθ' ὅλην τὴν οἰκουμένην κατέσπειρε¹⁰. — Ἀκινάκης καὶ Ζάμολξις Σκυθῶν ἦτην¹¹ θεῶ. — Ἐκ τῆς ἐν Ἀἰδοῦ¹² τριόδου φέρετον¹³ δύο ὁδῶ, ἡ μὲν εἰς μακάρων¹⁴ νήσους, ἡ δὲ εἰς Τάρταρον. — Τῷ ξένῳ τῷδε, Γοργίας τε καὶ Πῶλος, σοφῶ μὲν καὶ φίλῳ ἐστὸν ἐμῷ, ἐνδεεστέρω¹⁵ δὲ παρρησίας. — Καλὸς παρρησίας θησαυρὸς¹⁶ εὐγένεια.

§ 7. Φινεὺς ὁ μάντις τοῖς Ἀργοναύταις τὸν εἰς Κόλχους πλοῦν ἐμήνυσε¹. — Ζεὺς Γανυμήδην θεῶν οἰνοχόον ἐν οὐρανῷ κατέστησεν². — Ἡρακλῆς Τυνδάρεφ τὴν τῆς Λακωνικῆς βασιλείαν παρέδωκεν³. — Οἱ τὰς τίκτουσιν⁴ ὡὰ δώδεκα, καὶ ἐκλέπουσιν⁵ ἐν τριάκοντα ἡμέραις. — Νουμᾶς πρῶτος νεῶν Ἑστίας Ῥωμαίοις ἰδρύσατο⁶, καὶ παρθένους ἀπέδειξε⁷ αὐτῇ θυηπόλους. — Ἡρακλῆς τὴν νῆσον Κῶ ἐπόρθησεν⁸.

— Γέλων ὁ Συρακοσίαν τύραννος μετὰ τὴν ἐν Ἰμέρα ναυμαχίαν τοῖς λαφύροις τοῖς ἐν ταῖς Συρακούσαις νεὸς ἐκόσμησεν⁹. — Εὐγένεια καλὸν μέν, ἀλλὰ προγόνων ἀγαθόν. — Ὁ μὲν ἕτερος¹⁰ τοῖν τυράννοιω ἀποθνήσκει¹¹ ὑπὸ τῶν πολιτῶν, ὁ δὲ ἕτερος φεύγει¹². — Ἐν Σάμῳ τῇ Ἡρᾷ πολλοὶ¹³ ταφὴν τρέφονται¹⁴. — Ἀκούετε¹⁵, λεφ. — Παρὰ τοῖς Ἀθηναίοις οἱ τάφοι πρὸς ἔω ἔβλεπον¹⁶. — Οὐτε ἵππων χωρὶς χαλινού, οὔτε πλοῦτῳ χωρὶς λογισμοῦ δυνατὸν¹⁷ ἀσφαλῶς χρῆσασθαι¹⁸. — Χρυσὸς αἰὲν δόλος ἐστὶ καὶ ἄργυρος ἀνθρώποισιν¹⁹. — Ἐν οἴνῳ ἀλήθεια.

III.

THIRD DECLENSION.

a. SIMPLE

§ 8. Σωκράτης τὴν νόσον ταραγμὸν σώματος ἔλεγεν¹. — Οἱ Ἀθηναῖοι Σόλωνα διὰ τὴν σοφίαν καὶ τὴν ἀρετὴν πάντῃ ἐτίμων². — Ἡρακλῆς ἐπὶ ἀνδρείᾳ καὶ σώματος ῥώμῃ θαυμάζεται³. — Οἱ μετὰ Λεωνίδου Σπαρτιᾶται⁴ καλῶς ἐτήρουν⁵ τοὺς τῆς πατρίδος νόμους. — Φαρνάβαζος Κόνωνα τὸν Ἀθηναῖον ἐπέστησεν⁶ ἡγεμόνα τοῦ βασιλικοῦ στόλου. — Ὁ Ἑλληνικὸς στόλος ἐν Σαλαμῖνι τοὺς βαρβάρους ἐνίκησεν⁷. — Ἄργος ὁ πανόπτης ὀφθαλμοὺς εἶχεν⁸ ἐν παντὶ τῷ σώματι. — Οἱ Ἀρεσπαγῖται ἐν νυκτὶ¹⁰ καὶ σκότῳ ἐδίδασκον¹¹. — Ἐγκράτειαν νόμιζε¹² ἀρετῆς εἶναι κρηπῖδα. — Χεὶρ χεῖρα νίξει¹³. — Μῆτε ἐν ἰχθύσι φωνήν, μῆτε ἐν ἀπαιδεύτοις ἀνθρώποις σοφίαν ἐπι-

ζήτηι¹⁴. — Γὺψ κόρακα ἐγγυᾶται¹⁵. — Ἐλέφαντα ἐκ μυίας ποιεῖ¹⁶. — Δις παῖδες¹⁷ οἱ γέροντες. — Ἡ φύσις τοῖς πατράσι τοὺς παῖδας μᾶλλον¹⁸ ἢ τοῖς παισὶ τοὺς πατέρας ἐπιτάττει¹⁹ φιλεῖν²⁰.

§ 9. Μετ' Ἀγαμέμνονος οἱ Ἕλληνες ἐπὶ Τροίαν ἐστράτευσαν¹. — Εὐρώπη ἢ² Ἀγήνορος ἐγέννησε³ Μίνωα, Σαρπηδόνα, Ῥαδάμανθυν. — Ἀλέξανδρος τῇ Θηβαίων ἀπωλείᾳ ἐφόβησε⁴ τὴν Ἑλλάδα. — Τὴν Ἀρτεμιν οἱ μυθογράφοι κυνηγέτιν καὶ θηροκτόνον καὶ ἐλαφηβόλον καὶ ὀρεσίφοιτον παρεισάγουσιν⁵. — Γῦπες Τιτυοῦ⁶ τὴν καρδίαν ἐν Ἀιδου⁷ ἤσθιον⁸. — Ζεὺς ἐν τῇ Κρήτῃ ὑπὸ Κουρήτων καὶ Νυμφῶν ἐτρέφετο⁹. — Κρήτες καὶ Λακεδαιμόνιοι συμποσίων ἀπέιχοντο¹⁰. — Ἀρτεμις τὴν τῶν νηπίων παίδων θεραπείαν εὔρε¹¹. — Τέττιξ μὲν τέττιγι φίλος¹², μύρμηκι δὲ μύρμηξ. — Χαλεπόν¹³ ἐστὶ λέγειν¹⁴ πρὸς γαστέρα, ὧτα οὐκ ἔχουσιν¹⁵.

§ 10. Ἡ γλαῦξ τῇ Ἀθηνᾷ ἀνέκειτο¹, ὃ δὲ ἵππος τῷ Ποσειδῶνι. — Ἀχιλλεὺς παρὰ Χείρωνι τῷ Κενταύρῳ μυελῷ λεόντων ἐτράφη². — Πλάτων ἔλεγε³, τοὺς τῆς ἀρετῆς κλῶνας ἰδρῶτι καὶ πόνοις φύεσθαι⁴. — Πίνδαρος τὰς ἐλπίδας ἐγρηγορότων⁵ ἐνύπνια ἐκάλει⁶. — Κρεῖττόν⁷ ἐστὶ ποδὶ ὀλισθαίνειν⁸ ἢ γλώττῃ. — Ὡ τλήμον, ὡς ἀθλίας σοι⁹ τύχας ὃ δαίμων ἔδωκεν¹⁰. — Ὡ κακόδαιμον Αἴαν, οἰκτεῖρω¹¹ τὴν σὴν¹² τύχην. — Παθήματα μαθήματα¹³. — Ἐκ τῶν ὀνύχων ἔγνω ἄν¹⁴ ὃ Φειδίας τὸν λέοντα. — Μητρὶ παῖδες ἄγκυραι εἰσὶ βίον. — Πα-

λαιὸς μῦθος. λέγει¹⁵, τοὺς Μυρμιδόνας ἐκ μυρμήκων ἄνδρας γεγονέναι. — Ὁ Οἰδίπους ταῖς θυγατρᾶσι πλεῖω χάριν ὤφειλε ἢ τοῖς ἄρρεσι¹⁶ παισίν.

§ 11. Μέμνων ὁ Τιθωνοῦ παῖς τοῖς Τρωσὶν ἐπὶ τοὺς Ἕλληνας ἐβοήθει¹. — Τοῖς ὄρνυξιν ἡδεῖά² ἐστι φωνή. — Τοῖν Λήδας παῖδιν Κάστωρ μὲν ἦσκει³ τὰ κατὰ πόλεμον⁴, Πολυδεύκης δὲ πυγμῇν. — Μάλιστα⁵ ἐν τοῖς ἀτυχήμασιν ἐκλάμπει⁶ ἡ ἀρετή. — Μίνως τοῖς Κρησὶ νόμους ἔγραψεν⁷. — Φινεὺς ὁ μάντις ὑπὸ Ποσειδῶνος ἐπηρώθη⁸, διότι τοῖς Φρίξου παισὶ τὸν⁹ ἐκ Κόλχου εἰς τὴν Ἑλλάδα πλοῦν ἐμήνυσεν¹⁰. — Οἱ τῶν Λιβύων νομάδες οὐ ταῖς ἡμέραις¹¹, ἀλλὰ ταῖς νυξὶν ἡρίθμουν¹². — Ἡ φύσις τοῖς μὲν κέουσιν ἀλκὴν καὶ ταχύτητα ἔδωκεν¹³, τοῖς δὲ ἀλώπεξι πανουργίαν. — Χαλκιδῶν ἐστὶν ἐπὶ τῷ στόματι τοῦ Πόντου, Μεγαρέων ἀποικία. — Θεμιστοκλῆς τὸν Πειραιᾶ ὠφελιμώτερον ἐνόμιζε¹⁴ τῆς ἄνω¹⁵ πόλεως. — Ἐπὶ Κέκροπος καὶ τῶν πρώτων¹⁶ βασιλέων ἡ Ἀττικὴ ἐς Θησέα αἰεὶ κατὰ κώμας ὤκειτο¹⁷. — Πάντες οἱ τῶν ἀρίστων¹⁸ Περσῶν παῖδες ἐπὶ ταῖς βασιλέως¹⁹ θύραις παιδεύονται²⁰.

§ 12. Ζεὺς ἐκ Θέμιδος τῆς Οὐρανοῦ θυγατρὸς ἐγέννησε¹ θυγατέρας Ὠρας, Εἰρήνην² καὶ Εὐνομίαν καὶ Δίκην. — Ὁρέστης διὰ τὸν Κλυταίμνηστρας τῆς μητρὸς φόνον ὑπὸ τῶν Ἑρινύων ἐδιώκετο³. — Δημήτηρ μετὰ λαμπάδων νυκτός⁴ τε καὶ ἡμέρας κατὰ πᾶσαν⁵ τὴν γῆν Περσεφόνην τὴν θυγατέρα

ἐξήτει⁹. — Τὴν Δήμητρα οἱ Αἰγύπτιοι ἴσιν ἐκά-
λουν¹. — Σεμέλη μία² ἦν τῶν Κάδμου θυγατέρων.
— Οἰδίπους ἄκων Λαῖον τὸν πατέρα ἐφόρευσε³.
— Προσθήκει¹⁰ τοὺς παῖδας τοῖς πατράσι καὶ ταῖς
μητράσιν πείθεσθαι¹¹. — Πυθαγόρας ἔλεγε¹². δεῖ¹³
φυγαδεύειν πάντα τρόπον¹⁴ ἀπὸ μὲν τοῦ σώματος
τὴν νόσον, ἀπὸ δὲ τῆς ψυχῆς τὴν ἀπαιδευσίαν,
ἀπὸ δὲ τῆς γαστρὸς τὴν ἀσέλγειαν, ἀπὸ δὲ τῆς
οἰκίας τὴν διαφονίαν, καὶ κοινῇ¹⁵ ἀπὸ πάντων τὸ
ἀκρατές.

IV.

THIRD DECLENSION.

b. CONTRACTED.

§ 13. Ἡρακλῆς τοὺς ἵππους Διομήδους τοῦ
Θρακῆος εἰς Μυκήνας ἐκόμισεν¹. — Ἡ Ἰνδικὴ χώρα
τῷ κάλλει διαφέρει². — Ἀνάχαρσις τῷ γένει³, ἀλλ'
οὐ τῷ τρόπῳ Σκύθης ἦν. — Πυθαγόρας τὴν ἀπαι-
δευσίαν ὠνόμαζε⁴ πάντων τῶν παθῶν μητέρα. —
Σκύθαι τὰ βέλη ἰὼ ἔχριον⁵. — Οἱ ἀμαθεῖς καθάπερ
ἐν πελάγει καὶ νυκτὶ φέρονται⁶ ἐν τῷ βίῳ. — Ζεὺς
ἐκ Λητοῦς ἐτέκνωσεν⁷ Ἀπόλλωνα καὶ Ἄρτεμιν. —
Ἰσχυρόν⁸ εἰς πειθῶ λόγος γήγνεται⁹. — Ἡσιόδος ὁ
ποιητὴς ᾗδε¹⁰ θεῶν καὶ ἡρώων γένη. — Δημάδης ὁ
ρήτωρ τὴν αἰδῶ τοῦ κάλλους ἀκρόπολιν ἐκάλει¹¹. —
Βίων ἔλεγε¹² τὴν φιλαργυρίαν εἶναι¹³ μητρόπολιν
πάσης¹⁴ κακίας. — Πλούτος ὕβριν τίκτει¹⁵ ἢ φειδῶ
βίου. — Δημήτριος Φαληρεὺς ἔλεγε¹⁶ μικρὸν μὲν
εἶναι¹⁷ μέρος τῆς ὀφρῦς, ὅλην δὲ ἐπισκοτῆσαι¹⁸ τῷ

βίῳ δύνασθαι¹⁷. — Ἀριστοτέλης ἔλεγε¹⁸ τριῶν δειν¹⁹ παιδείᾳ, φύσεως, μαθήσεως, ἀσκήσεως. — Ἡθὺς ἐστὶ πηγὴ βίου, ἀφ' ἧς αἱ κατὰ μέρος²⁰ πράξεις ῥέουσιν²¹. — Ξενοφάνης ἔλεγε²² τῶν ἀστέρων τὰς ἀνατολάς καὶ τὰς δύσεις ἐξάφεις εἶναι²³ καὶ σβέσεις. — Μέτρον κτήσεως τὸ σῶμα ἐκάστω²⁴, ὥσπερ ὁ πῦρ ὑποδήματος.

§ 14. Δημοσθένης ὁ ῥήτωρ πόλεως ψυχὴν τοὺς νόμους λέγει¹. — Μένων ὁ Ῥόδιος ἀνδρεία καὶ συνέσει στρατηγικῇ διάφορος ἦν. — Μὴ κρίνει² ἐκ³ τῶν λόγων τοὺς ἀνθρώπους, ἀλλ' ἐκ τῶν πράξεων. — Νῖνος ὁ τῶν Ἀσσυρίων βασιλεὺς ἐπιφανεὺς πράξεις κατειργάσατο⁴. — Τὰ χρήματα ἐν ταῖς πόλεσι στάσεις καὶ φιλονεικίας ἐγείρει⁵. — Ἡφαιστος ἔπληξε⁶ πελέκει τὴν Διὸς⁷ κεφαλὴν, καὶ ἐκ τῆς κορυφῆς ἐξέθορεν⁸ Ἀθηνᾶ σὺν ὅπλοις⁹. — Οἱ Σύροι τοὺς ἰχθῦς ἐτίμων¹⁰ ὡς θεούς. — Ἡ Ἀραβία δυσπολέμητός ἐστι τοῖς Ἕλλησιν. — Ἐξ ἐχθρῶν στάσεις ἐγγίγνονται¹¹, ἐκ δὲ στάσεων φόνοι.

§ 15. Οἱ σκαιοὶ τὰς ὀφρῦς συνάγουσιν¹. — Οἱ τῶν Ἑλλήνων τεχνῖται βοὺς καὶ ἵππους καὶ ἀνθρώπους καὶ θεοὺς ἀνέπλαττον². — Ἡρα τὴν³ Ἰνάχου Ἰῶ εἰς βοὴν λευκὴν μετεμόρφωσε⁴, μετὰ δὲ ταῦτα⁵ τῇ βοτὶ οἶστρον ἐνέβαλεν⁶. — Οἱ Γίγαντες εἰς οὐρανὸν πέτρας καὶ δρυὲς ἡμένας⁷ ἠκόντιζον⁸. — Οἱ Πέρσαι τὰ τῶν Ἑλλήνων ἱερὰ καὶ τὰς πόλεις πυρὶ καὶ σιδήρῳ ἐπόρθησαν⁹. — Οὐκ ἰσχύει, ἀλλὰ

πονηρίᾳ καὶ δόλοις ἐκράτησας¹⁰. — Ἀλκυονεὺς ὁ γήγας τὰς Ἡλίου βόας¹¹ ἐξ Ἐρυθείας ἤλασεν¹².

§ 16. Οἱ Ἕλληνες ἐμυθολόγουν¹, ὡς πλάσματα ἦσαν Προμηθέως οἱ ἄνθρωποι. — Ἀετὸς Προμηθεὶ ἐν τῷ Καυκάσῳ ἀπέκειρε² τὸ ἦπαρ. — Χείρων τὸν Πηλέως παῖδα Ἀχιλλέα ἔτρεφε³ σπλάγχχνους λεόντων καὶ μυελοῖς συῶν ἀγρίων καὶ ἄρκτων. — Ἀδμήτῳ τῷ τῶν Φερῶν βασιλεῖ ἐθήτευσεν⁴ Ἀπόλλων. — Ὀρέστης ἀπέκτεινεν⁵ Αἰγισθον, τὸν τοῦ πατρὸς φονέα. — Οἱ γονεῖς καὶ οἱ διδάσκαλοι αἰδοῦς ἀξιοὶ εἰσιν. — Βούλου⁶ ἐν τιμαῖς ἔχειν⁷ τοὺς γονεῖς. — Βαβυλώνιοι τοὺς ἱερέας ἐκάλουν⁸ Χαλδαίους. — Τοῖς τῆς Ἰνδίας βασιλεῦσιν ἐν τοῖς πολέμοις πλήθος ἐλεφάντων ὑπῆρχε⁹. — Ξίφος τιτρώσκει¹⁰ σῶμα, τὸν δὲ νοῦν λόγος. — Δημήτριος ὁ Πολιορκητὴς βία ἤρει¹¹ τὰς πόλεις, κατασείων¹² τὰ τείχη, Τιμόθεος δὲ πείθων¹³. — Ἀνάχαρσις τὴν ἄμπελον εἶπε¹⁴ τρεῖς φέρειν¹⁵ βότρυς· τὸν πρῶτον ἡδονῆς, τὸν δεύτερον μέθης, τὸν τρίτον ἀηδίας. — Θαλῆς ὁ Μιλήσιος ἐρωτηθεὶς¹⁶, πόσον ἀπέχει¹⁷ τὸ ψεῦδος τοῦ ἀληθοῦς, “Ὅσον”, ἔφη¹⁸, “ὁφθαλμοὶ ὧτων”¹⁹. — Ἀγησίλαος ἐν δυοῖν ἐτοῖν πλέον²⁰ τῶν ἑκατὸν ταλάντων τῷ ἐν Δελφοῖς θεῷ δεκάτην²¹ ἀπέθυσεν²².

§ 17. Τιθωνῷ Ζεὺς ἀφθιτον γήγρας ἔδωκεν¹. — Ἴουγκος ὁ φιλόσοφος καλὸν ἔπαινον ἔγραψε τοῦ γήγρος². — Θάνατος τῶν ἐν τῷ γήγρᾳ κακῶν φάρμακον³. — Πὰν ὁ Ἑρμοῦ καὶ Πηνελόπης εἶχε⁴ κέρατα καὶ πώγωνα λάσιον. — Ἡρακλῆς ἐπὶ χρυσοῦ⁵

δέπαος τὸν Ὠκεανὸν διαπεράσαι⁷ λέγεται. — Ἀλκμήνη δύο ἐγέννησε⁸ παῖδε, Ἡρακλέα καὶ Ἴφικλέα. — Ἡρα ἔπεμψεν⁹ Ἡρακλεῖ χειμῶνα, ὅτε μετὰ τὴν Τροίαν ἄλωσιν κατὰ τὴν θάλατταν ἔπλει¹⁰. — Οἱ τριάκοντα τύραννοι ἰδίων κερδέων ἕνεκα πλείους¹¹ τῶν Ἀθηναίων ἀπέκτειναν¹² ἐν ὅκτῳ μηνὶ¹³ ἢ πάντες Πελοποννήσιοι ἐν δέκα ἔτεσιν. — Καλοῦ γήρως θεμέλιόν ἐστὶν ἐν παισὶν ἢ τῶν σώμάτων εὐεξία. — Ἡ φύσις ἄνευ μαθήσεως τυφλόν¹⁴, ἡ δὲ μάθησις ἄνευ φύσεως ἐλλιπές. — Ἀρίστιππος ἔφη¹⁵ πρὸς τὸν ἀδελφόν· “ μέμνησο¹⁶ ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω¹⁷, τῆς δὲ διαλύσεως ἐγώ¹⁸”. — Ἡ ὕδραυλὶς ἐστὶν εὖρημα Κτησιβίου, Ἀλεξανδρέως, κουρέως τὴν τέχνην¹⁹. — Δημόκριτος ἔλεγε²⁰ πράξεως ἀρχὴν μὲν εἶναι τόλμαν, τύχην δὲ τέλους κυρίαν²¹. — Πρὸς τῷ Πειραιεὶ τάφος ἐστὶ Θεμιστοκλέους.

V.

IRREGULAR DECLENSION.

§ 18. Δεῖμος καὶ Φόβος Ἄρεος υἱοὶ καὶ ὀπαδοὶ ἦσαν. — Ῥέα ἐν ἄντρῳ τῆς Δίκτης ἐγέννησε¹ Δία. — Προμηθεὺς ἐξ ὕδατος καὶ γῆς ἀνθρώπους ἔπλασεν². — Ἀκταίων κατὰ τοὺς μύθους ὑπὸ τῶν ἰδίων κυνῶν διεσπάρσθη³. — Κόσμος ὀλυγομυθία γυναικί. — Ἀνδρὸς ἀρετὴν μὴ ἐκ τῶν ἀποβαινόντων ἐξέταξε⁴, ἀλλ' ἐκ τῆς τόλμης. — Ἡ Βακτριανὴ τὸ παλαιόν⁵ πλήθη ἀνδρῶν μαχίμων εἶχεν⁶. — Οἱ Πέρσαι διαφερόντως τῷ πυρὶ καὶ ὕδατι ἔθουν⁷. —

Σεμίραμις Νινύᾳ τῷ υἱῇ τὴν βασιλειαν παρέδωκεν⁹. — Αἰακὸς τὰς κλεῖς τοῦ Ἄιδου ἐφύλαττεν⁹. — Παρακελεύονται¹⁰ οἱ πατέρες τοῖς υἱέσιν, ὡς χρὴ ἀρετὴν ἀσκεῖν¹¹. — Ἀνὴρ γὰρ ἄνδρα, καὶ πόλις σώζει¹² πόλιν. — Ἡ γυνὴ ἅμα τῷ χιτῶνι ἐκδύεται¹³ καὶ¹⁴ τὴν αἰδῶ. — Οἱ ποιεῖται οὐδέν¹⁵ ἀλλ' ἡ¹⁶ ἐρμηνεῖς εἰσι τῶν θεῶν. — Ὁ ἰχνεύμων παραπλήσιός ἐστι μικρῷ κυνί. — Ἦν Κύρῳ τὸ σημεῖον αἰτὸς ἐπὶ δόρατος μακροῦ. — Τῇ νηὶ ὁ κυβερνήτης, ὑπερ¹⁷ τῷ ἄρματι ὁ ἡνίοχος ἐστίν. — Κἂν¹⁸ δούλος ᾗ¹⁹ τις, σάρκα τὴν αὐτὴν ἔχει²⁰.

§ 19. Πύρραν τὴν¹ Ἐπιμηθέως καὶ Πανδώρας ἐπλασαν² θεοὶ πρώτην γυναῖκα. — Ζεὺς ὑπὸ τῶν Νυμφῶν τῷ τῆς Ἀμαλθείας γάλακτι ἐτρέφετο³. — Αἱ ἐν τῇ Πελοποννήσῳ πόλεις μάλιστα⁴ τῶν⁵ ἀθανάτων θεῶν ἐτίμων⁶ τὸν Ποσειδῶ. — Σίσυφος ἐν Ἄιδου⁷ πέτρον ταῖς χερσὶ καὶ τῇ κεφαλῇ ἐκύλιεν⁸. — Αἱ τῶν ἀγαθῶν ἀνδρῶν ἀρεταὶ καὶ⁹ παρὰ πολέμοις ἐνίοτε τυγχάνουσι¹⁰ τιμῆς. — Ἡ Καδμεία Σφίγγι σῶμα μὲν εἶχε¹¹ κυνός, κεφαλὴν δὲ καὶ πρόσωπον κόρης, πτέρυγας δὲ ὄρνιθος, φωνὴν δὲ ἀνθρώπου. — Ἐκτωρ νυκτὸς¹² κατάσκοπον ἐπὶ τὰς τῶν Ἑλλήνων ναῦς ἔπεμπε¹³ Δόλωνα. — Χερσὶν ἐοίκασιν οἱ ψελοί, ποσὶ δὲ τὸ ἵππικόν, ἡ δὲ φάλαγγς στέρνῳ καὶ θώρακι, κεφαλῇ δὲ ὁ στρατηγός. — Σταγόνες ὕδατος πέτρας κοιλαίνουσιν¹⁴. — Ὡς περ λύκος ὅμοιος κυνί¹⁵, οὕτω καὶ¹⁶ παράσιτος ὅμοιος φίλῳ. — Ποθεῖ¹⁷ ἄνθρωπος νύκτα μεθ' ἧλιον καὶ λιμὸν μετὰ κόρον καὶ δίψαν μετὰ μέθην· κἂν¹⁸

ἀφέλῃς¹⁹ αὐτοῦ τὴν μεταβολήν, λύπην²⁰ τὴν ἡδονὴν ποιεῖς²¹. — Λέγεται²² ἐρασθῆναι²³ χῆνα Λακύνδου τοῦ φιλοσόφου, καὶ ταῶν παρθένου, καὶ δελφίνα παιδός. — Ξέρξου ἐν Ἑλλάδι πολεμοῦντος²⁴ ἐδόκει²⁵ ἡ μητὴρ αὐτοῦ δυο γυναῖκε ἰδεῖν²⁶ μεγέθει πολὺ²⁷ ἐκπρεπεστάτα, κάλλι ἀμώμω, καὶ κασιγνήτα τοῦ αὐτοῦ γένους, Ἀσίαν καὶ Ἑλλάδα.

§ 20. Ὡ Ζεῦ ἀστεροπητὰ καὶ νεφεληγερέτα, κάλαξε¹ τοῖς βέλεσι τοὺς ἀδίκους — Ἥθους χρηστότητα καὶ καλοκαγαθίαν τρόπον καὶ² τοῖς ἀνδράσι καὶ ταῖς γυναίξι κτᾶσθαι³ προσήκει. — Ἀφροδίτῃ περισσεύει τῶν ὄρνεων⁴ ἔχαιρε⁵ μάλιστα. — Ἀγαμέμνων, ὁ τῶν ἐπ' ^α Ἰλίου Ἑλλήνων στρατηγός, πολλάκις παρεγένετο⁶ ἐπὶ τὴν Νέστορος ναῦν, ὅποτε συμβούλου δέαιτο⁷. — Ἡρακλῆς Ἐργίνου, τοῦ Μινυῶν βασιλέως, τοῖς πρέσβεσι τὰ ὦτα ἀπέτεμεν⁸. — Ἀρτεμις ἐπὶ τῶν ὤμων φαρέτρην φέρει⁹, ἐν δὲ ταῖς χερσὶ τῇ¹¹ μὲν λαμπάδα ἔχει¹², τῇ δὲ δράκοντας δύο. — Τῆς τρυφῆς τῶν ἀνθρώπων αἷτια οὐκ εἰσὶν οἱ αἶρες οὐδὲ τὰ ὕδατα, ἀλλ' ὁ πλοῦτος καὶ ἡ περὶ τὴν δίαίταν ἀκολασία. — Φίλιππος γενόμενος¹³ κριτὴς δυοῖν ποινηρῶν ἐκέλευσε¹⁴ τὸν μὲν¹⁵ φεύγειν¹⁶ ἐκ Μακεδονίας, τὸν δὲ ἔτερον διώκειν¹⁷. — Ἀδελφῷ ὁ θεὸς ἐποίησεν¹⁸ ἐπὶ μεῖζονι¹⁹ ὠφελεία ἀλλήλοις τά τε χεῖρε καὶ τῷ πόδε καὶ τῷ ὀφθαλμῷ. — Τοὺς καρτερωτάτους²⁰ τῶν φυλάκων²¹ ἐπὶ τῶν ἐπισφαλεστάτων²² τῶν φυλακῶν²³ δεῖ²⁴ καθιστάναί²⁵. — Ὁ τοῦ κυβερνήτου διάκονος πρῶτος²⁶ τῆς νεῶς καλεῖται²⁷.

VI.

MIXED EXAMPLES ON THE DECLENSIONS.

§ 21. Ὁ ἄρχων μὴ μαλακίᾳ μηδὲ τρυφῇ ἀλλὰ καρτερίᾳ καὶ ἀνδρείᾳ τῶν ἰδιωτῶν περιέστω¹. — Διόνυσος εὐρετῆς τοῦ οἴνου ἐγένετο², καὶ τὴν τῆς ἀμπέλου φυτεῖαν ἐδίδαξε³ τοὺς ἀνθρώπους. — Ἐν ταῖς τῶν μακάρων νήσοις διάγουσιν⁴ αἱ τῶν ἀγαθῶν ἀνθρώπων ψυχαὶ μετὰ θάνατον. — Ὁ ἥλιος πανταχῇ ἐπιβάλλει⁵ τὰς ἀκτῖνας. — Ἀπαλός εἰμι τῷ πόδε⁶ ὑπὸ τῆς νόσου. — Τοῖς συνετοῖς γέρουσι τὸ γῆρας οὐ δύσκολον φαίνεται⁷. — Ἀλέξανδρος τῆς Δαρείου δάμαρτος καὶ τῆς μητρός αὐτοῦ⁸ καὶ τῶν θυγατέρων ἐπεμελήθη⁹. — Αὐκοῦργος τοῖς παισὶν ἐπέταξε¹⁰ ἐντὸς τοῦ ἱματίου τὴν χεῖρα ἔχειν¹¹. — Ὅπερ¹² ἐν νηὶ μὲν κυβερνήτης¹³, ἐν πόλει δὲ νόμος, τοῦτο¹⁴ θεὸς ἐν κόσμῳ. — Ἀνδρῶν ἐπιφανῶν¹⁵ πᾶσα γῆ τάφος¹⁶. — Βίων ἀπείκαζε¹⁷ τοὺς τὰ ὦτα τοῖς κολλακεύουσι παραδιδόντας¹⁸ ἀμφορεῦσιν ὑπὸ τῶν ὠτων ῥαδίως μεταφερομένοις¹⁹. — Ἀράμενος²⁰ ταῖν χεροῖν πέτρον μέγαν ὃ Ἀμομφάρετος καὶ καταβαλὼν²¹ πρὸ τῶν ποδῶν τοῦ Πausανίου, ταύτην²² ἔφη²³ τὴν ψῆφον αὐτὸς τίθεσθαι²⁴. — Ἐν πυρὶ μὲν χρυσόν τε καὶ ἄργυρον ἴδριες ἄνδρες γιγνώσκουσιν· ἀνδρὸς δ' ²⁵ οἶνος ἔδειξε²⁵ νόον.

§ 22. Τὰς ἡδονὰς θήρευν¹ τὰς μετὰ² δόξης. — Ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται³. — Αἱ

μάχαι κρίνονται⁴ μᾶλλον⁵ ταῖς ψυχαῖς ἢ ταῖς τῶν σωματίων ῥώμασι. — Χρόνος τὴν ἀλήθειαν πρὸς φῶς ἀγει⁶. — Μίδας ὅτα⁷ εἶχεν⁸ ὄνου καὶ νοῦν φωτὸς εὐήθους. — Τῶν ἀδικημάτων⁹ ἐν τοῖς νόμοις εἰσὶν αἱ τιμωρίαι. — Οἱ σύμμαχοι τῷ Πανυσανίῳ ἔχθει¹⁰ παρ' Ἀθηναίους μετετάξαντο¹¹. — Ὀρχομένιοι τὰ Ἡσιόδου τοῦ ποιητοῦ ὅστ' ἐν τῇ ἀγορᾷ ἔβαψαν¹². — Οἱ μὲν Λακεδαιμονίων βασιλεῖς Ἑρακλέους ἔκγονοι ἦσαν, οἱ δὲ Περσῶν Ἀχαιμένους. — Ὁ λαγὼς ἐν σκότει νέμεται¹³. — Ὁ κακὸς κατέχει¹⁴ ὑπὸ σκότου τὸν φθόνον. — Ἱππίας μὲν πρεσβύτατος¹⁵ ὦν¹⁶ ἦρχε¹⁷ τῶν Πεισιστράτου υἱέων. — Οἱ θεοὶ ἐκόλασαν¹⁸ Αἴαντα διὰ τὴν Κασάνδρας¹⁹ ὕβριν. Οἱ νομάδες τοῖς ἀπὸ τῶν βοσκημάτων κρέαςι καὶ γάλακτι καὶ τυρῷ τρεφόμενοι²⁰ τὸν πάντα²¹ βίον διαζῶσι. — Συνεθίζεσθαι δεῖ²² ῥίγει, θάλπει, δίψει, λιμῷ, τροφῆς λιτότητι, κούτης σκληρότητι.

§ 23. Τὴν ἀράχην ἢ φύσιν σοφὴν εἰς ἰστούργιαν ἐδημιούργησεν¹. — Τὰ τῶν ἀραχνῶν νήματα καὶ² τὰς τρίχας νικᾷ³ τῇ λεπτότητι. — Τοῖς ὄνυξι καὶ τοῖς ὀδοῦσι θαρροῦσιν⁴ αἱ ἄρκτοι καὶ οἱ λύκοι καὶ αἱ παρδάλεις καὶ οἱ λέοντες. — Ὁ Κύρος ἐν Λυδία παράδεισον αὐτὸς κατεφύτευσε⁵. — Τειρεσίας ὁ μάντις ὑπὸ τῆς μὲν Ἥρας ἐπηρώθη⁶, ὁ δὲ Ζεὺς τῇ μαντικῇ τὴν συμφορὰν παρεμυθήσατο⁷. — Οἱ τῆς Σιδῶνος ἔνοικοι διὰ τὰς ἐμπορίας ἀξιόλογα περιεποιήσαντο⁸ χρήματα. — Αἰήτης ἐν Ἀρεῶς ἄλσει περὶ δρῦν καθήλωσε⁹ τὸ χρυσόμαλλον δέρας. — Οἱ Θρᾷκες ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φο-

ἐξήτει⁹. — Τὴν Δήμητρα οἱ Αἰγύπτιοι ἴσιν ἐκά-
λουν¹. — Σεμέλη μία⁸ ἦν τῶν Κάδμου θυγατέρων.
— Οἰδίπους ἄκων Λαίον τὸν πατέρα ἐφόνευσεν⁹.
— Προσῆκει¹⁰ τοὺς παῖδας τοῖς πατράσι καὶ ταῖς
μητράσιν πείθεσθαι¹¹. — Πυθαγόρας ἔλεγε¹². δεῖ¹³
φυγαδεύειν πάντα τρόπον¹⁴ ἀπὸ μὲν τοῦ σώματος
τὴν νόσον, ἀπὸ δὲ τῆς ψυχῆς τὴν ἀπαιδευσίαν,
ἀπὸ δὲ τῆς γαστρὸς τὴν ἀσέλγειαν, ἀπὸ δὲ τῆς
οἰκίας τὴν διαφωνίαν, καὶ κοινῇ¹⁵ ἀπὸ πάντων τὸ
ἀκρατές.

IV.

THIRD DECLENSION.

b. CONTRACTED.

§ 18. Ἡρακλῆς τοὺς ἵππους Διομήδους τοῦ
Θρακὸς εἰς Μυκήνας ἐκόμισεν¹. — Ἡ Ἰνδικὴ χώρα
τῷ κάλλει διαφέρει². — Ἀνάχαρσις τῷ γένει³, ἀλλ'
οὐ τῷ τρόπῳ Σκύθης ἦν. — Πυθαγόρας τὴν ἀπαι-
δευσίαν ὠνόμαζε⁴ πάντων τῶν παθῶν μητέρα. —
Σκύθαι τὰ βέλη ἰὼ ἔχριον⁵. — Οἱ ἀμαθεῖς καθάπερ
ἐν πελάγει καὶ νυκτὶ φέρονται⁶ ἐν τῷ βίῳ. — Ζεὺς
ἐκ Λητοῦς ἐτέκνωσεν⁷ Ἀπόλλωνα καὶ Ἄρτεμιν. —
Ἰσχυρὸν⁸ εἰς πειθᾷ λόγος γίγνεται⁹. — Ἡσίοδος ὁ
ποιητὴς ᾗδε¹⁰ θεῶν καὶ ἡρώων γένη. — Δημάδης ὁ
ῥήτωρ τὴν αἰδῶ τοῦ κάλλους ἀκρόπολιν ἐκάλει¹¹. —
Βίων ἔλεγε¹² τὴν φιλαργυρίαν εἶναι¹³ μητρόπολιν
πάσης¹⁴ κακίας. — Πλούτος ὕβριν τίκει¹⁵ ἢ φειδῶ
βίου. — Δημήτριος Φαληρεὺς ἔλεγε¹⁶ μικρὸν μὲν
εἶναι¹⁷ μέρος τᾶς ὀφρῦς, ὅλην δὲ ἐπισκοτῆσαι¹⁸ τῷ

βοός. — Κίων ἐπὶ δεσμά¹⁸. — Ἀμαξα τὸν βοῦν ἔλκει¹⁹. — Ἄλας καὶ τράπεζαν μὴ παράβαινε²⁰. — Ἄλις δρυός²¹. — Ἄλλ²² ἔπου χώρας τρόποις²³. Αὐτὸν²⁴ οὐ τρέφων²⁵ κύνας τρέφεις²⁶. — Αἰσχρὸν γυναιξὶν ἄρρεν ἦθος ἐκφέρειν²⁷. — Θνητοῖς ἄνοια δυστύχημ²⁸ αὐθαίρετον.

§ 25. Οἱ ἐλέφαντες μύρων καὶ ἀνθέων ὁσμῇ κηλοῦνται¹. — Αἱ χελιδόνες τοῦ ἥρος² ὑποσημαίνουσι³ τὴν ἐπιδημίαν. — Οἱ λαγὼ ἐκπεπταμένοις⁴ τοῖς βλέφαροις καθεύδουσιν⁵. — Ἡ φύσις τοὺς πελαργοὺς ἐδίδαξε⁶ τοὺς πατέρας ἐν γῆρᾳ τρέφειν⁷. — Ὁ οἶνος ταῖς τε ψυχαῖς καὶ τοῖς σώμασιν ἰσχὺν δίδωσιν⁸. — Οἱ λέοντες ταῖς βουσί νύκτωρ ἐπιβουλεύουσιν⁹. — Ἀφροδίτῃ παρέδρους εἶχε¹⁰ τὰς τε Χάριτας καὶ τὴν Πειθῶ καὶ τὸν Ἑρμῆν¹¹. — Ἀγλαΐδι, τῇ Μεγακλέους παιδί, δεῖπνον ἦν¹² κρεῶν μὲν μναὶ δώδεκα, ἄρτων δὲ χοίνικες τέσσαρες, ἔπινε¹³ δὲ οἶνου χόα. — Παρ' Ἰνδοῖς ὁ τεχνίτου πηρώσας¹⁴ χεῖρα ἢ ὀφθαλμὸν θανάτῳ ζημιῶται¹⁵. — Ἄλλων ἱατρὸς αὐτὸς ἔλκεσιν βρύων¹⁶. — Γέρων ἀλώπηξ οὐχ ἀλίσκεται¹⁷ πάγῃ. — Γλυκεῖ¹⁸ ὁπώρα φύλακος ἐκλειπότης¹⁹. — Ἄν²⁰ ἥς δίκαιος, τῷ τρόπῳ χρήσει²¹ νόμῳ²². — Δίκη δίκην ἔτικτε²³ καὶ βλάβη βλάβην. — Εἰς ἐστὶ δούλος οἰκίας, ὃ δεσπότης. — Ἐκτὸς πηλοῦ πόδας ἔχεις. — Ἑκατὶ Συλοσῶντος εὐρυχωρία²⁴. — Ἐν νυκτὶ λαμπρός, ἐν φάει δ' ἀνωφελής. — Ἐξηπάτησεν²⁵ ἢ χάραξ τὴν ἀμπέλων. — Ἑρμογένης ἐν παισὶ μὲν γέρων ἦν, ἐν δὲ γέρουσι παῖς²⁶. — Κακῷ κόρακος κακὸν ὦν²⁷. — Βασιλεὺς

Ἀντίγονος Ζήνωνι φιλοσόφῳ χαίρειν²⁸. — Χρήματα, χρήματ' ἀνὴρ²⁹. — Ὡδινεν³⁰ ὄρος, εἶτα μὴν ἀπέτεκεν³¹. — Φαλακρῷ κτένας δανείζεις³². — Τίκτει³³ κῆρος ὕβριν ὅταν κακῷ ἀνδρὶ παρῇ. — Νεῦρα πραγμάτων ὁ πλούτος³⁴.

§ 26. Ἐν τοῖς κακοῖσι¹ τοὺς φίλους εὐεργέτει². — Τὰ μαθήματα πολλῶν³ ἀμαρτημάτων ἀποτρέπει⁴ τοὺς νέους. — Ὁ ἐν Ῥόδῳ κολοσσὸς πῆχεων ἑβδομήκοντα ἦν τὸ μήκος⁵. — Τὰ χρήματ' ἀνθρώποισιν¹ εὐρίσκει⁶ φίλους. — Τὰς μὲν ἐσθῆτας λυμαίνονται¹ οἱ σέες, τὰ δὲ ξύλα οἱ θρῖπες. — Τοὺς τῶν γυναικῶν αἰφνιδίους θανάτους τῇ Ἀρτέμιδι ἀντιθεῖ⁸ Ὀμηρος. — Μασσαγέται, ἔθνος Σκυθικόν, τὴν μὲν γῆν οὐκ ἔσπειρον⁹, ἀπὸ δὲ κτηνῶν ἔζων¹⁰ καὶ ἰχθύων. — Πάρις Μενέλεω¹¹ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια εἰς Τροίαν ἀπήγαγεν¹². — Τὰ δ' ἀργυρώματ' ἐστὶν ἢ τε πορφύρεα εἰς τοὺς τραγικοὺς χρήσιμ'¹³, οὐκ εἰς¹⁴ τὸν βίον. — Ἰδὼν¹⁵ τὸν Μανσῶλου τάφον ἔφη¹⁶ Ἀναξαγόρας “τάφος πολυτελὲς λελιθωμένης¹⁷ οὐσίας εἶδωλον.” — Ἀνάχαρσις ὄνειδιζόμενος¹⁸ ὑπὸ Ἀττικοῦ ὅτι Σκύθης ἐστὶν “ἀλλ' ἐμοῦ μὲν” ἔφη “ὄνειδος ἢ πατρίς¹⁹, σὺ δὲ τῆς πατρίδος.” — Ἐφώδιον²⁰ ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε²¹ σοφίαν. — Ἰλιάς²² κακῶν.

§ 27. Αἱ πονηραὶ ἐλπίδες, ὥσπερ οἱ κακοὶ ὁδηγοί, ἐπὶ τὰ ἀμαρτήματα ἄγουσιν¹. — Θράσσει μὲν οὐδεις² οὐδέπω, πόνῳ δὲ³ καὶ γενναϊότητι καὶ

ἐπιεικέα ἀρετὴν ἐκτίσατο⁴. — Πολλὰ⁵ κακὰ τῷ μακρῷ γήρῳ ἐμπέφυκεν⁶. — Ξέρξης μετὰ τὴν περὶ Σαλαμίνα ναυμαχίαν μετὰ μέρος τῆς δυνάμεως ἐκ τῆς Εὐρώπης ἀπηλλάγη⁷. — Οἱ Ἕλληνες μυθολογοῦσι⁸ τὴν Ἰὼ ὑπὸ τῆς Ἥρας εἰς βοὸς τύπον μεταποιηθῆναι⁹. — Λακεδαιμόνιοι τὸν ἕτερον τοῖν βασιλέοιν τῷ πρὸς Πέρσας πολέμῳ ἐπέστησαν¹⁰. — Κάτοπτρον εἶδους χαλκὸς ἐστ'¹¹, αἶνος δὲ νοῦ. — Ὁ ἀγαθὸς φίλος οὔτε κατὰ πόδας θηρατέος¹² ἐστίν, ὥσπερ οἱ λαγῷ, οὔτε ἀπάτῃ ὥσπερ οἱ ἐχθροί, ἀλλὰ φιλοφροσύνη καὶ εὐεργεσία. — Τὸν ὁμοῖον ἄγει θεὸς ὡς¹³ τὸν ὁμοῖον. — Πολυμαθία νοῦν οὐ διδάσκει¹⁴. — Μέγαρὰ ἀπέχει¹⁵ οὔτε πλοῦν πολλὴν οὔτε ὁδόν. — Ἡ μέθη ἐκουσία μανία ἐστίν. — Καλὴν δὲ¹⁶ καὶ¹⁷ γέροντι μανθάνειν¹⁸. — Καὶ¹⁹ κεραμεὺς κεραμεὶ κοτέει²⁰ καὶ τέκτονι τέκτων, καὶ πτωχὸς πτωχῷ φθονεῖ καὶ αἰοιδὸς αἰοιδῶ.

§ 28. Ἡ φύσις τῷ ταῷ κόσμον περιέθηκε¹ τὰ πτερά. — Ὀρτήσιος ὁ Ῥωμαῖος πρῶτος ταῶν ἐπὶ δειπνῷ καταθῆσαι² λέγεται. — Ἐδωκεν³ ἡ φύσις ταῖς κυσὶ τραυμάτων ἀντίπαλον τὴν πόαν. — Γέραναι ἐκ⁴ τοῦ πελάγους εἰς τὴν γῆν πετόμεναι⁵; χειμῶνος ἀπειλὴν ὑποσημαίνουσιν⁶. — Ὡ παῖσι, ἀπά⁷ παισὶ συγῇ κόσμον φέρει⁸. — Οἱ νεανίσκοι τοῖς τῆς πόλεως ἔθεσι⁹ καὶ νόμοις γυμναστέοι¹⁰. — Κόνων ὁ Ἀθηναῖος ἐν Κύπρῳ διέτριβε¹¹ παρ' Εὐαγόρῳ τῷ βασιλεῖ. — Σιδῶν πλούτῳ τε καὶ ταῖς ἄλλαις χορηγαῖς πολὺ¹² προείχε¹³ τῶν κατὰ τὴν Φοινίκην πόλεων. — Τῆς μὲν κακίας ἀφθονία¹⁴.

λεῖλα μὲν ὁδὸς καὶ μικρὰ ἐπ' αὐτήν· τῆς δ' ἀρετῆς ἀπορία¹⁴. μακρὸς δὲ καὶ ὄρθιος ὁ οἶμος ἐπ' αὐτήν καὶ χαλεπὸς τὸ πρῶτον", ἔπειτα δὲ ῥάδιος. — Ἐν τοῖς τοῦ Ὀμήρου ποιήμασι τοῖς θεοῖς ὁ μὲν σῆτος ἀμβροσία, τὸ δὲ ποτὸν νέκταρ ἐστίν. — Ἡφαιστος τὸ πόδε¹⁵ χαλὸς ἦν. — Παρὰ τοῖς Ἀθηναίοις ἀλεκτρυόνας καὶ ὀρτύγας ἀγῶνες ἦσαν. — Ἴστοι γυναικῶν ἔργα¹⁶ κούκ¹⁷ ἐκκλησίαι.

§ 29. Ἀγαλλε¹ τοὺς γονέας γέρασι καὶ τιμαῖς. — Ὁ πλούτος ὀλισθηρὸς ἐστὶ καὶ ὥσπερ αἱ ἐγχέλεις ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύει². — Λακεδαιμόνιοι δεινὴν ἐποιοῦντο³ τοῦ χρόνου τὴν φειδῶ. — Πausanias ὁ Σπαρτιάτης ὑπὸ τῶν πολιτῶν διὰ πλεονεξίαν καὶ προδοσίαν ἐθανατώθη⁴. — Ἡρακλῆς ἐπὶ τῶν ὄρων Εὐρώπης καὶ Λιβύης σημεία τῆς πορείας ἔστησε⁵ δύο στήλας. — Οἱ Αἰγύπτιοι τὸν μὲν ἥλιον Ὀσίρων, τὴν δὲ σελήνην Ἴσιω ὠνόμαζον⁶. — Μετὰ τὴν ἐν Ἰμέρᾳ ναυμαχίαν Γέλων ὁ Συρακοσίων τύραννος ἐκ τῶν λαφύρων Δήμητρος καὶ Κόρης νεὺς ἀξιολόγους κατεσκεύασε⁷. — Ὁ δὲ Διογένης ἰδὼς⁸ ποτε μειράκιον ἐρυθριῶν⁹. "Θάρρει", ἔφη, "τοιούτων ἐστὶ τῆς ἀρετῆς τὸ χρῶμα". — Πολλὰ μεταξὺ πέλει¹⁰ κύλικος καὶ χεῖλεος ἀκρου. — Πειθοὺς δημιουργὸς ἐστὶν ἡ ῥητορικὴ. — Περίανδρος ἐρωτηθεὶς¹¹, "τί ἐστὶν ἐλευθερία;" εἶπεν¹², "ἀγαθὴ συνείδησις". — Πῆμα κακὸς γείτων¹³. — Ἄπας μὲν ἀνὴρ ἀετῷ περάσιμος, ἅπαντα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.

§ 30. Τὸ τῶν βοῶν γένος πάγχρηστόν ἐστιν ἀνθρώποις. — Αἱ περιστεραὶ ἐν μὲν ταῖς πόλεσι τοῖς ἀνθρώποις συναγελάζονται¹, καὶ εἰλούνται² παρὰ τοῖς ποσὶν αὐτῶν³, ἐν δὲ τοῖς ἐρήμοις χωρίοις τοὺς ἀνθρώπους οὐχ ὑπομένουσιν⁴. — Εὐπειθὴ ζῆν⁵ ἐστι τὰ πρόβατα· ὑπακούει⁶ γοῦν καὶ τῷ νομῇ καὶ τοῖς κυσὶ, καὶ⁷ μέντοι καὶ ἔπονται⁸ ταῖς αἰξίν. — Οἱ τάφοι κρύπτουσι⁹ τὰ ὅσα πάντων τῶν θνητῶν βασιλέων⁹ καὶ τυράννων καὶ σοφῶν καὶ μέγα¹⁰ φρονούντων ἐπὶ γένει καὶ χρήμασι καὶ δόξῃ καὶ κάλλει σωμάτων. — Βίου χειμῶνα καλοῦσι¹¹ τὸ γῆρας. — Οὐ πιστεύεις¹², ὦ Ἀλκιβιάδῃ, τῇ πατρίδι; — Ἰσοκράτης τοὺς εὐφυνεῖς τῶν μαθητῶν θεῶν παῖδας καλεῖ¹³. — Ἡ κάμηλος ἐπιθυμήσασα¹⁴ κερμάτων καὶ¹⁵ τὰ ὅσα προσάπώλεσεν¹⁶. — Καὶ γὰρ χερὸς χεὶρ καὶ ποδὸς ποὺς ἐνδεής¹⁷.

§ 31. Οἱ Ἕλληνες ἐμυθολόγουν¹, δικαστὰς ἐν Ἀίδου² εἶναι Μίνωα καὶ Ῥαδάμανθυν καὶ Αἰακόν. — Ὀρφεὺς λέγεται³ τῇ μελοποιίᾳ λίθους καὶ δένδρα καὶ θήρας κινεῖν⁴. — Ζεὺς ὑπὸ τῶν Ἑλλήνων πατὴρ θεῶν καὶ ἀνθρώπων προσερρήθη⁵ διὰ τὴν φροντίδα καὶ εὐνοίαν τὴν⁶ εἰς ἅπαντας. — Ἐν Μαραθῶνι Μιλτιάδης ὁ Ἀθηναίων στρατηγὸς Δάτιδι τῷ Περσῶν ἡγεμόνι ὑπηντίασε⁷, καὶ ἐνίκησε⁸ τοὺς βαρβάρους. — Οἱ Ἕλληνες διὰ τὸ τοῦ Πελοποννησιακοῦ πολέμου μῆκος ταῖς ἐν τοῖς πολέμοις ἐμπειρίαις πολλὰ⁹ διέφερον¹⁰. — Ἀριστόδημος ὁ Ἡρακλείδης παῖδας κατέλιπε¹¹ διδύμους, Εὐρυσθένη καὶ Προκλέα. — Κώνωπος ἐλέφας Ἰνδὸς οὐκ ἀλεγίζει¹².

22 EXAMPLES ON THE DECLENSIONS.

— Ὅμμα γὰρ δόμων νομίζω¹³ δεσπότην παρουσίαν.
 — Νόμιζε¹³ σαυτῷ τοὺς γονεῖς εἶναι θεούς. — Ἐφ'¹⁴
 ἄρματος γὰρ ἄρμα καὶ νεκρῷ νεκρός, ἵπποι δ' ἐφ'
 ἵπποις ἦσαν ἐμπεφυρμένοι¹⁵. — Ὅρνιθα δ'¹⁶ οὐ
 ποιῶ¹⁷ σε¹⁸ τῆς ἐμῆς ὁδοῦ. — Οὐκ ἀνδρὸς ὄρκοι
 πίστις¹⁹, ἀλλ' ὄρκων ἀνὴρ.

§ 32. Ἄν¹ καλὸν ἔχη τις σῶμα καὶ ψυχὴν
 κακὴν, καλὴν ἔχει² ναῦν καὶ κυβερνήτην κακόν. —
 Σωκράτης ἔλεγε³ τοὺς μὲν ἄνδρας τοῖς τῆς πόλεως
 νόμοις δεῖ⁴ πείθεσθαι⁵, τὰς δὲ γυναῖκας τοῖς τῶν
 συνοικούντων⁶ ἀνδρῶν ἡθεσιν. — Κέρβερος εἶχε⁷
 τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐρὰν δράκοντος,
 κατὰ⁸ δὲ τοῦ νότου παντοίων εἶχε⁹ ὄφειον κεφα-
 λὰς. — Φαρνάβαζος καὶ Κόνων μετὰ τὴν ἐπὶ Κνίδῳ
 ναυμαχίαν ἀνέχθησαν¹⁰ ταῖς ναυσὶν ἐπὶ τοὺς τῶν
 Λακεδαιμονίων συμμάχους. — Κύκλωπες εἰς τὸν
 πρὸς Τιτᾶνας πόλεμον Διὶ μὲν ἔδοσαν¹¹ βροντὴν
 καὶ ἀστραπὴν, Πλούτωνι δὲ κυνὴν, Ποσειδῶνι δὲ
 τρίαιναν. — Ἄλλ' ἔστι κάμοι¹² κλῆς ἐπὶ γλώσση
 φύλαξ. —

Χρήματα μὲν δαίμων καὶ¹³ παγκάκῃ ἀνδρὶ δί-
 δωσιν¹⁴.

ἡ δ' ἀρετὴ παύροις ἀνδράσι, Κύρην, ἔπεται¹⁵. —
 Ἠγόρασας¹⁶ πλοκάμους, φύκος, μέλι, κηρὸν,
 ὀδόντας.

τῆς αὐτῆς δαπάνης¹⁷ ὄψιν ἂν ἡγόρασας¹⁸. —
 Εἰ ταχὺς εἰς τὸ φαγεῖν, καὶ πρὸς δρόμον ἄμ-
 βλὺς ὑπάρχεις¹⁹,
 τοῖς ποσὶ σου τρῶγε²⁰ καὶ τρέχε²¹ τῷ στόματι.

VII.

ADJECTIVES.

§ 33. Ἄδικος πλοῦτος οὐπώποτε βέβαιος. — Τῆς Ἀρτέμιδος ἱεραὶ ἦσαν αἱ ἔλαφοι². — Ἡρακλῆς καθαρὰν³ τὴν γῆν ἀγρίων θηρίων ἐποίησεν⁴. — Οὐ βέβαιοί εἰσιν αἱ τῶν βροτῶν τύχαι. — Ὁ θεὸς καὶ⁵ ἐκ τῶν ἀέλπτων εὕρσκει⁶ πόρους. — Ὁ Εὐφράτης⁷ ποταμὸς διὰ μέσης τῆς Βαβυλῶνος ῥεῖ⁸. — Αἱ μὲν τῶν φρονίμων ἐλπίδες εἰσὶν ἐφικταί, αἱ δὲ τῶν ἀσυνέτων ἄλογοι καὶ ἀδύνατοι. — Παρὰ τοῖς φρονίμοις αἱ μὲν φίλαι ἀθάνατοί εἰσιν, αἱ δὲ ἐχθραὶ θνηταί. — Παιδεῖα καὶ⁹ πόνου πολλαπλασίου καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης λαμπρᾶς δεῖται¹⁰. —

Πλούτον μὲν πλουτοῦντος¹¹ ἔχεις, ψυχὴν δὲ πένητος,

ὦ τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένη. — Βραχὺς ὁ βίος¹², ἡ δὲ τέχνη μακρά. — Βραχεῖα τέρψις ἐστὶν ἡδονῆς κακῆς. — Τὸν ἀμαθῆ πλούσιον¹³ Διογένης πρόβατον εἶπε¹⁴ χρυσόμαλλον. — Φωνήεντά ποτε ἦν τὰ ζῷα. — Ἡ ψυχὴ τῷ σώματι συνείρκεται¹⁵ βραδεὶ ταχεῖα.

§ 34. Αἰσχύνης ὁ ῥήτωρ τῇ πατρίδι οὐκ ἦν εὖνους. — Ζεὺς τὸ χαλκοῦν γένος ἀνθρώπων ἠφάνισεν¹. — Ἀπόλλων Ἑρμῇ τὴν χρυσὴν ῥάβδον ἔδωκεν², ἣς τὰς ψυχὰς ἐψυχαγωγεί³. — Βελλε-

ροφόντης τὴν πυρίπνου Χίμαιραν ἔκτεινε⁸. — Ὀλγοὶ τῶν φιλοσόφων ὁδὸν ἀπλὴν καὶ βέβαιον ὑποδεικνύασι⁹ τοῦ βίου. — Κροίσος ὁ τῆς Λυδίας βασιλεὺς ἀπέπεμψεν⁷ εἰς Δελφοὺς δύο κρατήρας, χρυσοῦν καὶ ἀργυροῦν. — Ὁ τρισώματος Γηρυνόνης ἐν τῇ Ἐρυθείᾳ νήσῳ φοινικᾶς βόας εἶχε⁸. — Εὐρυσθεὺς Ἡρακλεῖ ἐνδέκατον ἐπέταξεν⁹ ἄθλον, παρ' Ἑσπερίδων χρυσᾶ μῆλα εἰς Μυκῆνας κομίζειν¹⁰. — Ψυχῆς μέγας χαλινὸς ἀνθρώποις ὁ νοῦς¹¹. — Πόλλ¹² ἀνδρὶ βασιλεῖ καὶ στρατηλάτῃ μέλει¹³. — Μὴ ἐν πολλοῖς ὀλγα λέγε¹⁴, ἀλλ' ἐν ὀλγοῖς πολλά. — Πολλοὶ παρὰ κρατῆρι φίλοι γίνονται¹⁵ ἑταῖροι. — Οὔτε τὸν ἄρρωστον ὠφελεῖ¹⁷ ἡ χρυσὴ κλίνη, οὔτε τὸν ἀνόητον ἡ ἐπίσημος εὐτυχία. — Ὁ γραμμάτων ἄπειρος οὐ βλέπει¹⁸ βλέπων¹⁹. — Ὁ μαλακὸς τὸν μὲν πόνον πονηρόν, ἡδεῖαν δὲ τὴν ἡδονὴν οἶεται²⁰.

§ 35. Σαρδανάπαλλος βίον ἔζη¹ γυναικάδῃ. — Παιδεία τοῖς μὲν εὐτυχέσι κόσμος ἐστί, τοῖς δὲ δυστυχέσι καταφυγὴ ἐλευθέριος. — Τὸ ἀληθὲς πικρὸν ἐστί καὶ ἀηδὲς τοῖς ἀνοήτοις, τὸ δὲ ψεῦδος γλυκὺ καὶ προσηνές. — Αἱ μὲν ποθήρεις ἐσθίητες τὰ σώματα, αἱ δὲ ὑπέρμετροι περιουσίαι τὰς ψυχὰς ἐμποδίζουσιν². — Ἔργου³ ἐστὶ μακρὰν συνήθειαν ἐν βραχεὶ χρόνῳ λύειν⁴. — Ἰσοκράτης τῆς παιδείας τὴν μὲν ῥίζαν πικρὰν ἐκάλε⁵, τὸν δὲ καρπὸν γλυκύν. — Βραχεῖᾶ ἐστὶν ἡ τέρψις ἡδονῆς κακῆς. — Τοὺς μὲν σῶφρονας τῶν ἀνθρώπων θεὸς φιλεῖ⁶, τοὺς δὲ μακροὺς στυγεῖ⁷. — Ὁ ἐλέφας ἐν τοῖς τραχέσι καὶ

δυσβάτοις τοποῖς ἀπρακτον ἔχει⁸ τὴν ἀλκὴν διὰ τὴν τῶν ποδῶν μαλακότητα. — Τοῖς ἀνίοις τὰ ἴσα ἀνισα γίγνεται⁹. — Οὐ φίλαντός ἐστιν ἡ ἀρετή, ἀλλὰ κοινωνικὴ καὶ πολιτικὴ. — Ἐν Κιλικίᾳ πέδιλον ἦν μέγα καὶ ἐπίρρυτον καὶ δένδρων παντοδαπῶν σύμπλεων. — Τράπεζαν πολυτελῇ μὲν τύχῃ παρατίθησιν¹⁰, αὐτάρκη δὲ σωφροσύνη. — Πολὺς μὲν ὁ ὄχλος¹¹, ὀλίγοι δὲ ἄνθρωποι. — Ἀπλᾷ γὰρ ἐστὶ τῆς ἀληθείας ἔπη. — Γαστήρ παχεῖα λεπτόν¹² οὐ τίκει¹³ νόον. — Τὸν ἰσχυρὸν ὄντα¹⁴ δεῖ¹⁵ πρῶτον εἶναι, ὅπως οἱ πλησίον¹⁶ αἰδῶνται¹⁷ μᾶλλον ἢ φοβῶνται¹⁸.

§ 36. Πολλάκις χαλεπὸν ἐστὶν ἀπὸ τῶν ἀληθῶν τὰ ψευδῆ χωρίζειν¹. — Μαύσωλος ὁ τῆς Καρίας βασιλεὺς ἐν Ἀλικαρνασσὶ μνῆμα παμμέγεθες εἶχεν². — Ἡ μὲν ἀμαθία θρασεῖς τοὺς ἀνθρώπους ἀπεργάζεται³, ἡ δὲ παιδεία σοφούς. — Ἡσίοδος ὁ ποιητῆς τραχείαν ἐκάλει⁴ τῆς ἀρετῆς τὴν ὁδόν. — Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παῖδας ἐκάλει⁵. — Πρέσβεις παρὰ Κυρηναίων Ἀλεξάνδρῳ στέφανον χρυσοῦν καὶ δῶρα μεγαλοπρεπῇ ἐκόμιζον⁶. — Τὰς ἀλκυόνας, θαλαττίας ὄρνεις, φασὶν⁷ εἶναι πολυθρήνους καὶ πολυδάκρυας. — Πλούτων, ὁ Διὸς ἀδελφός, ἐβασίλευε⁸ τόπου τινός⁹ ὑπὸ τῇ γῇ βαθέος καὶ ζοφεροῦ, Ἄιδου⁹. — Πλάτων φησὶ¹⁰ τὰς Μούσας ἐν ταῖς ψυχαῖς τῶν εὐφυνῶν οἰκεῖν¹¹. — Τὸ ἀληθὲς πικρὸν ἐστὶ καὶ ἀηδὲς τοῖς ἀνοήτοις, τὸ δὲ ψεῦδος γλυκὺ καὶ προσηγνές· ὥσπερ καὶ¹² τοῖς νοσοῦσι τὰ ὅμματα τὸ μὲν φῶς ἀνιάρων, τὸ δὲ σκότος

ἄλυπον καὶ φίλον. — Οὔτε θρασὺν οὔτε ἄτολμον οὔτε καταπλήγα προσήκει¹³ εἶναι. — Ἡ ὄρνις τοῖς ἀπτῆσι νεοττοῖς διὰ τοῦ στόματος τὴν τροφήν προσφέρει¹⁴. — Οἱ Ἀθηναῖοι καὶ¹⁵ παρὰ¹⁶ δύναμιν τολμηταὶ καὶ παρὰ¹⁶ γνώμην κινδυνευταὶ καὶ ἐν τοῖς δεινοῖς εὐελπίδες ἦσαν. — Ἀπτῆνες νεοττοὶ κεχρήνασιν¹⁷ αἰὲς πρὸς ἀλλότριον¹⁸ στόμα. — Ἡλιξ ἥλικα τέρπει¹⁹. — Χαλεπὰ τὰ καλὰ²⁰. — Ἐχθρῶν ἄδωρα²⁰ δῶρα κούκ²¹ ὀνήσιμα. — Ἡ κοιλία καὶ¹⁵ πολλὰ χωρεῖ²² κώλύγα²³. — Κακὸν²⁰ τὸ κεύθειν κού πρὸς²⁴ ἀνδρὸς εὐγενοῦς.

§ 37. Ἔργων πονηρῶν χεῖρ¹ ἐλευθέραν ἔχει². — Ἀθάνατον ἔχθραν μὴ φύλαττε³ θνητὸς ὢν⁴. — Τπήκοον δεῖ⁵ εἶναι⁶ τῶν γονέων. — Οἱ ὅμοιοι τοῖς ὁμοίοις εὐνοὶ εἰσιν. — Οἱ Ἕλληνες οὐδὲν⁷ πρὸ τῶν Τρωικῶν ἀθρόοι ἔπραξαν⁸. — Ὁ ὄφις σύμβολόν ἐστι τοῦ ἀγῆρω. — Στύλος οἴκου παῖδες εἰσιν ἄρρενες. — Ἡ γῆ ἐκοῦσα παρέχει⁹ τὴν καθ' ἡμέραν¹⁰ τροφήν. — Ἐν τῷ χειμῶνι παχέα ἱμάτια φοροῦμεν¹¹. — Τὰ μεγάλα δῶρα τῆς τύχης ἔχει¹² φόβον. — Μὴ πάντα πειρῶ¹³ πᾶσι πιστεύειν¹⁴ αἰεὶ. — Εἰς ὄμματ' εὖνου φωτὸς ἐμβλέψαι¹⁵ γλυκύ¹⁶. — Τῶν ὄψων¹⁷ εὐδοκίμει¹⁸ παρὰ τοῖς Σπαρτιάταις ὁ μέλας ζωμός. — Ἀταλαίπωρος¹⁹ τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται²⁰. — Ἡ παιδεία ὁμοία ἐστὶ χρυσῷ στεφάνῳ, καὶ²¹ γὰρ τιμὴν ἔχει²² καὶ πολυτέλειαν. — Διπλὰ δὲ ἀγαθὰ ἐστὶ, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα. — Γλυκὺς²³ ἀπείρῳ πόλεμος. — Χωρὶς²⁴ τό τ' εἰπεῖν

πολλά καὶ τὰ καίρια. — Οὐδὲν ἀνδρῶν λευκῶν ὄφελος²⁶ ἢ σκυτοτομεῖν²⁶. — Οὐδὲν ὄφελος ἀπορρήτου καὶ ἀφανοῦς Μούσης. — Οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς²⁷.

§ 38. Ὁ βίος πολλὰ ἔχει παράδοξα. — Πολλοῖς ἔθος ἐστὶ περὶ παντὸς ὁμοίως ἀντιλέγειν¹. — Φοίνικες ἐν τοῖς ναυτικοῖς ἔργοις μεγάλην εἶχον² ἐμπειρίαν. — Ἐν παντὶ καιρῷ εὐταξία μεγάλων ἀγαθῶν αἰτία γίνεταί³. — Πάσης λύπης ἰατρὸς γίνεταί³ χρόνος. — Ἀπᾶσων τῶν ἀληθῶν ἡδονῶν χορηγὸς ἐστὶ φιλοσοφία. — Νῦνος ὁ Ἀσσυρίων βασιλεὺς μεγάλας πράξεις ἐπετελέσατο⁴. — Αἱ Γοργόνες θυγατέρες ἦσαν Φόρκυος καὶ Κητούς⁵ εἶχον⁵ δὲ κεφαλὰς μὲν περιεσπειραμένας⁵ φολίσι δρακόντων, ὀδόντας δὲ μεγάλους, ὡς συνῶν, καὶ χεῖρας χαλκᾶς καὶ πτέρυγας χρυσᾶς· τοὺς δὲ ἰδόντας⁶ λίθους ἐποίουν⁷. — Μὴ ἐν πολλοῖς ὀλίγα λέγε, ἀλλ'⁸ ἐν ὀλίγοις πολλά. — Ὁ Χάλος ποταμὸς πλήρης ἦν ἰχθύων⁹ μεγάλων καὶ πραέων. — Φθειρουσιω¹⁰ ἦθη χρήσθ'¹¹ ὁμίλῃαι κακά. — Ἀγαθοὶ δ'¹² ἀριδιάκρυες ἄνδρες. — Ἀγαθὴ καὶ¹³ μᾶζα¹⁴ μετ' ἄρτον. — Δίκας γραφόμενος¹⁵ πρὸς γονεῖς μαίνει¹⁶, τάλαν. — Δύσμορφος εἶην¹⁷ μᾶλλον¹⁸ ἢ καλὸς κακός¹⁹. — Εἰ σῶμα δοῦλον²⁰, ἀλλ'²¹ ὁ νοῦς ἐλεύθερος. — Ἐν τυφλῶν πόλει γλαμυρὸς βασιλεύει²². — Ἔργον πάρεργον οὐδαμῶς ἔργον λέγω²³. — Ἐρημία μεγάλη ὅτιν²⁴ ἢ μεγάλη πόλις²⁵. — Ἔστι καὶ²⁶ συγῆς ἀκίνδυνον γέρας.

VIII.

DEGREES OF COMPARISON OF
ADJECTIVES.

§ 39. Πλάτων φησὶ· “πάντων τῶν ἐν τῷ βίῳ κτημάτων³ μετὰ θεοῦ ψυχὴ θεϊότατον⁴.” — Σπάρτη πασῶν τῶν Ἑλληνικῶν πόλεων εὐνομοτάτη ἦν. — Ἡ πενία καὶ⁵ πρὸς τὰς τέχνας δεινότερους καὶ πρὸς τὸν βίον τεχνικωτέρους τοὺς ἀνθρώπους καθίστησιν⁶. — Ἀριστείδης πτωχότατος ὢν⁷ πάντων Ἀθηναίων ἐντιμώτατος ἦν. — Οἱ ὑψηλοὶ τῶν τόπων⁸ ὑγιεινότεροί εἰσι τῶν ταπεινῶν⁹, οἱ δὲ μεσόγειοι ψυχρότεροι τῶν παραθαλαττίων. — Πολλάκις ἄνδρες πένητες σοφώτεροι τῶν πλουσίων εἰσιν. — Οἱ Γαλακτοφάγοι, Σκυθικὸν ἔθνος, ἦσαν δυσμαχώτατοι καὶ δικαιοτάτοι. — Αἱ ὁδύναι τοῖς νοσοῦσιν¹⁰ ἰσχυρότεραι τῆς νυκτός¹¹ εἰσιν. — Πόλεμος ἐνδοξος αἰσχροῦς εἰρήνης αἰρετώτερος¹². — Ἐκ τῶν κοινῶν ἐπιμελειῶν ἀπαλλάττου¹³ μὴ πλουσιώτερος ἀλλ’¹⁴ ἐνδοξότερος. — Παρὰ Ταρτησίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν¹⁵ οὐκ ἔξεστιν¹⁶. — Πολλὰ τῶν ζώων ἀναιμά ἐστι· καθόλου δέ, ὅσα πλείους τεττάρων πόδας ἔχει¹⁷. — Ἡ λέγε¹⁸ τι συγῆς κρεῖσσον, ἢ συγὴν ἔχει¹⁹. — Διὰ τοῦτο ὅτα μὲν δύο ἔχομεν²⁰, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν²¹, ἥττω δὲ λέγωμεν²². — Δεινόν ἐστι τοὺς χεῖρους τῶν βελτιόνων ἀρχεῖν²³.

§ 40. Παλαιός ἐστι λόγος τῶν μὲν νεωτέρων

τὰ ἔργα, τῶν δὲ γεραιτέρων αἱ βουλαὶ κράτος ἔχουσιν¹. — Νέος ὢν² ἀκούειν³ τῶν γεραιτέρων θέλει⁴. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεῦσι τοὺς εὐνουστάτους τῶν φίλων συγκατέθαπτον⁵. — Οἱ ἄνθρωποι ταῖς ἡδοναῖς θηλύτεροι γίνονται⁶. — Τῶν ἀνθρώπων οἱ⁷ μὲν ὀξύτεροι, οἱ δ' ἀμβλύτεροί εἰσιν. — Ὑλλος Ἡρακλεῖ ἐκ Δηϊανείρας ἦν παῖς πρεσβύτατος. — Αἰᾶκος εὐσεβέστατος ἦν ἀπάντων ἀνθρώπων. — Ἄετος ὀξύτατός ἐστι πάντων πτηνῶν. — Πενίας βαρύτερον οὐδέν⁸ ἐστι φορτίον. — Οἱ χαίροντες⁹ λαλίστατοί εἰσιν. — Σωκράτει ὁμιλητὰ γενομένου⁹ Κριτίας τε καὶ Ἀλκιβιάδης πλείστα κακὰ τὴν πόλιν ἐποίησάντην¹⁰. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ κλεπτίστατός τε καὶ βιαιότατος ἐγένετο¹¹, Ἀλκιβιάδης δὲ αὐτῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατός τε καὶ ὑβριστότατος. — Ὁ παῖς πάντων θηρίων δυσμεταχειριστότατος¹². — Ναυμαχία παλαιάτη ἦν Κορινθίων πρὸς Κερκυραίους. — Καθ' ἅπερ ὀρθοῦ οὐδὲν ὀρθότερον¹³, οὕτως οὐδὲ δικαίου οὐδὲν δικαιότερον¹³. — Πολλοὶ θεράποντες ἐνίοτε χεῖρον ὑπηρετοῦσι¹³ τῶν ἐλαττόνων.

§ 41. Βίου πονηροῦ¹ θάνατος εὐκλεέστερος. — Οἱ πιστοὶ φίλοι σκῆπτρον βασιλεύσιν ἀληθέστατον καὶ ἀσφαλέστατον. — Τὸν Τρωϊκὸν πόλεμον καὶ τὰς τῶν ἡρώων ἀρετὰς ὁ ἐπιφανέστατος τῶν ποιητῶν Ὅμηρος ἐτραγώδησεν². — Οἱ Αἰθίοπες μελάντεροί εἰσι τῶν ἄλλων ἀνθρώπων. — Αἱ συμφοραὶ τοὺς ἀνθρώπους ποιοῦσι³ σωφρονεστέρους. — Αἱ χελιδόνες λαλίσταταί εἰσιν. — Τὸ γῆρας

φρονιμωτέρους τοὺς ἀνθρώπους ἀπεργάζεται⁴ καὶ τῶν ἡδέων⁵ ἀμελεστέρους. — Πολλάκις ἀπὸ μικρᾶς αἰτίας ἐν τοῖς φιλτάτοις ἔχθη καὶ μίση ἐγγίνεται⁶. — Ἀνὴρ δ' ἐκείνος ἦν πεπαίτερος μύρων. — Ὅπου γὰρ ἰσχύς συζηγούσι⁷ καὶ δίκη, ποία ξυνωρὶς τῶνδε καρτερωτέρα⁸; —

Κάλλιστον τὸ δικαιοτάτον⁹. λήσπον⁹ δ' ὑγιαίνειν⁹.

Ἡδιστον⁹ δὲ τυχεῖν⁹, οὗ¹⁰ τις ἕκαστος ἐρά¹¹. —

Σώματα πολλὰ τρέφειν¹² καὶ δώματα πόλλ' ἀνεγείρειν¹³.

Ἀτραπὸς εἰς πενίαν ἐστὶν ἐτοιμοτάτη. —

Ὁ δὲ ἀδολέσχης τοιοῦτός ἐστιν, οἷος¹⁴ λέγειν¹⁵ ὡς πολλὴ πονηρότεροί εἰσι οἱ νῦν¹⁶ ἄνθρωποι τῶν ἀρχαίων· καὶ ὡς ἄξιοι¹⁷ γεγόνασιν¹⁸ οἱ πυροὶ ἐν τῇ ἀγορᾷ· καὶ ὡς πολλοὶ ἐπιδημοῦσι¹⁹ ξένοι· καὶ τὴν θαλάτταν ἐκ²⁰ Διονυσίων πλοῖμον εἶναι· καὶ εἰ ποιήσειεν²¹ ὁ Ζεὺς ὕδωρ²² πλείον, τὰ ἐν τῇ γῇ βελτίω ἔσεσθαι²³ καὶ ὡς χαλεπὸν ἐστὶ τὸ ζῆν²⁴.

§ 42. Γλύκιστον μέλι πέφυκεν¹ ἐν τῇ Ἀττικῇ. — Οὐκ ἔστιν ἥδιον φάρμακον λύπης ἢ ἀνδρὸς φίλου παραίνεσις. — Τίνα αἰσχίον ἐστὶ μὴ φιλεῖν² ἢ τὸν ἀδελφόν; — Προμηθεὺς πλησίον τῶν Κασπίων πυλῶν ἐπὶ τοῦ Καυκάσου ἀνεσταύρωτο³, οἰκτιστον θέαμα πᾶσι ἀνθρώποις. — Ἐν ταῖς πόλεσις ἐντιμώτεροί εἰσι οἱ πλούσιοι τῶν πενεστέρων. — Οἱ ὄφεις ὀκιστα⁴ ἐρπουσι⁵. — Αἰσχιστόν ἐστι τὸν ὑπὲρ τῆς πατρίδος θάνατον ἀποφυγεῖν⁶. — Βουλῆς οὐδὲν ἐστὶν ἔχθιον κακῆς. —

Γόνυ κνήμης ἔγγιον⁷. — Πότερον ὁ τὸν τρώγον ἀμέλγων⁸ ἀφρονέστερος⁹ ἢ ὁ τὸ κόσκινον ὑποτιθείς¹⁰; — Παπτάλου γυμνότερος¹¹. — Ἀναγκαϊότατον μάθημά ἐστι τὸ ἀπομαθεῖν¹² τὰ κακά. — Ἀγυσίλαος πραΰτατος φίλοις ὢν¹³ ἐχθροῖς φοβερώτατος ἦν. — Τῶν σωμάτων θηλυνομένων¹⁴ καὶ¹⁵ αἱ ψυχαὶ πολὺ ἀρρώστοι γίνονται¹⁶. — Διογένους ἐρωτηθεὶς¹⁷, τί τῶν κατὰ τὸν βίον ἀκρότατον⁹; εἶπεν¹⁸, “Ἐλπίς.” — Σωκράτης ἔφη¹⁹ μεγίστην μὲν ἀρχὴν εἶναι τὴν βασιλείαν, ἀρίστην δὲ τὸ ἑαυτοῦ ἄρχειν.

§ 43. Τάρσος ἦν μεγίστη τῶν ἐν τῇ Κιλικίᾳ πόλεων. — Οὐδὲν πλούτου μείζω ζῆλον ἐν ἀνθρώποις ἔχει¹. — Ἐκ τῶν καλῶν μαθημάτων καὶ τῶν ἐνδόξων ἔργων καλλίστη τέρψις περιγίγνεται². — Νόσον πολὺ³ κρεῖττον ἐστὶν ἢ λύπην φέρειν⁴. — Οἱ Χαλδαῖοι πλείστην ἐπιμέλειαν ἐποίησαντο⁵ τῆς ἀστρολογίας. — Τὸ τῶν Ἰνδῶν ἔθνος μέγιστόν ἐστι, καὶ πλείστην τε καὶ καλλίστην χώραν νέμεται⁶. — Σωκράτης πολὺ⁷ κρεῖττω ἔλεγε⁸ τὸν τῆς ψυχῆς⁸ ἢ τοῦ σώματος ἔρωτα. — Οὐχ ὁ μακρότατος βίος ἀριστος¹², ἀλλ’⁹ ὁ σπουδαιότατος. — Ῥᾶστόν ἐστιν ἐτέρῳ παραινέσαι¹⁰. — Ἀεὶ κράτιστόν ἐστι τἀληθὲς¹¹ λέγειν. — Περίανδρος ἐρωτηθεὶς¹², τί μέγιστον ἐν ἐλαχίστῳ¹³, εἶπε¹⁴. “Φρένες ἀγαθαὶ ἐν σώματι ἀνθρώπου.” — Θαυμάζω¹⁵ μᾶλλον τοῦ γήρως τὴν σωφρονοῦσαν¹⁶ νεότητα· τὸ μὲν γὰρ ἐν τῷ λιμένι μένει¹⁷ καὶ διαφεύγει¹⁸ τὸν κίνδυνον, ἡ δὲ ἐν τῷ πελάγει πολλοῖς τοῖς πνεύ-

μασι μαχομένη¹³ διασώζει¹⁴ τὸ σκάφος. — Αἱ δευτεραί πως φροντίδες σοφώτεραι¹⁵. — Ἄλλη πρὸς ἄλλο¹⁶ γαῖα χρησιμώτερα¹⁷. — Εἰ μὴ φυλάσσεις¹⁸ μικρ¹⁹, ἀπολεῖς²⁰ τὰ μέζονα. — Ἐν τοῖσι δεινοῖς χρημάτων κρείττων²¹ φίλος. — Ἐξω γὰρ ὀργῆς πᾶς ἀνὴρ σοφώτερος.

§ 44. Δαίδαλος ἀρχιτέκτων κρᾶτιστος ἦν καὶ πρῶτος ἀγαλμάτων εὐρετής. — Βέλτιόν ἐστιν ὄψιμαθῇ εἶναι¹ ἢ ἀμαθῇ. — Οἱ τελματώδεις τόποι οὐ μόνον φαῦλον τὸν ἀέρα κατασκευάζουσιν², ἀλλὰ καὶ τοὺς καρποὺς κακίους. — Τίς Λυσάνδρου τοῦ Σπαρτιάτου ἐντιμώτερος γέγονεν³, ἢ τιμῶν πλειόνων ἡξιώθη⁴; — Οἱ Ἕλληνες μηρία ταύρων τε καὶ αἰγῶν πύτατα ἔκαον⁵ ἐπὶ τῶν βωμῶν τοῖς θεοῖς. — Ἡ τῶν χρημάτων κτήσις πλείστου⁶ ἀξία ἐστίν· ὁ δὲ πλοῦτος οὐ παντὶ ἀνδρὶ, ἀλλὰ μόνῳ τῷ ἐπιεικεῖ χρησιμώτατος. — Μήκισταί εἰσιν αἱ νύκτες αἱ χειμεριναί. — Ἀριστον μὲν ὕδωρ⁷. — Θαλῆς πρῶτος τὴν ὑστάτην ἡμέραν τοῦ μηνὸς τριακάδα εἶπεν⁸. — Ἐν τῇ κρατίστῃ πόλει ὑπὸ τῶν ἀρίστων κριθεὶς τοῦ καλλίστου γέροντος ἡξιώθη⁹ Ἀγησίλαος. — Τὸ ὕδωρ πλείστου ἀξιόν ἐστι· μὴγνύμενον¹⁰ γὰρ πᾶσι τοῖς τρέφουσιν¹¹ ἡμᾶς εὐκατεργαστότερα τε καὶ ὠφελιμώτερα καὶ ἡδίων ποιεῖ¹². — Τῶν μισθοφόρων βαρύτερον φόρημα οὐδέν ἐστι τοῖς πολίταις. — Ὀμηρος ἔφη¹³ χαριεστάτην ἦβην εἶναι¹⁴ τοῦ ὑπηνήτου. — Ἐχθιστά ἐστὶ τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ, πάντα τὰ τοιαῦτα.

§ 45. Κρείττον¹ πρὸς εὐδαιμονίαν, ἐλάττω ἔχειν² ἢ πολλὰ μετὰ φθόνου· καὶ γὰρ καλλίων καὶ ἡδίων ὁ τοιοῦτος βίος. — Οὐκ ἐλάχιστόν ἐστι σοφίας μέρος, τὸ ἑαυτὸν³ γινώσκειν. — Ἴσος ἐσχάτη ἐστὶ πόλις τῶν⁴ τῆς Κιλικίας. — Ὁ Τάρταρος ἐστὶν ὁ ὑπὸ γῆν κατώτατος⁵ τόπος. — Προϋργαίτερον⁶ χρητίζεσθαι⁷ τῶν πόνων τὴν τῆς πόλεως εὐδαιμονίαν. — Θαλῆς ὁ φιλόσοφος εἶπεν⁸. “Πρεσβύτατον τῶν ὕντων⁹ θεός, ἀγέννητος γάρ¹· κάλλιστον κόσμος, πόλημα γὰρ θεοῦ· μέγιστον τόπος, πάντα γὰρ χωρεῖ¹⁰· τάχιστον νοῦς, διὰ παντὸς γὰρ τρέχει¹¹. ἰσχυρότατον ἀνάγκη, κρατεῖ¹² γὰρ πάντων· σοφώτατον χρόνος, ἀνευρίσκει¹³ γὰρ πάντα.” — Δίκαιοι εἰσὶν¹⁴ οἱ κρείττους τῶν ἡττόνων ἄρχειν¹⁴. — Τῇ μὲν γυναικὶ κάλλιον¹ μένειν¹⁵ ἔνδον ἢ θυραυλεῖν¹⁶, τῷ δὲ ἀνδρὶ αἰσχίον ἔνδον μένειν¹⁵ ἢ τῶν ἔξω ἐπιμελεῖσθαι¹⁷. — Εἰ ἰσχύουσιν¹⁸ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ ἐν ταῖς πόλεσιν, ὀλίγιστον χρόνον ἢ ἀρχὴ ἔσται¹⁹ τοῦ δήμου. — Τὸν ἥττω λόγον οὐ δύναμαι²⁰ κρείττω ποιεῖν²¹. — Πλήθει οὐδὲν²² μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν. — Ἀνθρώπων πάντων τῶν ἄλλων ῥᾶόν ἐστι ζῶων ἢ ἀνθρώπων ἄρχειν¹⁴. — Δίκαιός ἐστιν²³ ὁ ἀμείνων τοῦ χείρονος πλέον ἔχειν καὶ ὁ δυνατώτερος τοῦ ἀδυνατωτέρου. — Ἀσμεναίτατα τὸν ἔρωτα ἀπέφυγον²⁴ ὥσπερ ἀγρίον δεσπότην.

IX.

NUMERALS.

§ 46. Τῶν Κυκλώπων ἕκαστος ἓνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου εἶχεν¹. — Διογένης ἔφη². “Φίλος ἐστὶ μία ψυχὴ ἐν δυοῖν σωματοῖν κειμένη³.” — Τρεῖς εἰσὶ πολιτεῖαι ἐν ἅπασιν ἀνθρώποις, μοναρχία καὶ ὀλυγαρχία καὶ δημοκρατία. — Καρχηδὼν περὶ τῆς Σικελίας ἔτη τέσσαρα καὶ εἴκοσιν ἐπολέμησε⁴ τῇ Ῥώμῃ. — Ἡ Λερναία ὕδρα εἶχεν⁵ ὑπερμέγεθες σῶμα, κεφαλὰς δ' ἐννέα, τὰς μὲν ὀκτὼ θνητάς, τὴν δὲ μέσην ἀθάνατον. — Πάντες συγκεῖμεθα⁶ ἐκ δυοῖν, ψυχῆς καὶ σώματος. — Οἱ Ἕλληνες ἔτεσι⁷ δέκα τὰς ἐν τῇ Τρωάδι πόλεις κατεπόλεμησαν⁸. — Σεμίραμις ἐβίω⁹ μὲν ἔτη ἐξήκοντα καὶ δύο, ἐβασίλευσε⁹ δὲ δύο πρὸς¹⁰ τοῖς τεσσαράκοντα. — Δραχμῆς¹¹ μὲν αὐλῆς¹², τεττάρων δὲ παύεται¹³. — Καρχηδόνιοι αἰροῦσιν¹⁴ ἐν τρισὶ μῆσὶ δύο πόλεις Ἑλληνίδας, Σελινοῦντα καὶ Ἰμέραν. — Εἷς ἀνὴρ οὐδεὶς ἀνὴρ. — Μία χελιδὼν ἕαρ οὐ ποιεῖ¹⁵, οὐδὲ μία μέλιττα μέλι. — Ἀριθμὸς¹⁶ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δέκα πέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα, χρόνου πλῆθος¹⁷ τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες. — Οὐδὲ Ἡρακλῆς πρὸς δύο¹⁷. — Πύρρος ἐν Ἰταλίᾳ ἐπολέμησεν¹⁸ ἔτη¹⁹ δύο καὶ μῆνας τέσσαρας. — Ζήνων ὁ Κιτιεὺς ἀφηγήσατο²⁰ τῆς σχολῆς ἔτη¹⁹ δυοῖν

δέοντα²¹ ἐξήκοντα. — Τὸ τῆς Νίνου τείχος τὸ μὲν ὕψος εἶχε²² ποδῶν ἑκατόν, τὸ δὲ πλάτος τρισὶν ἄρμασιν ἱππάσιμον ἦν· οἱ δὲ σύμπαντες πύργοι τὸν μὲν ἀριθμὸν²³ ἦσαν χίλιοι καὶ πεντακόσιοι, τὸ δ' ὕψος εἶχον²⁴ ποδῶν διακοσίων.

§ 47. Οἱ Περσῶν παῖδες ἀπὸ πέντε ἐτῶν μέχρι τεττάρων καὶ εἴκοσιν ἐπαιδεύοντο¹ τοξεύειν καὶ ἀκουτίζειν² καὶ ἀληθεύειν³. — Παρὰ Σκύθαις ὀκτάποδες ἐκαλοῦντο⁴ οἱ⁵ δύο⁶ βοῶν καὶ ἀμάξης μιᾶς δεσπόται ὄντες. — Τέταρτον ἄθλον ἐπέταξεν⁷ Εὐρυσθεὺς Ἡρακλεῖ, τὸν Ἑρμάνθιον κάπρον εἰς Μυκίνας κομίζειν⁸. — Σαρδανάπαλλος, τριακοστός ὢν⁹ ἀπὸ Νινύου, ἔσχατος ἐγένετο¹⁰ Ἀσσυρίων βασιλεύς. — Ὁ μὲν πεπαιδευμένος¹¹ οὔτε ἐν πλούτῳ οὔτε ἐν πενίᾳ ταραττεται¹², ὁ δ' ἀπαλδεντος ἐν ἀμφοῖν. — Ἡ ὀγδοὰς κύβος ἀπ' ἀρτίου¹³ πρώτος ἐστι καὶ τοῦ πρώτου τετραγώνου διπλασία. — Μεσότης ἀριθμητικὴ μονάδος καὶ ἐβδομάδος ἐστὶν ἡ τετράς· τριάδι γὰρ ὑπερέχει¹⁴ καὶ ὑπερέχεται¹⁵. — Θαλῆς πρῶτος τοῦ ἡλίου μεγέθους τὸ τῆς σελήνης ἐπτακοσιοστὸν καὶ εἰκοστὸν μέρος ἀποφήνασθαι¹⁶ λέγεται¹⁷. — Ῥαδίως οἱ ἀθληταὶ δεπλασί-οις τε καὶ τριπλασίοις αὐτῶν¹⁸ μαχοῦνται¹⁹. — Τὰ δώδεκά ἐστι δις ἕξ, τρεῖς τέτταρα, ἑξάκις δύο, τετράκις τρία. — Δαρεικὸν ἕκαστος παρὰ Κύρου ἠνεγκε²⁰ τοῦ μηνὸς τῶν στρατιωτῶν²¹, λοχαγὸς δὲ τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. — Ἡρ μέλλων θάπτεσθαι²² δωδεκαταῖος ἀνεβίω²³. — Μυριοπλάσια ἡμῶν²⁴ ἔχει²⁵ ἡ πᾶσα πόλις. — Μυριο-

πλάσια ἂν ποιήσῃ²⁵ κακὰ ἄνθρωπος κακὸς θηρίον²⁶.

§ 48. Μετὰ τὴν περὶ Ἰμέραν ναυμαχίαν μιᾷ φωνῇ πάντες οἱ Συρακόσιοι Γέλωνα τὸν τύραννον ἀπεκάλουν¹ εὐεργέτην καὶ σωτήρα καὶ βασιλέα. — Ἐν τῇ ἐπὶ Πλαταιαῖς μάχῃ ἦν ὁ σύμπαρ ἀριθμὸς τῶν μὲν Ἑλλήνων εἰς δέκα μυριάδας, τῶν δὲ βαρβάρων εἰς πεντήκοντα². — Κόλχοι τοῖς Περσῶν βασιλεῦσι διὰ πενταετηρίδος δῶρα ἤγον³ ἑκατὸν παῖδας καὶ ἑκατὸν παρθένους· Ἀραβες δὲ χίλια τάλαντα ἤγον⁴ λιβανωτοῦ κατ' ἐνιαυτόν. — Αἱ Γραῖαι καλοῦμεναι⁵, Φόρκυος καὶ Κητοῦς θυγατέρες, ἦσαν γραῖαι ἀπὸ νέας⁶. ἓνα δὲ ὀφθαλμὸν αἰτρεῖς καὶ ἓνα ὀδόντα εἶχον⁷, καὶ ταῦτα⁸ παρὰ μέρος ἡμειβον⁹ ἀλλήλαις. — Πολλαπλάσιός ἐστιν ὁ μείζων ἀριθμὸς τοῦ ἐλάττονος⁹, ὅταν καταμετρηται¹⁰ ὑπὸ τοῦ ἐλάττονος. — Τετράγωνος ἀριθμὸς ἐστιν ὁ ἰσάκῃς ἴσος ἢ ὁ ὑπὸ δύο ἴσων ἀριθμῶν περιεχόμενος¹¹. — Τὸν ἄρχοντα τριῶν δεῖ¹² μνήμην ἔχειν¹³. πρῶτον μὲν, ὅτι ἀνθρώπων ἄρχει¹⁴. δεύτερον, ὅτι κατὰ νόμους ἄρχει¹⁴. τρίτον, ὅτι οὐκ αἰεὶ ἄρχει¹⁴. — Ἀνάχαρσις τὴν ἀμπελον ἔφη¹⁵ τρεῖς φέρειν βότρυς· τὸν πρῶτον ἡδονῆς, τὸν δεύτερον μέθης, τὸν τρίτον ἀηδίας. — Τριττὴ ἐστιν ἡ φιλία· συγγενική, ἑταιρική, ξενική. — Ἡ παιδεία τοῖς ἀνθρώποις δεύτερος ἡλιός ἐστι. — Ἐρμῇ μάλιστα τῶν ἀριθμῶν¹⁶ ἡ τετράς ἀνάκειται¹⁷. — Ὅς μία γλώσση δίχ' ἔχει¹⁸ νοῦν, οὗτος ἑταῖρος δεινός.

X.

PRONOUNS.

§ 49. Ὁ θεὸς ἡμῖν βραχὺν χρόνον τοῦ βίου ἔδωκεν¹. — Ἐπ' ἀλλοτρίων παραδειγμάτων παίδευε² σεαυτὸν, καὶ ἀλλότριος ἔσει³ κακῶν. — Δεὰ λύπην ἤδη πολλοὶ ἑαυτοὺς ἀνηρέκασιν⁴. — Ἔοικεν⁵ ὁ βίος θεάτρῳ διδὸν πολλάκις οἱ χεῖριστοι τὸν κάλλιστον ἐν αὐτῷ κατέχουσι⁶ τόπον⁷. — Μηδέποτε δοῦλον ἡδονῆς σαυτὸν ποίει⁸. — Ὑπὲρ δόξης, ἡδίστου πρᾶγματος, ἕκαστος ἡμῶν κινδύνους ὑπομένει⁹. — Πυθαγόρας ἐρωτηθεὶς¹⁰, τί ἔστι φίλος; ἀπεκρίνατο¹¹. “Ἄλλος ἐγώ.” — Μακάριος¹², ὅστις οὐσίαν καὶ νοῦν ἔχει¹³. — Δημήτριός τις εἶπε¹⁴ τῷ Νέρωνι. “σὺ μὲν ἀπειλεῖς¹⁵ ἐμοὶ τὸν θάνατον, σοὶ δὲ ἡ φύσις¹⁶.” — Διδύμων ἀδελφῶν εἰς ἐτελείτησε¹⁷. σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι¹⁸ ἡρώτα¹⁹. Σὺ ἀπ' ἐθανες²⁰ ἢ ὁ ἀδελφός σου;” — Σχολαστικὸς ἀπορώων²¹ τὰ βιβλία αὐτοῦ ἐπώλει²², καὶ γράφων²³ πρὸς τὸν πατέρα ἔλεγε²⁴, “Σύγχαيره²⁵ ἡμῖν, πάτερ· ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει²⁶.” — Ἀνάχαρσις ὁ Σκύθης ἐρωτηθεὶς²⁷ ὑπὸ τινος. “Τί ἔστι πολέμιον ἀνθρώποις;” “Αὐτοὶ,” ἔφη, “ἑαυτοῖς²⁸.” — Ὁ Σωκράτης τοιαῦτα αἰεὶ περὶ τῶν θεῶν ἔλεγεν²⁹, οἷά τις λέγων³⁰ εὐσεβεστάτος νομίζεται³¹. — Τὸν Διογένην τις ἀνόητον εἶναι ἔφη³². ὁ δὲ “Ἀνόητος μὲν οὐκ εἰμί,” ἔφη³³, “τὸν δὲ αὐτὸν ὑμῖν νοῦν οὐκ ἔχω³⁴.” — Κἀγὼ³⁵, εἰ ὑμεῖς τὰ δι-

καὶα ποιεῖν¹¹ ἐθέλετε¹², ἔπεσθαι¹³ ὑμῖν βούλομαι¹⁴. — Οὐδὲν οὕτως ἡμέτερόν ἐστιν, ὥς ἡμεῖς ἡμῖν αὐτοῖς. — Τῶν κακῶν ἄλλ' ἅττα¹⁵ δεῖ ζητεῖν¹⁶ αἷτια, ἀλλ' οὐ τὸν θεόν. — Ὡ Σώκρατες, ποῖ καὶ πόθεν¹⁷;

§ 50. Ἡμεῖς δὲ χωρὶς τῶν ἀναγκαίων κακῶν αὐτοὶ παρ' αὐτῶν¹ ἕτερα προσπορίζομεν². — Τῷ ἡμετέρῳ βίῳ οὐκ αἰεὶ τὸ αὐτὸ σχῆμα διαμένει³. — Ἀμεινόν ἐστιν ὑφ' ἐτέρου ἢ αὐτὸν ὑφ' ἑαυτοῦ ἐπαινεῖσθαι⁴. — Ὁ εὐψυχος καὶ ἀνδρείος εὐψύχως τὴν ἑαυτοῦ⁵ τελευτὴν φέρει⁶, ὥσπερ Σωκράτης. — Ἐπιμελοῦ⁷ τῆς σεαυτοῦ ψυχῆς. — Ἡ ἀλήθεια μετὰ παρρησίας διαλέγεται⁸ τοῖς ἀνθρώποις, καὶ διὰ τοῦτο⁹ ἀχθονται¹⁰ αὐτῇ. — Ταῦτόν ἐστιν ὅφιν ἐκτρέφειν¹¹ καὶ πονηρὸν εὐεργετεῖν¹². ἑκατέρου γὰρ ἡ χάρις εὐνοίαν οὐ γεννᾷ¹³. — Σχολαστικὸς οἰκίαν πωλῶν¹⁴ λίθον ἀπ' αὐτῆς εἰς δέῃγμα¹⁵ περιέφερε¹⁶. — Οὗτος δοκεῖ¹⁷ μοι ἄριστος εἶναι οἶκος, ἐν ᾧ τοιοῦτός ἐστιν ὁ δεσπότης δι' αὐτόν¹⁸, οἷος¹⁹ ἔξω²⁰ διὰ τὸν νόμον. —

Ἡγοῦμαι²¹ σοφίας εἶναι μέρος οὐκ ἐλάχιστον ὀρθῶς γιγνώσκειν²², οἷος²³ ἕκαστος ἀνὴρ. — Κῦρος ἀποκτεῖναι λέγεται²⁴ αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην. — Λέγεται Ἀπόλλων ἐκδεῖραι²⁵ Μαρσίαν, νικῆσας²⁶ ἐρίζοντά οἱ²⁷ περὶ σοφίας. — Ὅταν παιδίον ἴδω²⁸ παῖζον²⁹, χαίρω³⁰ τε καὶ χαρίεν μοι φαίνεται³¹ καὶ ἐλευθέριον καὶ πρέπον τῇ τοῦ παιδίου ἡλικίᾳ. — Πράττομεν³² δ' ἂν φαίνηται³³ νῶν ἄριστον. — Εἰ μέλλομεν ἀγαθὸν τινα κτήσεσθαι³⁴ φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι³⁵. — Τῷ

χειρε ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν³⁵ ἀλλήλοιον ἐποί-
ησεν³⁶. — Χαλεπὸν ἐστὶ λέγειν³⁷ περὶ ὁτουοῦν μα-
θήματος, ὡς οὐ χρὴ μαυθάνειν³⁸. — Οὐκ ἂν ποτε
πλήθος οὐδὲ ὀντινωοῦν οἶόν τ' ἂν γένοιτο³⁹ μετὰ
νοῦ διοικεῖν⁴⁰ πόλιν.

§ 51. Τῶν νομοθετῶν ἔργον ἐστὶ ζητεῖν¹, τί
μὲν ἀγαθὸν πόλει², τί δὲ κακόν. — Ἡ σωφροσύνη
ἐστὶ κατὰ Πλάτωνα ἡδονῶν τινων καὶ ἐπιθυμιῶν
ἐγκράτεια. — "Οστις τὰς δαιμόνων τύχας κάλλι-
στα φέρει³, οὗτός ἐστιν ἀνὴρ σοφός. — Ἄνδρὸς
μοι δοκοῦσιν⁴, ὅσοι τὸν ἑαυτῶν θάνατον ἀγεννῶς
προσδέχονται⁵. — Ζηλωτοὶ ἐκεῖνοι⁶, οἵτινες μὴ
ἐπισήμοις συμφοραῖς ἐν τῷ βίῳ ὠδύροντο⁷. — Οἱ
χρηστοὶ παῖδες διὰ τοὺς γονεῖς ἀλλήλους ἀγαπή-
σουσιν⁸. — Λυπηρῶς ἔχει⁹, εἰ τοῖς ἑμαυτῆς τὸν
βίον σώζω¹⁰ κακοῖς. — Κύνas τρέφεις¹¹ φυλακῆς
ἐνεκα σαυτοῦ τε καὶ τῶν σῶν. — Ὅποτε περὶ
τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστίν, ὑμᾶς προσ-
ήκει¹² καὶ ἀγαθοὺς καὶ προθύμους εἶναι. — Πάντων
μάλιστα αἰσχύνου¹³ σαυτόν. — Νόμιζε¹⁴ σαυτῷ
τοὺς γονεῖς εἶναι θεοὺς. — Ἡμεῖς ἡμῖν αὐτοῖς ἡ-
διστα χαριζόμεθα¹⁵. — Οἱ ἄνθρωποι αὐτοὶ εἰσιν
ἑαυτοῖς πολέμοι. — Εὐφορίων, υἱὸς Αἰσχύλου τοῦ
τραγικοῦ, τραγικὸς καὶ αὐτὸς¹⁶ ἦν. — Ὁ ἐλέφας
ἔχει¹⁷ μυκτῆρα καὶ τοιοῦτον καὶ τηλικούτον, ὥστε
ἀντὶ χειρῶν ἔχειν¹⁸ αὐτόν. — Ἐλεύθερος γὰρ οὐ-
τις ἐστὶ πλὴν Διός. — Τίς¹⁹ ἦδε χώρα, καὶ τίνας
ναίουσίν νιν; — Τὴν ἐμὴν ἀσφάλειαν ἄδειαν ὑμῖν
αὐτοῖς εἶναι νομίζετε²⁰. — Ὁ σοφὸς ἐν αὐτῷ περι-

φέρει²¹ τὴν οὐσίαν. — Τὸ τῆς Σφυγγὸς αἰνιγμα ἦν τόδε· “Τί ἐστὶ τὸ αὐτὸ²² τετράπουν καὶ δίπουν καὶ τρίπουν;” — “Ἄνδρες φίλοι, ὁ μὲν ἄγων ἡμῖν ἐγγύς²³· προσέρχονται²⁴ γὰρ οἱ πολέμοι. τὰ δὲ ἄθλα τῆς νίκης²⁵ οἷ τε πολέμοι καὶ τὰ τῶν πολεμίων ἀγαθὰ πάντα.

§ 52. Τίνα κοινωνὸν εὐμενέστερον ἔχει¹ τις ἂν ἢ ἀδελφὸν ἐπικη; — Πολλάκις διὰ τὴν φιλαυτίαν οἱ κακίους σφᾶς αὐτοὺς προκρίνουσι² τῶν πολὺ³ βελτιόνων. — Χρυσίου καὶ δοξῶν καὶ ἡδονῶν ἕνεκα ἐπιβουλεύουσιν⁴ ἀλλήλοις οἱ ἄνθρωποι. — Θεόγμης ὁ ποιητὴς περὶ οὐδενὸς ἄλλου λόγον πεποιήται⁵ ἢ περὶ ἀρετῆς καὶ κακίας. — Οὐκ ἐλάχιστόν ἐστι σοφίας ἔργον⁶ ὀρθῶς γινώσκειν⁷, ὁποῖος ἕκαστος ἀνὴρ. — Διονύσιος ὁ Συρακοσίων τύραννος ἐν τῇ Σικελίᾳ πόλιν ἔκτισεν⁸ ὑπ’ αὐτὸν⁹ τὸν τῆς Αἴτης λόφον, καὶ προσεῖπεν¹⁰ αὐτὴν “Ἀδρανον. — “Ὅσον περ ταῖς τιμαῖς τῶν ἄλλων προέχεις¹¹, τοσοῦτον καὶ ταῖς ἀρεταῖς αὐτῶν διοίσεις¹². — Οὕτοσιν ἀνὴρ οὐ παύσεται¹³ φλυαρῶν¹⁴. — “Ἄνευ εὐνοίας οὐδὲν ὄφελος οὐδ’ ὁποιαστινοσοῦν ἐπιστήμης γίγνεται¹⁵. — Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν εἰρήκασιν¹⁶, οἷους οὐδεὶς ἂν περὶ τῶν ἐχθρῶν εἰπεῖν τολμήσειεν¹⁷. — Ἡ τῶν Περσῶν δύναμις τηλικαύτη τὸ μέγεθος¹⁸ ἐγένετο¹⁹, ἥλικην οὐδεμίαν ἄλλην γεγενημένην ἴσμεν²⁰. — “Ὅποσα ἀγνοία ἄνθρωποι ἐξαμαρτάνουσι²¹, πάντα ἀκούσια ταῦτ’ ἐγὼ νομίζω²². — “Ἐν ᾗτινι δὴ πόλει πλείστοι εὐτυχεύσω²³, αὕτη ἀριστα διοικεῖται²⁴. —

Ἔνιοι καὶ ἐν πόδαίς καὶ ἐν λόγοις οἰκτρὰ ἅττα²⁶ λογοποιούντες²⁸ εἰς δάκρυα πειρῶνται ἄγειν²⁷. — Κριτὴς ὢν²⁸ ἀεὶ ταῦτά²⁹ περὶ τῶν αὐτῶν γίγνωσκε³⁰, μηδὲν πρὸς χάριν ποιῶν³¹.

§ 53. Πᾶσιν ἀνθρώποις δαίμων ἐπέταξε¹ πό-
νους, ἄλλοις ἄλλους². — Οἱ γέροντες τὸν ἕτερον
πόδα, φασίν³, ἤδη ἐν τῇ σορῷ ἔχουσιν⁴. — Ἀρης
ὑπὸ Θρακῶν μάλιστα ἐτιμᾶτο⁵ καὶ Σκυθῶν καὶ
τῶν τοιοῦτων ἐθνῶν, ἐπεὶ παρ' ἐκείνους ἡ τῶν πο-
λεμικῶν ἀσκήσεις τὰ μάλιστα εὐδοκίμει⁶. — Ἐθέ-
λω⁷ παρὰ σοῦ ἀκούειν, ἥντινα γνώμην ἔχεις⁸ περὶ
τοῦ γήρως· ἐμοὶ γὰρ ὁ ἐν αὐτῷ βίος καταφαίνε-
ται⁹ δύσκολος. — Ἐάν τις μετὰ σπουδῆς ἐθέλῃ¹⁰
ότουσύν¹¹ τυγχάνειν¹², μὴ τυχῶν¹³ μεγάλην ἔχει¹⁴
λίπην. — Ξενοφῶν περὶ Ἀγησιλάου φησί¹⁵. “Ποί-
ας νεότητος¹⁶ οὐ κρεῖττον τὸ ἐκείνου γήρας;” — Τῇ
αὐτῇ ἡμέρᾳ Γέλων ὁ Συρακόσιος τοὺς Καρχηδο-
νίους τὴν ἐν Ἰμέρᾳ ναυμαχίαν¹⁷ ἐνίκησε¹⁸, καὶ οἱ¹⁹
μετὰ Λεωνίδου περὶ Θερμοπύλας διηγωνίσαντο²⁰
πρὸς Ξέρξην. — Οὗτοι οἱ λόγοι²¹ ἀσύνακτοι²².
ἐγὼ σου πλουσιώτερός εἰμι, ἐγὼ σου ἄρα²³ κρείτ-
των²⁴. ἐγὼ σου λογιώτερος, ἐγὼ σου ἄρα²⁵ κρείτ-
των²⁶. Ἐκεῖνοι δὲ μᾶλλον συνακτικοί²⁷. ἐγὼ σου
πλουσιώτερός εἰμι, ἡ ἐμὴ ἄρα κτήσις τῆς σῆς
κρείττων²⁸. ἐγὼ σου λογιώτερός εἰμι, ἡ ἐμὴ ἄρα
λέξις τῆς σῆς κρείττων· σὺ δέ γε²⁹ οὔτε κτήσις εἰ
οὔτε λέξις. — Ἡ μάχη τῶν μελιττῶν ἐστὶ πρὸς
αὐτάς³⁰ καὶ πρὸς τοὺς σφήκας. — Σωκράτης πρὸς
τὸν εἰπόντα³¹, “Κακῶς ὁ δεῖνά σε λέγει³²,” “Κα-

λῶς γὰρ⁸¹, ἔφη⁸², “λέγειν⁸³ οὐκ ἔμαθεν⁸⁴.” — Κόρωναι ἀλλήλαις εἰσὶ πιστόταται καὶ σφόδρα ἀγαπῶσι⁸⁵ σφᾶς⁸⁶. — Ὁ καθ’ ἑτέρου μηχανώμενος⁸⁷ καθ’ ἑαυτοῦ τὴν πύγην περιτρέπει⁸⁸. — Θαλῆς ἐρωτηθεὶς⁸⁹, τί κοινότατον⁹⁰; ἀπεκρίνατο⁹¹. “Ἐλπίς· καὶ γὰρ⁹² οἷς ἄλλο μηδέν⁹³, αὕτη πάρεστιν⁹⁴.” — “Ὅστις λέγει⁹⁵ μὲν εὖ, τὰ δ’ ἔργ’⁹⁶, ἐφ’ οἷς⁹⁷ λέγει⁹⁸, αἰσχρ’⁹⁹ ἐστὶν αὐτοῦ¹⁰⁰, τοῦτον οὐκ αἰνῶ¹⁰¹ ποτε. — Σωκράτης ἐρωτηθεὶς¹⁰², τί εὐδαιμονία¹⁰³; “Ἡδονὴ ἀμεταμέλητος,” ἔφη¹⁰⁴. — Ἅγις ὁ βασιλεὺς ἔφη¹⁰⁵ τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν¹⁰⁶, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσι πολέμιοι· καὶ ἐρωτῶντός τινος¹⁰⁷, “Πόσοι εἰσὶ Λακεδαιμόνιοι;” ἔφη¹⁰⁸ “Ἰκανοὶ τοὺς κακοὺς ἀπερύκειν¹⁰⁹.” — Ἐπαμεινώνδας ὁ Θηβαῖος ἰδὼν¹¹⁰ στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον¹¹¹, “Ἡλίκον,” ἔφη¹¹², “θηρίον καὶ κεφαλὴν οὐκ ἔχει¹¹³.” — Γνώσει¹¹⁴ τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ’¹¹⁵ ἅμα πάντων ἐπιμελεῖσθαι¹¹⁶. — Θεὸς δέ σοι πῆμ’¹¹⁷ οὐδέν,¹¹⁸ ἀλλ’ αὐτὸς σὺ σοί¹¹⁹. — Πηνίκα μάλιστα¹²⁰; — Πηνίκα ἐστὶ τῆς ἡμέρας¹²¹; — Ποῖ¹²² ἄττ’¹²³ ἐστὶν ἄττ’¹²⁴ ἐπολείς¹²⁵; — Οὐδεὶς ἦσθετο¹²⁶ τὸν Σωκράτη ἢ διὰ ψυχὸς μᾶλλον τοῦ¹²⁷ ἔνδον μένοντα¹²⁸ ἢ διὰ θάλπος μαχόμενόν¹²⁹ τῇ περὶ σκιᾶς. — Οὐδὲν ὠφελιμώτερον ἢ τοῦ Σωκράτει συνεῖναι¹³⁰ ἐν ὄτφουν πράγματι. — Καὶ¹³¹ αὐτῷ μοι ἐγγίγνεται¹³² εὐνοια πρὸς οὓς ἂν ὑπολάβω εὐνοικῶς ἔχειν πρὸς ἐμέ.

XI.

VERBS.

I. VERBS IN *ω*.

A. TENSES WITH UNALTERED VERBAL STEM.

a. *Pres. and imperf. active.*

§ 54. Τῷ λόγῳ προέχομεν τῶν ἄλλων ζῴων¹.
 — Ἡ Ἰνδικὴ χώρα διττοὺς καθ' ἑαστον ἐνιαυ-
 τὸν ἐκφέρει καρπούς. — Αἱ συμφοραὶ τῶν ἀνθρώ-
 πων² ἄρχουσι, οὐχ οἱ ἄνθρωποι τῶν συμφορῶν.
 — Μάλιστα γηράσκει παρ' ἀνθρώποις ἡ χάρις.
 — Πολλοὶ φιλόσοφοι ἐναντιώτατα³ τοῖς αὐτῶν
 λόγοις ἐπιτηδεύουσι. — Φυλάττεις, ὦ πλούσιε, τὸ
 χρυσίον κατάκληστον, ὥσπερ Δανάην⁴ τινά⁵. —
 Μῦθος ἐστὶ λόγος ψευδής, εἰκονίζων ἀλήθειαν. —
 Κάτοπιν τῆς ἐορτῆς ἦκεις⁶. — Λύκος ἐν αἰτίᾳ γί-
 γνεται⁷, κἂν⁸ φέρῃ κἂν μὴ φέρῃ. — Εἰς πῦρ ξαί-
 νεις. — Μικρά⁹ παλαιά¹⁰ σώματ' εὐνάζει ῥοπή. —
 Ὁ Διογένης ἔλεγεν, “Οἱ μὲν ἄλλοι κύνες¹¹ τοὺς
 ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους¹², ἵνα σώ-
 σω¹³.” — Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασια-
 ζήτην ἔτι¹⁴ παῖδε ὄντε¹⁴. — Ἄνθρωποι τὸν θάνα-
 τον φεύγοντες διώκουσι. — Φίλιππος τοὺς Ἀθη-
 ναίους εἶκαζε τοῖς Ἑρμαῖς¹⁵ στόμα μόνον ἔχουσιν.
 — Ἀγησίλαος ἐρωτηθεὶς¹⁶, πῶς ἂν τις μάλιστα
 παρ' ἀνθρώποις εὐδοκιμοίῃ¹⁷, “Εἰ λέγοι,” ἔφη, “τὰ
 ἄριστα, πράττοι δὲ τὰ κάλλιστα.” — Ἀλέξανδρος,
 ἔτι¹⁴ παῖς ὢν¹⁴, πολλὰ τοῦ Φιλίππου κατορθοῦν-

τος¹⁸ οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφομέ-
 νους¹⁹ ἔλεγε παῖδας, “Ἐμοὶ δὲ ὁ πατήρ οὐδὲν ἀπο-
 λείψει²⁰.” τῶν δὲ παιδων λεγόντων²¹ ὅτι²² “Σοὶ
 ταῦτα κτᾶται.” “Τί δὲ ὄφελος,” εἶπεν²³, “ἐὰν ἔχω
 μὲν πολλά, πράξω²⁴ δὲ μηδέν;” — Μὴ θλίβε τὸν
 πένητα. — Ἡ γλῶσσά σου μὴ προτρεχέτω τοῦ
 νοῦ. — Φεῦγ²⁵ ἡδονὴν φέρουσιν ὕστερον βλάβην.
 — Δένδρον παλαιὸν μεταφυτεύειν δύσκολον. —
 Ὁ τοῦ Σόλωνος νόμος ἐπαίνου²⁶ ἐστὶν ἄξιος, ὃς
 καλύει κακῶς λέγειν τοὺς νεκρούς²⁷. — Οἱ μὲν
 Ἀθηναῖοι κατ’ ἐνιαυτὸν ἐννέα ἄρχοντας, οἱ δὲ Ῥω-
 μαῖοι δύο ὑπάτους ἀνηγόρευον. — Ἀθάνατον ὀρ-
 γὴν μὴ φύλαττε θνητὸς ὢν²⁸. — Σοφοὺς νόμιζε μὴ
 τοὺς ἀκριβῶς²⁹ περὶ μικρῶν ἐρίζοντας, ἀλλὰ τοὺς
 εὖ περὶ τῶν μεγίστων λέγοντας. — Δύο ὁδοὶ ἐστὸν³⁰,
 αἱ πρὸς τὴν πόλιν ἄγεται. — Οἱ Ἀρεσπαγῆται ἐν
 νυκτὶ καὶ σκότῳ ἐδίκαζον, ὥς μὴ³¹ ἐς τοὺς λέγον-
 τας, ἀλλ’ ἐς τοὺς λόγους ἀποβλέποιεν³².

§ 55. Φίλους ἔχων νόμιζε θησαυροὺς ἔχειν. —
 Πάντ’ ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. —
 Ἡ ἀρετὴ ἐν ἔργοις ἐστίν¹, οἶον² ἐν τῷ³ δίκαια
 πράττειν καὶ σοφὰ καὶ ἀνδρείᾳ. — Πενία τοῖς
 ἔχουσιν⁴ οὐ μικρὰ νόσος. — Οἱ παῖδες ἀξίαν τι-
 μὴν τοῖς γονεῦσι νεμόντων⁵. — Οἱ πένητες λαμ-
 βανόντων⁶ παρὰ τῶν πλουσίων. — Μὴ κρῖνε ἐκ
 τῶν λόγων σοφὸν ἢ χρηστὸν ἄνδρα, τὸν δὲ βίον
 αἰεὶ ἐξέταζε· πολλοὶ γὰρ καλὰ μὲν λέγουσι, τὰ δ’
 ἔργα φαῦλα ἔχουσιν. — Οἱ Λακεδαιμόνιοι οὐ πρὸς⁸
 ἀργύριον τὴν εὐδαιμονίαν ἔκρινον. — Διονύσιος

περὶ τὴν ἰατρικὴν ἐσπούδασε¹, καὶ αὐτὸς ἰάτο⁸ καὶ ἔτεμνε καὶ ἔκαε⁹. — "Ὅσον ἐν πολέμῳ σίδηρος¹⁰, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος. — "Ὅτε¹¹ οἱ Πέρσαι θύοιεν, πῦρ οὐκ ἀνέκαον. — "Ὁ χειμὼν διεκώλυνε¹² τοὺς τῶν Ἀθηναίων στρατηγούς μετὰ τὴν ἐν ταῖς Ἀργινοῦσαις ναυμαχίαν μὴ¹³ ἀνέιναι τοῦτο, ὃ ἐκέλευεν ὁ νόμος. — "Ἐν Σπάρτῃ τῶν μὲν γερόντων ἦν¹⁴ προβουλεύειν περὶ τῶν πραγμάτων, τοῦ δὲ δήμου¹⁵ ἢ κελεύειν ἢ ἀπαγορεύειν. — "Ὅταν τι πράττης ὅσιον, ἀγαθὴν ἐλπίδα πρόβαλλ' ἑαυτῷ¹⁶, τοῦτο γιγνώσκων, ὅτι τόλμη¹⁷ δικάει καὶ¹⁸ θεὸς συλλαμβάνει. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεῦσι¹⁹ τοὺς εὐνουστάτους τῶν φίλων συγκατέθαιπον· ὁ δὲ βασιλεὺς ἀποθανόντος²⁰ φίλου ἢ μέρους ἢ τὸ ὅλον ἀπέτεμνεν ὥτιον πρὸς²¹ τὴν ἀξίαν τοῦ τελευτήσαντος²². — Πανταχοῦ τὰς ὑπερβολὰς φεύγειν προσήκει, διώκειν δὲ τὸ μέσον. — Διὰ τί σφῶ ἀδελφῶ ὄντε²³ τὰ ἐπ' ὠφελείᾳ²⁴ ἀλλήλοις οὐ πράττετον; — "Αἰ γὰρ εὐ πίπτουσιν οἱ Ζητὸς κύβοι²⁵. — "Ἀπ' ἐχθρῶν πολλὰ μαυθάνουσιν οἱ σοφοί. — "Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ' ἡμῶν.

§ 56. Σόλων ὁ Ἀθηναῖος ἔλεγεν¹. "Οἱ μὲν πύκται καὶ σταδιεῖς καὶ οἱ ἄλλοι ἀθληταὶ οὐδὲν ἀξιόλογον συμβάλλουσι ταῖς πόλεσιν πρὸς σωτηρίαν, οἱ² δὲ φρονήσει καὶ ἀρεταῖς διαφέροντες μόνοι οἴοι³ τέ εἰσι τὰς πατρίδας ἐν τοῖς κινδύνοις διαφυλάττειν." — Πέρσαι τοὺς νεκροὺς οὐκ ἔκαον· θεὸς⁴ γὰρ ἐνόμιζον εἶναι τὸ πῦρ· διὸ οὐδὲ δίκαιον

εἶναι ἔλεγον, θεῶν νέμειν νεκρὸν ἀνθρώπου. — Πολλὰ σημεῖα καὶ χαρακτηῖρας ἔγραφον Αἰγύπτιοι ἀντὶ γραμμάτων. — Ἐν τῷ τῶν θεῶν συμποσίῳ Ἀπόλλων ἐκιθάριζε, καὶ αἱ Μοῦσαι ᾄδον⁵. — Ἀρίστων⁶ τοὺς λόγους τῶν διαλεκτικῶν τοῖς τῶν ἀραχνίων ὑφάσμασιν εἰκαζεν. — Πτολεμαῖόν φασι⁷ τὸν Δάγυν⁸ καταπλουτίζοντα τοὺς φίλους αὐτοῦ ἱπερχαίρειν. ἔλεγε δὲ ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν⁹. — Διογένης πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς; “Ἴδού,” φησί¹⁰, “καὶ Διογένης παρασίτους τρέφει.” — Σχολαστικὸς μαθὼν¹¹ ὅτι ὁ κόραξ ὑπὲρ τὰ¹² διακόσια ἔτη ζῇ¹³, πριάμενος¹⁴ κόρακα εἰς ἀπόπειραν ἔτρεφεν. — Δυοῖν λεγόντων¹⁵, θατέρου¹⁶ θυμουμένου¹⁷, ὁ μὴ ὕπνιεν¹⁸ τοῖς λόγοις σοφώτερος. — Πόλλ’¹⁹ ἐλπιδες ψεύδουσι καὶ λόγοι βροτοῖς. — Τὸν ὄλβον οὐδὲν οὐδαμοῦ²⁰ κρίνω βροτοῖς, ὅν γ’²¹ ἐξαλείφει ῥᾶον ἢ γράφει θεός. — Πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσι²² σου. — Ὁ πλεῖστα πράσσων πλεῖσθ’²³ ἁμαρτάνει βροτῶν. — Ὅρῳ²⁴ γὰρ ἐν χρόνῳ δίκην ἅπαντ’ ἄγουσαν εἰς φάος βροτοῖς.

§ 57. Οἱ παλαιοὶ Ἕλληνες τὴν Δήμητρα θεομοφόρον ἀνόμαζον¹. — Ἐπίχαρμος ὁ ποιητὴς ἀπ’ Ἀχιλλέως εἶλκε² τὸ γένος. — Λουκιανὸς πολλὰ εἰς τοὺς φιλοσόφους ἀπέσκωπτεν³. — Ποσειδῶν συνήγε⁴ τὰς νεφέλας, καὶ ἐτάραττε τὸν πόντον, ἐμβάλλων τὴν τρῖαιναν, καὶ πάσας τὰς θυέλλας ὠρόθυεν. — Μελάμπους ἐκ τῶν φωνῶν τῶν ὄρνεων προῦλεγε⁵ τὰ μέλλοντα. — Ἐν Ἀσκάλῳ πόλει

τῆς Συρίας τέμενος ἦν θεᾶς ἐπιφανοῦς, ἦν ὠνόμαζον οἱ Σύροι Δερκετώ· αὕτη δὲ τὸ μὲν πρόσωπον εἶχε γυναικός, τὸ δ' ἄλλο σῶμα πᾶν ἰχθύος. — Παλαιὸς αἶνος· ἔργα τῶν νεωτέρων, βουλαὶ δ' ἔχουσι τῶν γεραιτέρων¹ κράτος. — Χρόνος διέρπων πᾶντ'² ἀληθεύειν φιλεῖ³. — Αἰθὴρ θέρους· τε λαμπρὸν ἐκλάμπει σέλας, χειμῶνά τ'¹⁰ αὔξει συντιθεῖς¹¹ πυκνὸν νέφος, θάλλειν¹² τε καὶ μῆ¹³, ζῆν τε καὶ φθίνειν ποιεῖ¹⁴. — Ἀκούσας¹⁵ ποτὲ ὁ Ἀντισθένης ὅτι Πλάτων αὐτῶν¹⁶ κακῶς λέγει, “Βασιλικόν,” ἔφη¹⁷, “καλῶς ποιοῦντα¹⁸ κακῶς ἀκούειν¹⁹.” Μνυόμενός²⁰ ποτε τὰ Ὀρφικά, τοῦ ἱερέως εἰπόντος²¹ ὅτι οἱ ταῦτα μνυόμενοι²² πολλῶν ἐν Ἀιδου²³ ἀγαθῶν²⁴ μετέχουσιν, “Τί οὖν” ἔφη¹⁷, “οὐκ ἀποθνήσκεις;” Ἐρωτώμενος²⁵ διὰ τί πικρῶς τοῖς μαθηταῖς²⁶ ἐπιπλήττει, “Καὶ²⁷ οἱ ἱατροί,” φησί²⁸, “τοῖς κάμνουσιν²⁹.” Ὀνειδιζόμενός ποτε ἐπὶ τῷ πονηροῖς συγγενέσθαι³⁰, “Καὶ²⁷ οἱ ἱατροί,” φησί, “μετὰ τῶν νοσούντων³¹ εἰσίν, ἀλλ'³² οὐ πυρέττουσιν.” — Μηδ'³³ εὐτύχημα μηδὲν ὧδ'³⁴ ἔστω μέγα, ὃ σ'³⁵ ἐξεπαίρη μείζον ἢ χρεῶν φρονεῖν³⁶, μηδ'³³ ἂν³⁷ τι συμβῇ³⁸ δυσχερές, δουλοῦ πάλιν, ἀλλ'³³ αὐτός⁴⁰ ἀεὶ μίμνε, τὴν σαυτοῦ φύσιν σώζων βεβαίως, ὥστε⁴¹ χρυσὸς ἐν πυρὶ. — Φιλεῖ⁴² δὲ τῷ κάμνοντι συσπείδειν θεός. — Μάντις δ' ἄριστος⁴³ ὅστις εἰκάζει καλῶς. — Τέκτων γὰρ ὦν⁴⁴ ἔπρασσεσ οὐ ξυλουργικά. — Οἰκοφθόρον γὰρ ἄνδρα κωλύει γυνὴ ἐσθλὴ παραξευχθεῖσα⁴⁵ καὶ σώζει δόμους. — Πότερα θέλεις σοι μαλθακὰ ψευδῇ λέγω⁴⁶, ἢ σκληρ' ἀληθῇ; φράζε' σὴ γὰρ ἡ κρίσις⁴⁷.

στενοχωρία. — Πλάτων παρεκελεύετο τοῖς νέοις τρία ταῦτα ἔχειν ἐπὶ μὲν τῶν γνωμῶν σωφροσύνην, ἐπὶ δὲ τῆς γλώσσης συγῆν, ἐπὶ δὲ τῶν ὀφθαλμῶν αἰδῶ. — Σώστρατος ὁ αὐλητῆς ὀνειδιζόμενος ὑπὸ τινος ἐπὶ τῷ³ γονέων ἀσήμων³ εἶναι, ἔλεγε· Καὶ μὴν διὰ τοῦτο ὀφείλον⁴ μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται. — Ἀγησίλαος ὁ Λακεδαιμονίων βασιλεὺς κόρου καὶ μέθης τὸ παράπαν ἀπείχετο⁵. — Οἱ Πυθαγόρειοι ᾤοντο⁶ μὴδὲν εἶναι μείζον κακὸν ἀναρχίας. — “Ὅτε ὑπῆρχετο⁷ ἡ γραφικὴ τέχνη καὶ ἦν τρόπον τινὰ⁸ ἐν γάλαξιν καὶ σπαργάνοις, οὕτως ἀτέχνως εἵκαζον τὰ ζῷα, ὥστε ἐπιγράφειν αὐτοῖς τοὺς γραφέας⁹. “τοῦτο Βοῦς, ἐκεῖνο Ἴππος, τοῦτο Δένδρον.” — Ἀρχύτας ὁ Ταράντινος, πολιτικός τε καὶ φιλόσοφος ἀνὴρ γενόμενος¹⁰, πολλοὺς ἔχων οἰκέτας, τοῖς παιδίοις αὐτῶν πάνυ σφόδρα ἐτέρπετο μετὰ τῶν οἰκοτριβῶν¹¹ παίζων· μάλιστα δὲ ἐφίλει¹² τέρπεσθαι αὐτοῖς ἐν τοῖς συμπόσιοις. — Καλιγόλας ὠνομάζετο¹³ Γάϊος¹⁴ ὁ Ῥωμαίων βασιλεὺς ἀπὸ τῶν καλῶν¹⁵, ἐπειδὴ ἐκ παιδὸς¹⁶ τὰ πολλὰ¹⁷ ἐν τῷ στρατοπέδῳ ἐτρέφετο, καὶ τοῖς στρατιωτικοῖς ἐχρῆτο¹⁸ ὑποδήμασιν. — Χαιρέφοντα¹⁹ δὲ ποτε ὁ Σωκράτης καὶ Χαιρεκράτην¹⁹, ἀδελφὸν μὲν ὄντε²⁰ ἀλλήλοιον, ἑαυτῷ δὲ γνωρίμῳ, αἰσθόμενος²¹ διαφορομένῳ, ἰδὼν²² τὸν Χαιρεκράτην, “εἰπέ²³ μοι,” ἔφη²⁴, “ὦ Χαιρεκράτες, οὐ δήπου καὶ σὺ εἰ²⁵ τῶν²⁶ τοιούτων ἀνθρώπων, οἷς χρησιμώτερον²⁷ νομίζουσι χρήματα ἢ ἀδελφόν;” — Μὴν τε καὶ δέδορκα²⁸ καὶ ξανίσταμαι²⁹, πλείον φυλάσσω αὐτὸς³⁰ ἢ φυλάσσομαι.

§ 61. Ἀμείβου ταῖς προσηκούσαις χάρισι τοὺς εὐεργέτας. — Εἰ βούλει ἀγαθὸς γίγνεσθαι, πρῶτον πίστευε, ὅτι κακὸς εἶ. — Μηδεὶς οἰέσθω με λέγειν, ὥς ἔστι δικαιοσύνη διδακτόν¹. — Μὴ αἰσχυνόμεθα² παρὰ ξένου τὰ συμφέροντα μανθάνοντες³. — Χαρίλαος ὁ Λακεδαιμονίων βασιλεὺς ἀρίστην ἔλεγε πολιτείαν, ἐν ᾗ ἂν πλεῖστοι πολιτευόμενοι περὶ ἀρετῆς πρὸς ἀλλήλους ἄνευ στάσεως ἀγωνίζωνται. — Κριτίας τε καὶ Ἀλκιβιάδης, ὅντε⁴ φύσει φιλοτιμοτάτω πάντων Ἀθηναίων, ἡβουλέσθην⁵ πάντα δι' ἑαυτῶν πράττεσθαι. — Γνώμην δ' ὅ⁶ ἔχοντά μ' ἢ φύσις βιάζεται. — Θεὸν νόμιξε⁸ καὶ σέβου, ζῆτει⁹ δὲ μὴ· πλεόν γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν¹⁰ ἔχεις. εἴτ'¹¹ ἔστιν¹² εἴτ' οὐκ ἔστι¹³, μὴ βούλου μαθεῖν¹⁴. ὥς¹⁴ ὄντα τοῦτον καὶ παρόντ'¹⁵ αἰεὶ σέβου. τί ἐστὶν ὁ θεὸς οὐ θέλει σε μανθάνειν. — Κατὰ μικρὸν¹⁶ αἰεὶ, φασί¹⁷, φύονται φρένες. — Μαινόμεθα πάντες, ὁπότεν ὀργιζώμεθα· τὸ γὰρ κατασχεῖν¹⁸ ἐστὶ τὴν ὀργὴν¹⁹ πόνος²⁰. — Ὡς ἡδέως μοι γέγονε²¹ τὰ πρότερον²² κακά· εἰ μὴ τότε²³ ἐπόνουν²⁴, νῦν ἂν οὐκ εὐφραινόμην²⁵. — Δεῖ²⁶ γὰρ ἐν Καρὶ τὴν πείραν²⁷, ὥς ἡ παροιμία φησὶν²⁸, οὐκ ἐν τῷ στρατηγῷ γίγνεσθαι. Τὸ μὲν γὰρ λέγειν²⁹ ὥς “Οὐκ ἂν ῥόμην Τίς γὰρ ἂν ἡλπισε τοῦτο γενέσθαι;” μέγιστον εἶναι μοι δοκεῖ³⁰ σημεῖον ἀπειρίας στρατηγικῆς καὶ βραδύτητος. — Τῇ Ξανθίππῃ δὲ ὁ Σωκράτης, ἐπεὶ οὐκ ἡβούλετο³¹ τὸ ἐκείνου ἱμάτιον ἐνδύσασθαι³² καὶ οὕτως ἐπὶ τὴν θέαν τῆς πομπῆς βαδίζειν, ἔφη³³, “Ὁρᾶς³⁴, ὥς οὐ θεωρήσουσα³⁵, θεωρησομένη³⁶ δὲ μᾶλλον βαδίζει;” — Πένης λέγων τάληθές³⁷ οὐ πιστεύεται³⁸.

λῶς γὰρ⁸¹," ἔφη⁸², "λέγειν⁸³ οὐκ ἔμαθεν⁸⁴." — Κόρωναι ἀλλήλαις εἰσὶ πιστόταται καὶ σφόδρα ὀγαπῶσι⁸⁵ σφᾶς⁸⁶. — Ὁ καθ' ἑτέρου μηχανώμενος⁸⁷ καθ' ἑαυτοῦ τὴν πᾶσιν περιτρέπει⁸⁸. — Θαλῆς ἐρωτηθεὶς⁸⁹, τί κοινότατον⁹⁰; ἀπεκρίνατο⁹¹. "Ἐλπίς· καὶ γὰρ⁹² οἷς ἄλλο μηδέν⁹³, αὕτη πάρεστιν⁹⁴." — "Ὅστις λέγει⁹⁵ μὲν εὖ, τὰ δ' ἔργ'⁹⁶, ἐφ' οἷς⁹⁷ λέγει⁹⁸, αἰσχρ'⁹⁹ ἐστὶν αὐτοῦ¹⁰⁰, τοῦτον οὐκ αἰνῶ¹⁰¹ ποτε. — Σωκράτης ἐρωτηθεὶς¹⁰², τί εὐδαιμονία¹⁰³; "Ἡδονὴ ἀμεταμέλητος," ἔφη¹⁰⁴. — Ἀγίς ὁ βασιλεὺς ἔφη¹⁰⁵ τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν¹⁰⁶, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσι πολέμοι· καὶ ἐρωτῶντός τινος¹⁰⁷, "Πόσοι εἰσὶ Λακεδαιμόνιοι;" ἔφη¹⁰⁸ "Ἰκανοὶ τοὺς κακοὺς ἀπερύκειν¹⁰⁹." — Ἐπαμεινώνδας ὁ Θηβαῖος ἰδὼν¹¹⁰ στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον¹¹¹, "Ἡλίκον," ἔφη¹¹², "θηρίον καὶ κεφαλὴν οὐκ ἔχει¹¹³." — Γνώσει¹¹⁴ τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ'¹¹⁵ ἅμα πάντων ἐπιμελίσθαι¹¹⁶. — Θεὸς δέ σοι πῆμ'¹¹⁷ οὐδέν¹¹⁸, ἀλλ' αὐτὸς σὺ σοί¹¹⁹. — Πηνίκα μάλιστα¹²⁰; — Πηνίκα ἐστὶ τῆς ἡμέρας¹²¹; — Ποῖ¹²² ἄττ'¹²³ ἐστὶν ἄττ'¹²⁴ ἐποίεις¹²⁵; — Οὐδεὶς ἦσθετο¹²⁶ τὸν Σωκράτη ἢ διὰ ψυχὸς μᾶλλον του¹²⁷ ἔνδον μένοντα¹²⁸ ἢ διὰ θάλπος μαχόμενόν¹²⁹ τῷ περὶ σκιᾶς. — Οὐδὲν ὠφελιμώτερον ἢν τοῦ Σωκράτει συνεῖναι¹³⁰ ἐν ὄψεσιν πράγματι. — Καὶ¹³¹ αὐτῷ μοι ἐγγίγνεται¹³² εὖνοια πρὸς οὐδ' ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ.

XI.

VERBS.

I. VERBS IN ω .

A. TENSES WITH UNALTERED VERBAL STEM.

a. Pres. and imperf. active.

§ 54. Τῷ λόγῳ προέχομεν τῶν ἄλλων ζώων¹. — Ἡ Ἰνδικὴ χώρα διττοὺς καθ' ἑκαστον ἐνιαυτὸν ἐκφέρει καρπούς. — Αἱ συμφοραὶ τῶν ἀνθρώπων² ἄρχουσι, οὐχ οἱ ἄνθρωποι τῶν συμφορῶν. — Μάλιστα γηράσκει παρ' ἀνθρώποις ἡ χάρις. — Πολλοὶ φιλόσοφοι ἐναντιώτατα³ τοῖς αὐτῶν λόγοις ἐπιτηδεύουσι. — Φυλάττεται, ὃ πλοῦσι, τὸ χρυσίον κατάκληστον, ὥσπερ Δανάην⁴ τινα⁵. — Μῦθος ἐστὶ λόγος ψευδῆς, εἰκονίζων ἀλήθειαν. — Κάτοπιν τῆς ἐορτῆς ἦκει⁶. — Δύκος ἐν αἰτίᾳ γίγνεται⁷, κἂν⁸ φέρῃ κἂν μὴ φέρῃ. — Εἰς πῦρ ξαίνει⁹. — Μικρὰ¹⁰ παλαιὰ¹⁰ σώματ' εὐνάζει ῥοπή. — Ὁ Διογένης ἔλεγεν, “Οἱ μὲν ἄλλοι κύνες¹¹ τοὺς ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους¹², ἵνα σώσω¹³.” — Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην ἔτι¹⁴ παῖδε ὄντε¹⁴. — Ἄνθρωποι τὸν θάνατον φεύγοντες διώκουσι. — Φίλιππος τοὺς Ἀθηναίους εἶκαζε τοῖς Ἑρμαῖς¹⁵ στόμα μόνον ἔχουσιν. — Ἀγησίλαος ἐρωτηθεὶς¹⁶, πῶς ἂν τις μάλιστα παρ' ἀνθρώποις εὐδοκιμοίῃ¹⁷, “Εἰ λέγοι,” ἔφη, “τὰ ἄριστα, πράττοι δὲ τὰ κάλλιστα.” — Ἀλέξανδρος, ἔτι¹⁴ παῖς ὢν¹⁴, πολλὰ τοῦ Φιλίππου κατορθοῦν

τος¹⁸ οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφομέ-
 νους¹⁹ ἔλεγε παῖδας, “Ἐμοὶ δὲ ὁ πατήρ οὐδὲν ἀπο-
 λείψει²⁰.” τῶν δὲ παιδων λεγόντων²¹ ὅτι²² “Σοὶ
 ταῦτα κτᾶται.” “Τί δὲ ὄφελος,” εἶπεν²³, “ἐὰν ἔχω
 μὲν πολλά, πράξω²⁴ δὲ μηδέν;” — Μὴ θλίβε τὸν
 πένητα. — Ἡ γλῶσσά σου μὴ προτρεχέτω τοῦ
 νοῦ. — Φεῦγ²⁵ ἡδονὴν φέρουσιν ὕστερον βλάβην.
 — Δένδρον παλαιὸν μεταφυτεύειν δύσκολον. —
 Ὁ τοῦ Σόλωνος νόμος ἐπαίνου²⁶ ἐστὶν ἄξιος, ὃς
 κωλύει κακῶς λέγειν τοὺς νεκρούς²⁷. — Οἱ μὲν
 Ἀθηναῖοι κατ’ ἐνιαυτὸν ἐννέα ἄρχοντας, οἱ δὲ Ῥω-
 μαῖοι δύο ὑπάτους ἀνηγόρευον. — Ἀθάνατον ὄρ-
 γήν μὴ φύλαττε θνητὸς ὢν²⁸. — Σοφοὺς νόμιζε μὴ
 τοὺς ἀκριβῶς²⁹ περὶ μικρῶν ἐρίζοντας, ἀλλὰ τοὺς
 εὖ περὶ τῶν μεγίστων λέγοντας. — Δύο ὁδοὶ ἐστὶν³⁰,
 αἱ πρὸς τὴν πόλιν ἄγειον. — Οἱ Ἀρεσπαγίται ἐν
 νυκτὶ καὶ σκότῳ ἐδίκασον, ὥς μὴ³¹ ἐς τοὺς λέγον-
 τας, ἀλλ’ ἐς τοὺς λόγους ἀποβλέποιεν³².

§ 55. Φίλους ἔχων νόμιζε θησαυροὺς ἔχειν. —
 Πάντ’ ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. —
 Ἡ ἀρετὴ ἐν ἔργοις ἐστίν¹, οἶον² ἐν τῷ³ δίκαια
 πράττειν καὶ σοφὰ καὶ ἀνδρεῖα. — Πενία τοῖς
 ἔχουσιν⁴ οὐ μικρὰ νόσος. — Οἱ παῖδες ἀξίαν τι-
 μὴν τοῖς γονεῦσι νεμόντων⁵. — Οἱ πένητες λαμ-
 βανόντων⁶ παρὰ τῶν πλουσιῶν. — Μὴ κρῖνε ἐκ
 τῶν λόγων σοφὸν ἢ χρηστὸν ἄνδρα, τὸν δὲ βίον
 αἰεὶ ἐξέταζε· πολλοὶ γὰρ καλὰ μὲν λέγουσι, τὰ δ’
 ἔργα φαῦλα ἔχουσιν. — Οἱ Λακεδαιμόνιοι οὐ πρὸς⁷
 ἀργύριον τὴν εὐδαιμονίαν ἔκρινον. — Διονύσιος

περὶ τὴν ἰατρικὴν ἐσπούδασε⁷, καὶ αὐτὸς ἰατρὸς⁸ καὶ ἔτεμνε καὶ ἔκαε⁹. — “Ὅσον ἐν πολέμῳ σιδήρος¹⁰, τοσούτον ἐν πολιτείαις ἰσχύει λόγος. — “Ὅτε¹¹ οἱ Πέρσαι θύοιεν, πῦρ οὐκ ἀνέκαον. — “Ὁ χεῖμῶν διεκώλυσε¹² τοὺς τῶν Ἀθηναίων στρατηγούς μετὰ τὴν ἐν ταῖς Ἀργινούσαις ναυμαχίαν μὴ¹³ ἀπῆλθεν τοῦτο, ὃ ἐκέλευεν ὁ νόμος. — “Ἐν Σπάρτῃ τῶν μὲν γερόντων ἦν¹⁴ προβουλεύειν περὶ τῶν πραγμάτων, τοῦ δὲ δήμου¹⁵ ἡ κελεύειν ἡ ἀπαγορεύειν. — “Ὅταν τι πράττης ὅσιον, ἀγαθὴν ἐλπίδα πρόβαλλ¹⁶ ἔαν- τῷ¹⁷, τοῦτο γιγνώσκων, ὅτι τόλμη¹⁸ δικάει καὶ¹⁹ θεὸς συλλαμβάνει. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεῦσι²⁰ τοὺς εὐνουστάτους τῶν φίλων συγκατέβαπτον· ὁ δὲ βασιλεὺς ἀποθανόντος²¹ φίλου ἡ μέρος ἡ τὸ ὅλον ἀπέτεμνε ὅτιον πρὸς²² τὴν ἀξίαν τοῦ τελευτήσαντος²³. — Πανταχοῦ τὰς ὑπερβολὰς φεύγειν προσήκει, διώκειν δὲ τὸ μέσον. — Διὰ τί σφῶ ἀδελφὰ ὄντε²⁴ τὰ ἐπ’ ἀφελείᾳ²⁵ ἀλλήλοις οὐ πράττετον; — “Αεὶ γὰρ εὐ πίπτουσιν οἱ Ζηνὸς κύβοι²⁶. — “Ἀπ’ ἐχθρῶν πολλὰ μαυθάνουσιν οἱ σοφοί. — “Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ’ ἡμῶν.

§ 56. Σόλων ὁ Ἀθηναῖος ἔλεγεν· “Οἱ μὲν πύκται καὶ σταδιεῖς καὶ οἱ ἄλλοι ἀθληταὶ οὐδὲν ἀξιόλογον συμβάλλουσι ταῖς πόλεσιν πρὸς σωτηρίαν, οἱ² δὲ φρονήσει καὶ ἀρεταῖς διαφέροντες μόνοι οἴοι³ τέ εἰσι τὰς πατρίδας ἐν τοῖς κινδύνοις διαφυλάττειν.” — Πέρσαι τοὺς νεκροὺς οὐκ ἔκαον· θεὸν⁴ γὰρ ἐνόμιζον εἶναι τὸ πῦρ· διὸ οὐδὲ δίκαιον

εἶναι ἔλεγον, θεῶν νέμειν νεκρὸν ἀνθρώπου. — Πολλὰ σημεῖα καὶ χαρακτηῖρας ἔγραφον Αἰγύπτιοι ἀντὶ γραμμάτων. — Ἐν τῷ τῶν θεῶν συμποσίῳ Ἀπόλλων ἐκιδάριζε, καὶ αἱ Μοῦσαι ᾄδον⁸. — Ἀρίστων⁹ τοὺς λόγους τῶν διαλεκτικῶν τοῖς τῶν ἀραχνίων ὑφάσμασιν εἰκαζεν. — Πτολεμαῖον φασὶ¹ τὸν Λάγον⁹ καταπλουτίζοντα τοὺς φίλους αὐτοῦ ἱπερχαίρειν. ἔλεγε δὲ ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν⁹. — Διογένης πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς; “Ἴδού,” φησί¹⁰, “καὶ Διογένης παρασίτους τρέφει.” — Σχολαστικὸς μαθὼν¹¹ ὅτι ὁ κόραξ ὑπὲρ τὰ¹² διακόσια ἔτη ζῇ¹³, πριάμενος¹⁴ κόρακα εἰς ἀπόπειραν ἔτρεφεν. — Δυοῖν λεγόντων¹⁵, θατέρου¹⁶ θυμουμένου¹⁷, ὁ μὴ ἔντιτείνων¹⁸ τοῖς λόγοις σοφώτερος. — Πόλλ¹⁹ ἐλπιδες ψεύδουσι καὶ λόγοι βροτοῖς. — Τὸν ὄλβον οὐδὲν οὐδαμοῦ²⁰ κρίνω βροτοῖς, ὅν γ²¹ ἐξαλείφει ῥᾶον ἢ γράφει θεός. — Πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσί²² σου. — Ὁ πλεῖστα πράσσων πλεῖσθ²³ ἁμαρτάνει βροτῶν. — Ὅρῳ²⁴ γὰρ ἐν χρόνῳ δίκην ἅπαντ²⁵ ἄγουσαν εἰς φάος βροτοῖς.

§ 57. Οἱ παλαιοὶ Ἕλληνες τὴν Δήμητρα θεομοφόρον ὀνόμαζον¹. — Ἐπίχαρμος ὁ ποιητὴς ἀπ’ Ἀχιλλέως εἶλκε² τὸ γένος. — Λουκιανὸς πολλὰ εἰς τοὺς φιλοσόφους ἀπέσκωπτεν³. — Ποσειδῶν συνήγε⁴ τὰς νεφέλας, καὶ ἐτάραττε τὸν πόντον, ἐμβάλλων τὴν τρῆιναν, καὶ πάσας τὰς θυέλλας ὠρόθυεν. — Μελάμπους ἐκ τῶν φωνῶν τῶν ὕρνεων προῦλεγε⁵ τὰ μέλλοντα. — Ἐν Ἀσκάλωνι πόλει

τῆς Συρίας τέμενος ἦν θεᾶς ἐπιφανοῦς, ἦν ὠνόμαζον οἱ Σύριοι Δερκετώ· αὕτη δὲ τὸ μὲν πρόσωπον εἶχε γυναικός, τὸ δ' ἄλλο σῶμα πᾶν ἰχθύος. — Παλαιὸς αἶνος· ἔργα τῶν νεωτέρων, βουλαὶ δ' ἔχουσι τῶν γεραιτέρων· κράτος. — Χρόνος διέρπων πάντ' ἁληθεύειν φιλεῖ. — Αἰθὴρ θέρους· τε λαμπρὸν ἐκλάμπει σέλας, χειμῶνά τ' αὖξει συντιθεῖς πυκνὸν νέφος, θάλλειν τε καὶ μῆ, ζῆν τε καὶ φθίνειν ποιεῖ. — Ἀκούσας ποτὲ ὁ Ἀντισθένης ὅτι Πλάτων αὐτῶν κακῶς λέγει, “Βασιλικόν,” ἔφη, “καλῶς ποιοῦντα κακῶς ἀκούειν.” Μνυόμενός ποτε τὰ Ὀρφικά, τοῦ ἱερέως εἰπόντος ὅτι οἱ ταῦτα μνυόμενοι πολλῶν ἐν Αἰδοῦ ἀγαθῶν μετέχουσιν, “Τί οὖν” ἔφη, “οὐκ ἀποθνήσκεις;” Ἐρωτώμενος διὰ τί πικρῶς τοῖς μαθηταῖς ἐπιπλήττει, “Καὶ οἱ ἱατροί,” φησί, “τοῖς κάμνουσιν.” Ὀνειδιζόμενός ποτε ἐπὶ τῷ πονηροῖς συγγενέσθαι, “Καὶ οἱ ἱατροί,” φησί, “μετὰ τῶν νοσοῦντων εἰσὶν, ἀλλ' οὐ πυρέττουσιν.” — Μηδ' εὐτύχημα μηδὲν ὧδ' ἔστω μέγα, ὃ σ' ἐξεπαίρη μείζον ἢ χρεῶν φρονεῖν, μηδ' ἂν τι συμβῇ δυσχερές, δουλοῦ πάλιν, ἀλλ' αὐτός αἰεὶ μίμνε, τὴν σαντοῦ φύσιν σώζων βεβαίως, ὥστε χρυσὸς ἐν πυρὶ. — Φιλεῖ δὲ τῷ κάμνοντι συσπείδειν θεός. — Μάντις δ' ἀριστος ὅστις εἰκάζει καλῶς. — Τέκτων γὰρ ὦν ἔπρασσε οὐ ξυλουργικά. — Οἰκοφθόρον γὰρ ἄνδρα κωλύει γυνὴ ἐσθλὴ παραζευχθεῖσα καὶ σώζει δόμους. — Πότερα θέλεις σοι μαλθακὰ ψευδῇ λέγω, ἢ σκληρὰ ἀληθῇ; φράξε· σὴ γὰρ ἡ κρίσις.

εἶναι ἔλεγον, θεῷ νέμειν νεκρὸν ἀνθρώπου. — Πολλὰ σημεῖα καὶ χαρακτῆρας ἔγραφον Αἰγύπτιοι ἀντὶ γραμμάτων. — Ἐν τῷ τῶν θεῶν συμποσίῳ Ἀπόλλων ἐκιθάριζε, καὶ αἱ Μοῦσαι ᾄδον⁵. — Ἀρίστων⁶ τοὺς λόγους τῶν διαλεκτικῶν τοῖς τῶν ἀραχνίων ὑφάσμασιν εἰκαζεν. — Πτολεμαῖόν φασι⁷ τὸν Λάγου⁸ καταπλουτίζοντα τοὺς φίλους αὐτοῦ ἱπερχαίρειν. ἔλεγε δὲ ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν⁹. — Διογένης πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς; “Ἰδού,” φησί¹⁰, “καὶ Διογένης παρασίτους τρέφει.” — Σχολαστικὸς μαθὼν¹¹ ὅτι ὁ κόραξ ὑπὲρ τὰ¹² διακόσια ἔτη ζῇ¹³, πριάμενος¹⁴ κόρακα εἰς ἀπόπειραν ἔτρεφεν. — Δυοῖν λεγόντων¹⁵, θατέρου¹⁶ θυμουμένου¹⁷, ὁ μὴ ἔνιτιναι¹⁸ τοῖς λόγοις σοφώτερος. — Πόλλ’¹⁹ ἐλπιδες ψεύδουσι καὶ λόγοι βροτοῖς. — Τὸν ὄλβον οὐδὲν οὐδαμοῦ²⁰ κρίνω βροτοῖς, ὅν γ’²¹ ἐξαλείφει ῥᾶον ἢ γράφει θεός. — Πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσι²² σου. — Ὁ πλείστα πράσσων πλείσθ’²³ ἀμαρτάνει βροτῶν. — Ὅρῳ²⁴ γὰρ ἐν χρόνῳ δίκην ἅπαντ’ ἄγουσαν εἰς φάος βροτοῖς.

§ 57. Οἱ παλαιοὶ Ἕλληνες τὴν Δήμητρα θεομοφόρον ὠνόμαζον¹. — Ἐπίχαρμος ὁ ποιητὴς ἀπ’ Ἀχιλλέως εἶλκε² τὸ γένος. — Λουκιανὸς πολλὰ εἰς τοὺς φιλοσόφους ἀπέσκωπτεν³. — Ποσειδῶν συνῆγε⁴ τὰς νεφέλας, καὶ ἐτάραττε τὸν πόντον, ἐμβάλλων τὴν τρῆϊναν, καὶ πάσας τὰς θεέλλας ὠρόθυεν. — Μελάμπους ἐκ τῶν φωνῶν τῶν ὄρνεων προῦλεγε⁵ τὰ μέλλοντα. — Ἐν Ἀσκάλῳ πόλει

§ 59. Πάντες ἄνθρωποι βουλόμεθα εὖ πράττειν. — Σύμβουλος ἐσθλός, μὴ κακὸς γίγνου φίλοις. — Ψευδόμενος οὐδεὶς λανθάνει πολλὸν χρόνον. — Ἀνὴρ ἀχάριστος μὴ νομιζέσθω φίλος. — Ἀλέξανδρος ὑπ' Ἀριστοτέλει τῷ φιλοσόφῳ ἐπαιδεύετο. — Περίανδρος ὁ Λακεδαιμονίων ναύαρχος ἐν Κνίδῳ πρὸς Κόνωνα τὸν Ἀθηναῖον ἀξίως τῆς πατρίδος ἐμάχετο. — Πέρσαι ἀγάλματα καὶ βωμοὺς τοῖς θεοῖς οὐχ ἰδρύοντο. — Νέστωρ νέος ὢν παρὰ Γερηνίοις ἐτρέφετο. — Ὅρφεϊ κιθαρίζοντι ἐφέπετο τὰ τετράποδα καὶ τὰ ὄρνεα καὶ τὰ δένδρα. — Ὅσπερ ἀληθὴς ζυγὸς οὔτε πρὸς ἀληθοῦς εὐθύνεται ζυγοῦ, οὔθ' ὑπὸ ψευδοῦς κρίνεται· οὕτω καὶ ὁ δίκαιος κριτῆς οὔθ' ὑπὸ δικαίων εὐθύνεται, οὔτε παρ' ἀδίκους δικάζεται. — Ὅπερ φεύγεις παθεῖν, τοῦτο μὴ ἐπιχείρει διατιθεῖν. φεύγεις δὲ δουλείαν, φυλάττου τὸ δουλεύεσθαι. — Εἰ βούλει ἀγαθὸς εἶναι, πρῶτος πίστευσον ὅτι κακὸς εἶ. — Δοκεῖτ' ἂν οἰκεῖν γαίαν, εἰ πένης ἅπας λαὸς πολιτεύοιτο πλουσίων ἄτερ; — Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν. — Ὅργῃ γὰρ ὅστις εὐθέως χαρίζεται, κακῶς τελευτᾷ· πλείστα γὰρ σφάλλει βροτούς. — Μὴ μοι προτείνων ἐλπιδ' ἐξάγου δάκρυ. — Ἦν νέος νέον τύπτη, ἀμυνέσθω ψιλαῖς ταῖς χερσίν. — Ἀντίγονος ὑποχωρῶν ποτε τοῖς πολεμίοις ἐπιούσιν, οὐκ ἔφη φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ἐπίσω κείμενον.

§ 60. Ἐν Πλαταιαῖς τῇ Ἑλληνικῇ στρατιᾷ πολλὰ συνεβάλλετο πρὸς τὴν νίκην ἢ τῶν τόπων

XII.

b. *Pres. and imperf. Pass. and Middle.*

§ 58. Τοῖς ἀμαθέσιν ὁ ἐν γῆρα βίος δύσκολος καταφαίνεται¹. — Ταῖς τῶν πραγμάτων μεταβολαῖς πολλάκις καὶ ἡ τῶν φίλων εὐνοια συμμεταβάλλεται. — Ἐάν τι μὴ ἀληθὲς λέγῃς, μὴ βαρέως φέρε, ὑπ' ἄλλων ἐλέγχεσθαι. — Ὡ νεανίσκοι, ἔχθε² παιδείας καὶ τρέπεσθε πρὸς τὰ βελτίω. — Πῶς μάχωμαι³ θνητὸς ὦν⁴ τῇ θείᾳ τύχῃ; — Βούλου αἰεὶ χρησίμῳ τι προσμανθάνειν. — Θεόκριτος ἐρωτηθεὶς⁵, διὰ τί οὐ συγγράφει, “Ὅτι,” εἶπεν⁶, “ὥς μὲν βούλομαι, οὐ δύναμαι⁷, ὥς δὲ δύναμαι, οὐ βούλομαι.” — Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν. — Ὁ Ἀνταλκίδας ἐρωτηθεὶς⁸, πῶς ἂν τις μάλιστα ἀρέσκει τοῖς ἀνθρώποις; “Εἰ ἥδιστα μέν,” ἔφη⁹, “διαλέγοιτο αὐτοῖς, ὠφελιμώτατα δὲ προσφέροιτο.” — Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. — Ἀνὴρ ἄβουλος ἡδοναῖς θηρεύεται. — Τῷ¹⁰ ἂν τις βούλοιτο μᾶλλον φίλος⁹ εἶναι ἢ τῷ νομίμῳ, ἢ τῷ¹⁰ ἦττον¹⁰ ἐχθρός; — Ἄ ἂν¹¹ σοι λογιζομένῳ φαίνεται βέλτιστα, ταῦτα τοῖς ἔργοις διαπράττου. — Ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται. — Πάντων μάλιστα σπαντὸν αἰσχύνου. — Αἰροῦ¹² μᾶλλον τὰς ἐπιθυμίας κολάζειν ἢ διὰ τὰς ἐπιθυμίας κολάζεσθαι. — Καθάπερ οὔτε κλαγγὴ χῆν, οὔτε βληχὴ ταράττεται πρόβατον οὔτῃ μὴδὲ πλήθους¹³ σὺ ἀνοήτου ταράττου φωνῇ. — Λίσχρόν¹⁴, τὸν δικαστὴν πρὸς¹⁵ ἐτέρων δικάζεσθαι.

§ 59. Πάντες ἄνθρωποι βουλόμεθα εὖ πράττειν. — Σύμβουλος ἐσθλός, μὴ κακὸς γίγνου φίλοις. — Ψευδόμενος οὐδεὶς λανθάνει πολλὸν χρόνον. — Ἀνὴρ ἀχάριστος μὴ νομιζέσθω φίλος. — Ἀλέξανδρος ὑπ'¹ Ἀριστοτέλει τῷ φιλοσόφῳ ἐπαιδεύετο. — Περίανδρος ὁ Λακεδαιμονίων ναύαρχος ἐν Κνίδῳ πρὸς Κόνωνα τὸν Ἀθηναῖον ἀξίως τῆς πατρίδος² ἐμάχετο. — Πέρσαι ἀγάλματα καὶ βωμοὺς τοῖς θεοῖς οὐχ ἰδρύοντο. — Νέστωρ νέος ὢν παρὰ Γερηνίοις ἐτρέφετο. — Ὀρφεὶ κιθαρίζοντι ἐφέπετο³ τὰ τετράποδα καὶ τὰ ὄρνεα καὶ τὰ δένδρα. — Ὡσπερ ἀληθὴς ζυγὸς οὔτε πρὸς⁴ ἀληθοῦς εὐθύνεται ζυγοῦ, οὔθ'⁵ ὑπὸ ψευδοῦς κρίνεται· οὔτω καὶ⁶ ὁ δίκαιος κριτῆς οὔθ'⁷ ὑπὸ δικαίων εὐθύνεται, οὔτε παρ'⁷ ἀδίκους δικάζεται. — Ὅπερ φεύγεις παθεῖν⁸, τοῦτο μὴ ἐπιχείρει⁹ διατιθεῖναι¹⁰. φεύγεις δὲ δουλείαν, φυλάττου τὸ δουλεύεσθαι¹¹. — Εἰ βούλει ἀγαθὸς¹² εἶναι, πρῶτος πίστευσον¹³ ὅτι κακὸς εἶ. — Δοκεῖτ'¹⁴ ἂν¹⁵ οἰκεῖν γαίαν, εἰ πένης ἅπας λαὸς πολιτεύοιτο¹⁶ πλουσίων ἄτερ¹⁷; — Κακῆς ἀπ'¹⁸ ἀρχῆς γίγνεται τέλος κακόν. — Ὅργῃ γὰρ ὅστις εὐθέως χαρίζεται, κακῶς τελευτᾷ¹⁹. πλείστα γὰρ σφάλλει²⁰ βροτοῦς. — Μὴ μοι προτείνων ἐλπιδ'²¹ ἐξάγου δάκρυ. — Ἦν νέος νέον τύπτη, ἀμυνέσθω²² ψιλαῖς²³ ταῖς²⁴ χερσίν. — Ἀντίγονος ὑποχωρῶν²⁵ ποτε τοῖς πολεμίοις ἐπιούσιν²⁶, οὐκ ἔφη²⁷ φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ἐπίσω κείμενον²⁸.

§ 60. Ἐν Πλαταιαῖς τῇ Ἑλληνικῇ στρατιᾷ πολλὰ συνεβάλλετο¹ πρὸς τὴν νίκην ἢ τῶν τόπων

στενοχωρία. — Πλάτων παρεκελεύετο τοῖς νέοις τρία ταῦτα ἔχειν ἐπὶ μὲν τῶν γνωμῶν σωφροσύνην, ἐπὶ δὲ τῆς γλώσσης συγὴν, ἐπὶ δὲ τῶν ὀφθαλμῶν αἰδῶ. — Σώστρατος ὁ αὐλητῆς ὀνειδιζόμενος ὑπὸ τινος ἐπὶ τῷ³ γονέων ἀσῆμων³ εἶναι, ἔλεγε· Καὶ μὴν διὰ τοῦτο ὤφειλον⁴ μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται. — Ἀγησίλαος ὁ Λακεδαιμονίων βασιλεὺς κόρου καὶ μέθης τὸ παράπαν ἀπείχετο⁵. — Οἱ Πυθαγόρειοι ᾤοντο⁶ μηδὲν εἶναι μεῖζον κακὸν ἀναρχίας. — "Ὅτε ὑπῆρχετο⁷ ἡ γραφικὴ τέχνη καὶ ἦν τρόπον τινα⁸ ἐν γάλαξιν καὶ σπαργάνοις, οὕτως ἀτέχνως εἰκαζον τὰ ζῶα, ὥστε ἐπιγράφειν αὐτοῖς τοὺς γραφείας⁹. "τοῦτο Βοῦς, ἐκεῖνο Ἴππος, τοῦτο Δένδρον." — Ἀρχύτας ὁ Ταράντινος, πολιτικός τε καὶ φιλόσοφος ἀνὴρ γενόμενος¹⁰, πολλοὺς ἔχων οἰκέτας, τοῖς παιδίαις αὐτῶν πάννυ σφόδρα ἐτέρπετο μετὰ τῶν οἰκοτρύβων¹¹ παίζων· μάλιστα δὲ ἐφίλει¹² τέρπεσθαι αὐτοῖς ἐν τοῖς συμπόσιοις. — Καλιγόλας ὠνομάζετο¹³ Γαίος¹⁴ ὁ Ῥωμαίων βασιλεὺς ἀπὸ τῶν καλίων¹⁵, ἐπειδὴ ἐκ παιδὸς¹⁶ τὰ πολλὰ¹⁷ ἐν τῷ στρατοπέδῳ ἐτρέφετο, καὶ τοῖς στρατιωτικοῖς ἐχρήτο¹⁸ ὑποδήμασιν. — Χαιρέφωντα¹⁹ δέ ποτε ὁ Σωκράτης καὶ Χαιρεκράτην¹⁹, ἀδελφῶ μὲν ὄντε²⁰ ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμῳ, αἰσθόμενος²¹ διαφερομένῳ, ἰδὼν²² τὸν Χαιρεκράτην, "εἰπέ²³ μοι," ἔφη²⁴, "ὦ Χαιρέκρατες, οὐ δήπου καὶ σὺ εἶ²⁵ τῶν²⁶ τοιούτων ἀνθρώπων, οἳ χρησιμώτερον²⁷ νομίζουσι χρήματα ἢ ἀδελφόν;" — Μῦν τε καὶ δέδορκα²⁸ κάξανίσταμαι²⁹, πλείον φυλάσσω αὐτὸς³⁰ ἢ φυλάσσομαι.

§ 61. Ἀμείβου ταῖς προσηκούσαις χάρισι τοὺς εὐεργέτας. — Εἰ βούλει ἀγαθὸς γίγνεσθαι, πρῶτον πίστευε, ὅτι κακὸς εἶ. — Μηδεὶς οἰέσθω με λέγειν, ὥς ἔστι δικαιοσύνη διδακτόν¹. — Μὴ αἰσχυνώμεθα² παρὰ ξένου τὰ συμφέροντα μανθάνοντες³. — Χαρίλαος ὁ Λακεδαιμονίων βασιλεὺς ἀρίστην ἔλεγε πολιτείαν, ἐν ᾗ ἂν πλεῖστοι πολιτευόμενοι περὶ ἀρετῆς πρὸς ἀλλήλους ἄνευ στάσεως ἀγωνίζωνται. — Κριτίας τε καὶ Ἀλκιβιάδης, ὅντε⁴ φύσει φιλοτιμοτάτω πάντων Ἀθηναίων, ἡβουλέσθην⁵ πάντα δι' ἐαυτῶν πράττεσθαι. — Γνώμην δ' ἔχοντά μ' ἢ φύσις βιάζεται. — Θεὸν νόμιζε⁶ καὶ σέβου, ζῆτει⁹ δὲ μή· πλέον γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν¹⁰ ἔχεις. εἴτ'¹¹ ἔστιν¹² εἴτ' οὐκ ἔστι¹³, μὴ βούλου μαθεῖν¹⁴. ὥς¹⁴ ὄντα τοῦτον καὶ παρόντ'¹⁵ αἰεὶ σέβου. τί ἐστὶν ὁ θεὸς οὐ θέλει σε μανθάνειν. — Κατὰ μικρὸν¹⁶ αἰεὶ, φασί¹⁷, φύονται φρένες. — Μαινόμεθα πάντες, ὅπταν ὀργιζώμεθα· τὸ γὰρ κατασχεῖν¹⁸ ἐστὶ τὴν ὀργὴν¹⁹ πόνος²⁰. — Ὡς ἡδέως μοι γέγονε²¹ τὰ πρότερον²² κακά· εἰ μὴ τότε²³ ἐπόνουν²⁴, νῦν ἂν οὐκ εὐφραινόμεν²⁵. — Δεῖ²⁶ γὰρ ἐν Καρὶ τὴν πεῖραν²⁷, ὥς ἡ παροιμία φησὶν²⁸, οὐκ ἐν τῷ στρατηγῷ γίγνεσθαι. Τὸ μὲν γὰρ λέγειν²⁹ ὥς “Οὐκ ἂν ῥόμην Τίς γὰρ ἂν ἥλπισε τοῦτο γενέσθαι;” μέγιστον εἶναι μοι δοκεῖ³⁰ σημεῖον ἀπειρίας στρατηγικῆς καὶ βραδύτητος. — Τῇ Ξανθίππῃ δὲ ὁ Σωκράτης, ἐπεὶ οὐκ ἡβούλετο³¹ τὸ ἐκείνου ἰμάτιον ἐνδύσασθαι³² καὶ οὕτως ἐπὶ τὴν θέαν τῆς πομπῆς βαδίζειν, ἔφη³³, “Ὁρᾷς³⁴, ὥς οὐ θεωρήσουσα³⁵, θεωρησομένη³⁶ δὲ μᾶλλον βαδίσεις;” — Πένης λέγων τὰληθές³⁷ οὐ πιστεύεται³⁸.

XIII

c. *Pres. and imperf. of Contracted Verbs.*

§ 62. Χρόνος πάντα ἄμαυροῖ καὶ εἰς λήθην ἄγει. — Ἐφορᾶ, ὡς ἔοικε¹, τὸν ἀνθρώπινον βίον νέμεσις τοῦ θεοῦ, ἢ τοὺς ὑπὲρ ἀνθρώπων² φρονούντας ταχὺ τῆς ἰδίας ἀσθενείας ὑπομμνήσκει. — Οἱ ἀσύνετοι ἀγνοοῦσι, τί ποτέ ἐστιν ἐν τῷ βίῳ κατ' ἀλήθειαν ἀγαθόν. — Ἡ παιδεία ἡμεροῖ τὰς ψυχάς, ἀφαιροῦσα τὸ θηριῶδες καὶ ἀγνωμον. — Πᾶς³ νοῦν ἔχων τιμάτω καὶ σεβέτω τὰς τῶν γονέων εὐχάς. — Οὐχ ὅταν ὁ ἄνθρωπος ἐν ἡδονῇ βιῇ, τότε κατὰ φύσιν ζῇ, ἀλλ' ὅταν ἐν ἀρετῇ⁴. — Πολλοὶ δρῶντες⁵ τὰ αἰσχιστα, λόγους τοὺς ἀρίστους ἀσκούσιν. — Μετὰ γὰρ νοσοῦντων καὶ⁶ τὸ μαίνεσθαι καλόν⁷. — Ὅψὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά⁸. — Ἐρωτηθεὶς⁹ ὁ Ἀντισθένης, τί τῶν μαθήματων ἀναγκαϊότατον¹; “Τὸ περιαιρεῖν,” ἔφη¹⁰, “τὸ ἀπομανθάνειν¹¹.” — Α. Θεὸν δὲ ποῖον, εἰπέ¹² μοι, νοητέον¹³; Β. Τὸν πάνθ¹⁴ ὀρώντα καὶ τὸν¹⁵ οὐχ¹⁶ ὀρώμενον¹⁷. — Τί ποτ'¹⁸ ἐστὶν ἄρα διότι βούλεται μ'¹⁹ ἰδεῖν; ἢ καθάπερ οἱ νοσοῦντες²⁰ ἀλγοῦντες²¹ σφόδρα, τὸν ἰατρὸν ἂν²² ἰδῶσιν²³, οὐκ ἀλγοῦσ'²⁴ ἔτι, οὕτως, ὅταν τις τυγχάνῃ²⁵ λυπούμενος, ἡττον ὀδυνᾷται, φίλον ἂν παρόντ'²⁶ ἰδῇ²⁷; — Ὅταν δὲ παρατηροῦντ'²⁸ ἰδῶ²⁹, τίς ἔπταρεν³⁰, ἢ τίς ἐλάλησεν³¹, ἢ τίς ἐστὶν ὁ προϊὼν³² σκοποῦντα, πωλῶ τοῦτον εὐθύς ἐν ἀγορᾷ. αὐτῷ³³ βαδίζει καὶ λαλεῖ³⁴ καὶ πτάρννται³⁵ ἕκαστος ἡμῶν, οὐχὶ τοῖς ἐν τῇ πόλει.

— Μὴ ἄλγυνε σαυτὸν τοῦτο γιγνώσκων ὅτι, ὅταν ποτ' ἀνθρώποισιν ἡ Τύχη γελᾷ³⁶, παντῶν ἀφορμῇ τῶν καλῶν εὐρίσκεται· ὅταν δὲ δυστυχῇ τις, οὐδ'³⁷ εὐφραίνεται. ἅπαντα νικᾷ καὶ μεταστρέφει Τύχη, οὐδεὶς δὲ νικᾷ μὴ θελούσης τῆς Τύχης. — Ἀπερυθριᾷ³⁸ πᾶς, ἐρυθριᾷ δ'³⁹ οὐδεὶς ἔτι. — Τὸ δοκεῖν διαβολὴν ἔσχε⁴⁰ μείζω τοῦ πρᾶν. — Πρώτους ἑαυτοὺς οἱ προδότες πωλοῦσιν. — Ἰσοκράτης ἔλεγεν· “Ἄ πάσχοντες ὑφ'⁴¹ ἐτέρων ὀργίζεσθε, ταῦτα τοὺς ἄλλους μὴ ποιεῖτε⁴².”

§ 63. Ὅργῃ σε πολλὰ δρᾶν ἀναγκάζει κακά. — Ἀνὴρ ποιηρὸς δυστυχεῖ, κἂν¹ εὐτυχῇ. — Εὐτυχοῖς² καὶ τυγχάνοις ὧν ἐπιθυμεῖς. — Γονεῖς σὺ τίμα καὶ φίλους εὐεργέτει. — Ἄ μὴ δεῖ ποιεῖν, ταῦτα μὴδὲ³ ὑπονόει ποιεῖν. — Ὁ νόμος κελεύει τιμᾶν τοὺς τὴν πατρίδα ἐλευθεροῦντας. — Ἄ μὴ προσήκει, μήτ' ἄκουε μήθ' ὅρα. — Ὁ μὲν γεωργὸς τὴν γῆν, ὁ δὲ φιλοσοφῶν τὴν ψυχὴν ἐξημεροῖ. — Νιόβη ζῶσα⁴ λίθος ἐγένετο⁵ ἐπὶ τῷ τύμβῳ τῶν παιδῶν. — Ἀπανθ'⁶ ὁ λιμὸς γλυκέα πλὴν αὐτοῦ ποιεῖ. — Τέλος ὅρα βίου. — Οὔτε ἀνταδίκειν⁷ δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ'⁸ ἂν⁹ ὅτι οὖν¹⁰ πάσῃ ὑπ'¹¹ αὐτῶν. — Τὸν φίλον δεῖ εὐεργετεῖν, ὅπως ἢ μᾶλλον φίλος, τὸν δὲ ἐχθρὸν φίλον ποιεῖν¹². — Οἰόμενοι¹³ τὰ κακὰ ἀγαθὰ εἶναι, ἐπίθυμοῦσιν¹⁴ αὐτῶν. — Τὸ μὲν σοφὸν καλεῖν¹⁵ ἔμοιγε μέγα εἶναι δοκεῖ καὶ θεῷ μόνῳ πρέσβιν. — Ἐσχάτη ἀδικία¹⁶ δοκεῖν δίκαιον μὴ ὄντα¹⁷. — Δι'¹⁸ ἐλπίδος ζῇ¹⁹ καὶ δι' ἐλπίδος τρέφου. — Ὅρας τὸν ὑψοῦ

τόνδ' ἄπειρον αἰθέρα, καὶ γῆν περίξ' ἔχονθ' ἡγραῖς
ἐν ἀγκάλαις; τοῦτον νόμιζε Ζῆνα, τόνδ' ἡγοῦ
θεόν. — Ἀγησίλαος κάλαμον περιβάς ἵππευε
μετὰ τοῦ υἱοῦ παιδὸς ὄντος, καὶ πρὸς τὸν γελά-
σαντα εἶπε, "Νῦν μὲν σιωπά, ὅταν δὲ γένη πατήρ
αὐτός", τότε ἐξερεῖς." — Ἐγὼ δὲ λυπούμαι μὲν
εἰς ὑπερβολὴν ἐπὶ τοῖς παρούσιν, ἐν δὲ τῇ λύπῃ
φρονῶ· τοῦτό με τὸ τηροῦν ἐστὶ κἄνθρωπον ποι-
οῦν. — Χιόνος ποτὲ πιπτούσης, ἤρετο ὁ βασι-
λεὺς τῶν Σκυθῶν τινα γυμνὸν διακαρτεροῦντα,
εἰ ῥυγῇ; ὁ δὲ ἀντήρετο αὐτόν, εἰ τὸ μέτωπον ῥυ-
γῇ; τοῦ δὲ οὐ φήσαντος· "Οὐκοῦν," εἶπεν,
"οὐδὲ ἐγώ· πᾶς γὰρ μέτωπόν εἰμι." — Γελά δ' ὁ
μῶρος, κἄν τι μὴ γελοῖον ᾖ. — Εἰς ἀνὴρ οὐ
πάνθ' ὀρά. — Θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ
βροτός. — Δουλοὶ φρόνημα τὸ αἰφνίδιον. — Τῷ
ἀποκρινομένῳ μέτρον ἔστω ἢ τοῦ ἐρωτῶντος βού-
λησις. — Ὁ Κάτων ἔλεγε, τῶν νέων μᾶλλον ἀγα-
πᾶν τοὺς ἐρυθριῶντας ἢ τοὺς ὠχριῶντας. — Τῶν
πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί. —
Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν,
ἵνα ἐσθίειν, αὐτὸς δὲ ἐσθίειν, ἵνα ζῇ. — Ταντά-
λου μετὰ θάνατον ζημία ἦν αἰεὶ καὶ πεινὴν καὶ
διψήν. — Ἐντεῦθεν ὀργῇ Περικλῆς οὐλύμπιος ἦσ-
τραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα. —
Θεμιστοκλῆς ἔλεγεν, ὅτι οὐκ ἐφή αὐτὸν καθεῦδειν
τὸ τοῦ Μιλτιάδου τρόπαιον. — Φίλος φίλῳ γὰρ
συμπονῶν αὐτῷ πονεῖ. — Ὡσπερ, ἐπειδὴν δει-
πνῶμένῳ, τότε πλεῖστα λαλοῦμεν ἅπαντες. —
Μὴ φθόνηι τοῖς εὐτυχοῦσι, μὴ δοκῇ εἶναι κακός. —

Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν, αἰσχροῦ
 τε μοχθεῖν μὴ θέλειν νεανίαν. — Οἱ κόλακες ταχὺ
 ἐν ταῖς μεταβολαῖς ἀπορρέουσιν. — Σωκράτης τοῦ
 σώματος⁵³ αὐτός τε οὐκ ἤμέλει, τοὺς τ' ἀμελοῦν-
 τας οὐκ ἐπῆνει⁵⁴. — Ζήλου τὸν ἐσθλὸν ἄνδρα καὶ
 τὸν σώφρονα. — Κοινὴ πατὴρ ἀνθρώπων ἀπάντων
 ὁ κόσμος ἐστίν, ὥσπερ ἡξίου ὁ Σωκράτης. — Ἐφ'
 οἷσι⁵⁵ μὴ φρονῶ, σιγᾶν φιλῶ.

§ 64. Ἀγησίλαος ὁ μέγας, ἐν μέσοις τοῖς
 στρατιώταις σκημῶν, οὐδενὸς¹ ἀμείνονα κλίτην εἶ-
 χεν. — Οἱ παλαιοὶ Ἕλληνες ἐτίμων θεοὺς ἱεροῖς,
 ἀναθήμασι, θυσίαις, πανηγύρεσι, προσόδοις. —
 Σαλμωνεὺς Διὶ ἀντιβροντᾶν ἐτόλμα. — Ταυρία παρ'
 ὅλην σχεδὸν τὴν Αἴγυπτον παρήκει, τοῖς ἀπείροις
 τῶν προσπλεόντων ἄορατος. — Ἀπόλλων διὰ τῶν
 χρησμῶν καὶ τῶν θεραπειῶν εὐηργέτει² τὸ τῶν
 ἀνθρώπων γένος. — Πολλοὺς ἤδη, καταφρονεῖν
 παραινοῦντας χρημάτων³, ἐώρων⁴ ἀπρὶξ ἐχομένους⁵
 αὐτῶν. — Ἰσοκράτης παρῆνει⁶ τῶν γονέων⁷ τοὺς
 διδασκάλους προτιμᾶν· τοὺς⁸ μὲν γὰρ τοῦ ζῆν, τοὺς
 δὲ τοῦ εὖ ζῆν εἶναι αἰτίους. — Οὐ μόνος ὁ Πλούτος
 τυφλὸς ἐστίν, ἀλλὰ καὶ⁹ ἡ ὁδηγοῦσα αὐτὸν Τύχη. —
 Τῶν ἡδονῶν φωνὴ ἐστὶ μὴ πεινῆν, μὴ διψῆν, μὴ
 ῥιγῶν. — Ἀναξαγόρας πρὸς τὸν¹⁰ δυσφοροῦντα, ὅτι
 ἐπὶ ξένης¹¹ τελευτᾷ, “Πανταχόθεν,” ἔφη¹², “ὁμοία
 ἐστίν ἢ εἰς Ἀίδου¹³ κατάβασις.” — Κράτης πρὸς
 νέον πλούσιον¹⁴ πολλοὺς κόλακας ἐπισυρόμενον,
 “Νεανίσκε,” εἶπεν¹⁵, “ἐλεῶ σοὺ τὴν ἐρημίαν.” —
 “Ὅτ’¹⁶ εὐτυχεῖς, μάλιστα μὴ μέγα φρόνει. — Θάρ-

σος σὺν λόγῳ αἶνει, τὸ δὲ μετ' ¹⁸ ἀλογίας ὄν ¹⁷ ἀπο-
 στύγει. — Πολλοὶ δοκοῦντες ἑαυτοὺς φιλεῖν οὐκ
 ἀληθῶς φιλοῦσιν. — Ἀνάχαρσις μαθὼν ¹⁹ τέτταρας
 δακτύλους ¹⁹ εἶναι ²⁰ τὸ πάχος τῆς νεώς, τοσοῦτον
 ἔφη ¹² τοῦ θανάτου ²¹ τοὺς πλέοντας ἀπέχειν. — Σχο-
 λαστικός ναυαγεῖν μέλλων πινακίδας ἤτει ²², ἵνα
 διαθήκας γράφῃ· τοὺς δὲ οἰκέτας ὁρῶν ἀλγοῦντας
 διὰ τὸν κίνδυνον, “Μὴ λυπεῖσθε ²³,” ἔφη ¹², “ἐλευ-
 θερῶ γὰρ ὑμᾶς.” — Χρῆ ²⁴ μοι τοιαῦθ' ὁ Φοῖβος. —
 Ἡμεῖς δ' ²⁵ ἀβίωτον ζῶμεν ἄνθρωποι ²⁶ βίον. — Θα-
 λῆς ἐρωτηθεὶς ²⁷, πῶς ἂν ἄριστα καὶ δικαιοτάτα
 βιώμεν ²⁸; “Ἐάν,” ἔφη ¹², “ἂ τοῖς ἄλλοις ²⁹ ἐπιτιμώ-
 μεν, αὐτοὶ μὴ δρῶμεν ³⁰.” — Ὅπου ἄνδρες θεοὺς
 μὲν σέβουσι, πολεμικὰ δὲ ἀσκοῖεν, πειθαρχίαν δὲ
 μελετῶεν, πῶς οὐκ εἰκὸς ³¹ ἐνταῦθα πάντα ³² μεστὰ ³³
 ἐλπίδων ἀγαθῶν εἶναι; — Τὸ ³⁴ τοῦ Σόλωνος εὖ ³⁵
 ἔχει· τέλος ὅρα μακροῦ βίου ³⁶. — Τὸ δ' εὖ ³⁷ νικάτω.
 — Ὁ Κωνσταντῖνος ἰδεῖν ἔφη ³⁸ ἐν αὐτῷ τῷ οὐρανῷ
 σταυροῦ τρόπαιον, ἐκ φωτὸς συνιστάμενον ³⁹, γρα-
 φὴν τε αὐτῷ συνήφθαι ⁴⁰ λέγουσαν ΤΟΤΤΩΙ ΝΙΚΑ.
 — Θεοῦ θέλοντος ⁴¹ καὶ ⁴² ἐπὶ ῥιπὸς πλέοις. — Διο-
 γένης ὠμόλου ⁴³ τοὺς φιλαργύρους τοῖς ὑδρωπικοῖς.
 — Ὅς οὐδ' ⁴⁴ ἐν Ἀίδου ⁴⁵ τὸν θανόντ' ⁴⁶ ἐλευθεροῖ. —
 Τοῦθ' ⁴⁷ ἐταῖρός ἐστιν ὄντως· οὐκ ἐρωτᾷ, πηνίκα ⁴⁸
 δεῖπνόν ἐστιν; ὥσπερ ἕτεροι ⁴⁹, καὶ τί δειπνεῖν κω-
 λυεῖ τοὺς παρόντας ⁵⁰; — Τάχα δὴ ἀκούουσι βοών-
 των τῶν στρατιωτῶν ⁵¹ “ΘΑΛΑΤΤΑ, ΘΑΛΑΤΤΑ,” καὶ
 παρεγγυώντων. ἔνθα δὴ ἔθειον ἅπαντες καὶ οἱ ὀπι-
 σθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο ⁵² καὶ οἱ
 ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐν-

ταῦθα δὴ περιέβαλλον⁵³ ἀλλήλους καὶ στρατηγούς
καὶ λοχαγούς δακρύοντες. καὶ ἐξαπίνης ὅτου⁵³ δὴ
παρεγγυήσαντος⁵⁴ οἱ στρατιῶται φέρουσι λίθους
καὶ ποιοῦσι κολωνὸν μέγαν.

§ 65. Ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.—
Μιμοῦ τὰ σεμνά, μὴ κακοὺς μιμοῦ τρόπους. — Μα-
κάριος¹, ὅστις οὐσίαν καὶ νοῦν ἔχει· χρήται γὰρ
οὗτος, εἰς ἃ δεῖ, ταύτη² καλῶς. — Ἀρέσκου καὶ
ἀγάπα τοῖς παροῦσι³, καὶ μὴδὲν αὐτῶν ἀφόρητον
οἶου. — Πῶς ἂν τις ἦττον⁴ ὑπὸ πόλεως ζημιοῖτο⁵,
πῶς δ' ἂν μᾶλλον τιμῶτο, ἢ εἰ τοῖς τῆς πόλεως νό-
μοις πειθεσθαι ἐπιχειροίη. — Πειρῶ τύχης ἀνοιαν
εὐχερῶς φέρειν. — Τοῖς μεριμνῶσι καὶ λυπουμε-
νοῖς¹ ἅπαντα νύξ μακρὰ φαίνεται. — Οἰνοπίδης
ὁρῶν μειράκιον πολλὰ βιβλία κτώμενον, εἶπε⁸.
“Μὴ τῷ κιβωτῷ ἔχε⁹, ἀλλὰ τῷ στήθει.” — Νοῦς
ὁρᾷ καὶ νοῦς ἀκούει· τᾶλλα¹⁰ κωφὰ καὶ τυφλά. — Ὁ
μὲν γεωργὸς τὴν γῆν, ὁ δὲ φιλοσοφῶν τὴν ψυχὴν
ἐξημεροῖ. — Πολλοί, πρὶν μὲν πεινῆν¹¹, ἐσθίουσι,
πρὶν δὲ διψῆν, πίνουσιν. — Πλείς τὴν θάλατταν
σχοινίων πωλουμένων¹²; — Ἡμεῖς δ' ἔχοντες ἀρρα-
βῶνα¹³ τὴν τέχνην τοῦ ζῆν¹⁴, αἰὲν πεινώμεν ἐπὶ ταῖς
ἐλπίσιν, ἐξόν¹⁵ τε μικρὸν διαπορηθῆναι¹⁶ χρόνον,
τὸν βίον ἅπαντα τοῦτο δρᾶν¹⁷ αἰρούμεθα¹⁸. — Τοῦ¹⁹
γάρ τις ἄλλου, πρὸς θεῶν²⁰, πάτερ, οὐνεκ' ἂν εὖξ-
ατο²¹ πλουτεῖν εὐπορεῖν τε χρημάτων²², ἢ²³ τοῦ
δύνασθαι²⁴ παραβοηθεῖν τοῖς²⁵ φίλοις, σπεῖρειν τε
καρπὸν Χάριτος ἡδίστης θεῶν; τοῦ μὲν πιεῖν²⁶ γὰρ
καὶ φαγεῖν²⁷ τὰς ἡδονὰς ἔχομεν ὁμοίας²⁸. οὐχι²⁹

τοῖς λαμπροῖσι δὲ δέλποινς τὸ πεινῆν παύεται. — Μὴ φόβος σε νικάτω φρένας³⁰. — Οὐκ ἔστι³¹ τοῖς μὴ δρῶσι σύμμαχος τύχη. — Οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσιν³². — Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς ἂν ἡ διψῇ ἢ πεινῇ; — Ὑπαντας ἡ παιδείους ἡμέρους ποιεῖ. — Ἐκάστη ἡδονὴ καὶ λύπη προσηλοῖ τὴν ψυχὴν πρὸς τὸ σῶμα καὶ ποιεῖ σωματοειδῆ. — Ἀρχίδαμος πρὸς τὸν³³ ἔπαινοντα κιθαρωδὸν³⁴ καὶ θαυμάζοντα τὴν δυνάμιν αὐτοῦ, “ὦ λῶστε³⁵,” ἔφη, “ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν ἔσται, ὅταν κιθαρωδὸν οὕτως ἐπαινῇς;” — Γοργίας ἤδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς³⁶, εἰ ἡδέως³⁷ ἀποθνήσκει, “Ἡκιστα³⁸,” εἶπεν³⁹, “ὥσπερ δὲ ἐκ σαπροῦ καὶ ῥέοντος⁴⁰ οἰκίδιου⁴¹ ἀσμένως ἀπαλλάττομαι.” — Οἱ ἔφοροι ἱκανοὶ εἰσι ζημιῶν ὃν ἂν⁴² βούλωνται. — Ποτὸν πᾶν ἡδὺ ἢν Σωκράτει διὰ τὸ μὴ πίνειν⁴³, εἰ μὴ διψῇ. — Ὁ Ἀλέξανδρος ὑπὸ Λυσίππου μόνου αὐτὸς ἡξίου πλάττεσθαι⁴⁴. — Σιμωνίδης ἐρωτηθεὶς⁴⁵, πόσον χρόνον βιῇ⁴⁶, “χρόνον,” εἶπεν⁴⁷, “ὀλίγον, ἔτη δὲ πολλά.” — Ἡ συνήθεια κόρον γεννᾷ· οἰκοῦντες γῆν ζητοῦμεν θάλατταν, καὶ πλέοντες πάλιν περισκοποῦμεν τὸν ἀγρόν⁴⁸.

§ 66. Ὅρφεὺς ὁ μελοποιὸς διαφερόντως ἐν ταῖς Θήβαις ἐτιμάτο. — Τὸ χρυσόμαλλον δέρας ἐν Κόλχοις ἐφρουρεῖτο ὑπὸ δράκοντος αὐπνίου. — Εὐλαβοῦ τὰς διαβολάς, κἂν¹ ψευδεῖς ὦσιν². οἱ γὰρ πολλοὶ³ τὴν μὲν ἀλήθειαν ἀγνοοῦσι, πρὸς δὲ τὴν

δόξαν ἀποβλέπουσιν. — Ἐν Λακεδαίμονι τῇ ἐνομοωτάτῃ οὐ πλήθει γραμμάτων⁴ ἢ πόλιν διαφκεῖτο⁵, πολὺ δὲ μᾶλλον τοῖς τρόποις τῶν πολιτευομένων. — Οἱ Ἀθηναῖοι Σόλωνι νομοθέτῃ ἐχρῶντο⁶ πρὸς τὴν πολιτείαν, καὶ ἡξίουσαν κατὰ τὰ προστάγματα αὐτοῦ βιώναι. — Αἱ παλαιαὶ⁷ τῶν γυναικῶν τοὺς πόδας σανδάλοις ὑπεδοῦντο⁸. — Γανυμήδης ἐν τῷ Ὀλύμπῳ τοῖς θεοῖς ἐφρονόχει⁹ καὶ τοῦ συμποσίου ἐπεμελεῖτο. — Ὁ Χάλος ποταμὸς τῆς Συρίας ἦν πλήρης ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον¹⁰. — Οὐ λυποῦντα¹¹ δεῖ παιδάριον ὀρθοῦν, ἀλλὰ καὶ πείθοντά τι. — Ὅς δ' οὐτ' ἐρυθρίαν¹² οἶδεν οὔτε δεδιέναι, τὰ πρῶτα¹³ πάσης τῆς ἀναιδείας ἔχει. — Ζῶμεν γὰρ οὐχ ὥς θέλομεν, ἀλλ' ὥς δυνάμεθα. — Τὰ προσπεσόντα¹⁴ προσδοκᾶν ἅπαντα¹⁵ δεῖ ἀνθρώπον ὄντα¹⁶. παραμένει γὰρ οὐδὲ ἔν¹⁷. — Ὁ βούλεται γὰρ μόνον ὄρῶν καὶ προσδοκῶν, ἀλόγιστός ἐστι τῆς ἀληθείας κριτής. — Ὡ τρισάθλιοι, τί πλεον ἔχουσι τῶν ἄλλων; βίον ὥς οἰκτρὸν ἐξαντλοῦσιν οἱ τὰ φρούρια τηροῦντες, οἱ τὰς ἀκροπόλεις κεκτημένοι¹⁸, εἰ πάντας ὑπονοοῦσιν οὕτω ῥαδίως¹⁹ ἐγχειρίδιον ἔχοντας αὐτοῖς προσιέναι²⁰. οἷαν δίκην διδῶσιν²¹. — Τάδε ἐγράψατο²² καὶ ἀντωμόσατο²³ Μέλητος Μελήτου²⁴ Πιθεὺς²⁵ Σωκράτει²⁶ Σωφρονίσκου²⁷ Ἀλωπεκῆθεν²⁸. ἀδικεῖ Σωκράτης, οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσηγούμενος²⁹. ἀδικεῖ δὲ³⁰ καὶ³¹ τοὺς νέους διαφθείρων· τίμημα³² θάνατος. — Σωκράτης Ἀρχελαίου μεταπεμπομένου³³

αὐτὸν ὡς ποιήσονται³³ πλούσιον, ἐκέλευσεν³³ ἀπαγγεῖλαι³⁴ αὐτῷ, ὅτι Ἀθήνησι³⁵ τέτταρες εἰσι χοί-
νικες τῶν ἀλφίτων ὀβολοῦ³⁶ ὄνιοι, καὶ κρῆναι
ὑδατος ῥέουσιν. — Μισῶ δ' ³⁷ ἐγὼ καὶ³⁸ Σωκράτην
τὸν πτωχὸν ἀδολέσχην, ὃς τᾶλλα³⁹ μὲν πεφρόντι-
κεν⁴⁰, ὁπόθεν δὲ διαφαγεῖν⁴¹ ἔχοι⁴², τούτου κατημέ-
ληκεν⁴³. — Δράτῳ⁴⁴, φρονεῖτω μείζον ἢ κατ' ἀνδρ'⁴⁵
ἰὼν⁴⁶. — Δράτῳ, κρατεῖτω τόνδε τὸν βραχὺν χρό-
νον⁴⁷. — Ἐλευθεροῦτε⁴⁸ πατρίδ'⁴⁹, ἐλευθεροῦτε δὲ⁵⁰
παῖδας. — Πλούτει⁴⁸ τε γὰρ κατ' οἶκον, εἰ βούλει,
μέγα⁵⁰, καὶ ζῇ⁴⁸ τύραννον⁵¹ σχῆμ' ἔχων. — Οἰδί-
πους ὠρθου⁵² πόλιν.

XIV.

B. TENSES WITH ALTERED VERBAL STEM.

a. Active.

§ 67. Οὐδεὶς τῶν ἀνθρώπων παρὰ πάντα τὸν
βίον εὐδαιμονήσει. — Χείλων δυσχεραίνοντός¹ τι-
νος ἐπὶ τοῖς ἑαυτοῦ κακοῖς, εἶπεν· “Εἰ τὰ πάντων²
κατανοήσεις, ἦττον³ ἐπὶ τοῖς σεαυτοῦ δυσφορή-
σεις.” — Τοὺς γονέας ἐν τιμῇ ἔχων πράξεις⁴ κα-
λῶς. — Οἱ ἀνδρεῖοι ἀθάνατον μνήμην ἑαυτῶν κα-
ταλείψουσιν. — Οὐκ αἰνέσω ποτὲ τὸν χρηστὰ μὲν
λέγοντα, κακὰ δὲ πράττοντα. — Οὐ νομίζω ὑμᾶς
ποτε ἐς τοσοῦτον⁵ ἀμελείας ἤξειν, ὥστε καὶ τὰ
μὴ δίκαια ἐπιτρέπειν. — Λίαν φιλῶν σεαυτὸν, οὐχ
ἔξεις⁶ φίλον. — Οἱ μὴ διαφυλάττοντες τὴν πρὸς
τὸ θεῖον εὐσέβειαν, πολὺ μᾶλλον οὐ⁷ διατηρήσουσι
τὰ πρὸς ἀνθρώπους δίκαια. — Μακαριοῦμεν⁸ τὸν

γέροντα, καθ' ὅσον⁹ ἐπιθυμιῶν ἐλεύθερός ἐστιν. — Ἐλπίζε τιμῶν τοὺς γονέας πράξειν¹⁰ καλῶς. — Πλούτιζε τοὺς φίλους· σαυτὸν γὰρ πλούτιεῖς⁸. — Πολλοὶ τῶν Ἑλλήνων νεανίαί ἐφοίτων πρὸς τὰς τῶν σοφιστῶν θύρας τελούντες⁸ αὐτοῖς χρήματα καὶ ἀκουσόμενοι¹¹ τῆς σοφίας αὐτῶν. — Εἰ μὲν πολέμου φροντιεῖς⁸, τὸν σαυτοῦ βίον καὶ τὸν τῶν ἄλλων ταράξεις· εἰ δ' εἰρήνης φροντιεῖς, σαυτῷ τε καὶ τοῖς ἄλλοις πολλὰ ξυμφέροντα ποριεῖς⁸. — Ἰφικράτης ὀνειδιζόμενος ἐπὶ δυσγενεῖα, “Ἐγὼ ἄρξω,” εἶπε¹², “τοῦ γένους.” — Ξένον ἀδικήσεις οὐδέποτε, καιρὸν λαβών¹³. — Γύμναζε παῖδας· οὐ γὰρ ἄνδρα γυμνάσεις. — Νομιοῦμεν⁸ ὁμοίως ἀσεβεῖν τοὺς τε τὰ ψευδῇ λέγοντας περὶ θεοῦ καὶ τοὺς πιστεύοντας αὐτοῖς. — Κοινὸς ἰατρός σε θεραπεύσει, χρόνος. — Τοῖς Ἰωσι μέγας ἦν φόβος, μὴ ὁ Δαρεῖος πάσας τῆς Ἰωνίας πόλεις ἀνατρέψῃ. — Δίκαια δράσας συμμάχους ἔξεις θεους. — Ὁ χρηστὸς καὶ¹⁴ τοῖς ἐκγόνοις¹⁵ φυτεύσει. — Πάριν τόξοισι τοῖς ἐμοῖσι¹⁶ νοσφιεῖς⁸ βίου πέρσεις¹⁷ τε Τροίαν. — Ἀγαμέμνων ἡγρίαιεν¹⁸ ἐντελλόμενος Χρῦση νῦν τε ἀπιέναι¹⁹ καὶ αὐτὸς μὴ ἐλθεῖν²⁰, μὴ αὐτῷ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσῃ. — Ἦκομεν ἐκκλησιάσοντας περὶ πολέμου καὶ εἰρήνης. — Ἠισχύοντο εἰ παρόντες²¹ μηδὲν ὠφελήσῃεν τοὺς συμμάχους. — Οἷμοι τί δράσεις; οὐδὲ μνηντῆν χρόνον δέξει καθ'²² ἡμῶν, ἀλλὰ μ' ἐξελαῖς⁸ χθονός;

§ 68. Εὐρυσθεὺς τὰς Γηρυόνου τοῦ τρισωμάτου βόας ἤρα ἔθυσεν. — Ἡφαιστος προστάγματι

Διὸς Προμηθέα τὸν Τιτᾶνα τῷ Καυκάσῳ προσήλωσεν. — Ζεὺς Γανυμήδην ἀπὸ τῆς Ἰδης ἥρπασεν¹. — Οὐπᾶποτε ἐξήλωσα ἄνθρωπον πλούσιον, ἀπολαύοντα μηδὲν ὧν² ἔχει. — Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾶδιον. — Ἕνιοι λέγουσιν, "Ὀμηρον πολὺν χρόνον ἐν Ἰθάκῃ διατρίψαι. — Πᾶσιν ἀνθρώποις δαίμων ἐπέταξε³ πόνους, ἄλλοις ἄλλους. — Αἱ τῶν φρενῶν ταραχαὶ καὶ⁴ σοφὸν παρέπλαγξαν⁵. — Οἱ Θράκες λέγονται⁶ Ζάμολξιν τὸν νομοθέτην ἀπαθανάτισαι. — Ξέρξου γράψαντος⁷, "Πέμφον τὰ ὅπλα," Λεωνίδας ἀντέγραψεν, "Ἡκων λαβέ⁸." — Σώσον πατρῶον οἶκον, ἔκσωσον δ' ἐμέ. — Ὅν οὐδὲ εἰς λέληθεν⁹ οὐδὲ ἐν¹⁰ ποιῶν, οὐδ' αὖ ποιήσων, οὐδὲ πεπονηκὼς πάλαι, οὔτε θεός, οὔτ' ἄνθρωπος, οὐτός εἰμ' ἐγώ, Ἀήρ, ὃν ἂν τις ὀνομάσειε καὶ¹¹ Δία· ἐγὼ δ', ὃ θεοῦ ἔστιν¹² ἔργον, εἰμὶ πανταχοῦ· ἐνταῦθ' ἐν Ἀθήναις, ἐν Πάτραις, ἐν Σικελίᾳ, ἐν ταῖς πόλεσι πάσαισιν, ἐν ταῖς οἰκίαις πάσαις. ἐν ὑμῖν πᾶσιν οὐκ ἔστιν¹³ τόπος, οὐ μὴ ἔστιν¹⁴ ἀήρ· ὃ δὲ παρὼν¹⁵ ἀπανταχοῦ πάντ' ἐξ ἀνάγκης οἶδε¹⁶. — Ἐτρύφησεν ὥστε μὴ πολὺν τρυφᾶν χρόνον¹⁷. — Μηδένι συμφορὰν ὀνειδίσῃς¹⁸. κοινῇ¹⁹ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον. — Αἰδοῦς²⁰ παρὰ πᾶσιν ἄξιος ἔσει²¹, ἐὰν πρῶτον ἄρξης σαυτὸν αἰδεῖσθαι. — Διογένης λύχνον μεθ' ἡμέραν ἄψας, "Ἀνθρωπον," ἔφη²², "ζητῶ." — Ὑπὲρ σεαυτοῦ μὴ φράσης²³ ἐγκώμιον. — Χρησμός ἦν τοῖς δώδεκα ἡγεμόσιν, ὃς ἂν αὐτῶν ἐκ χαλκῆς φιάλης πρῶτος ἐν Μέμφει σπείσῃ²⁴ τῷ θεῷ, κρατήσῃ²⁵ αὐτὸν πάσης Αἰγύπτου²⁶. — Σωκράτης ἔπαυσε μὲν

ἀκρατείας πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν καὶ ἐλπίδας παρασχών²⁷, ἐὰν ἑαυτῶν ἐπιμελῶνται, καλοὺς καὶ γαθοὺς ἔσεσθαι²⁸. καίτοι οὐδεπώποτε ὑπέσχετο²⁹ διδάσκαλος εἶναι³⁰ τούτου. — Κλεάνθης ἐρωτώμενος, διὰ τί παρὰ τοῖς ἀρχαίοις οὐ πολλῶν φιλοσοφησάντων³¹ ὅμως πλείους διέλαμψαν³² ἢ νῦν; “Ὅτι,” εἶπε³³, “τότε μὲν ἔργον ἡσκεῖτο³⁴, νῦν δὲ λόγος.” — Ἀρχίδαμος ὁ τοῦ Ἀγησιλάου ἐνίκησεν Ἀρκάδας τὴν λεγομένην ἄδακρον μάχην³⁵. ὡς δὲ ληξάσης τῆς μάχης³⁶ τρόπαιον ἐστήσατο³⁷, εὐθὺς ἔπεμψεν οἴκαδε ἀγγελούντα³⁸ Δημοτέλη τὸν κήρυκα τῆς τε νίκης τὸ μέγεθος καὶ ὅτι Λακεδαιμονίων μὲν οὐδεὶς τεθναίῃ³⁹, τῶν δὲ πολεμίων παμπληθεῖς⁴⁰. τοὺς μέντοι ἐν Σπάρτῃ⁴¹ ἔφασαν⁴² ἀκούσαντας, ἀρξαμένους⁴³ ἀπὸ Ἀγησιλάου καὶ τῶν γερόντων καὶ τῶν ἐφόρων, πάντας κλάειν. οὕτω κοινόν τι⁴⁴ ἄρα⁴⁵ χαρᾶ καὶ λύπη δάκρυά ἐστιν. — Ζητῶν Ἑρμῆν γλύφαι⁴⁶ κέρκωπα⁴⁷ ἔγλυψα. — Τοὺς πλέονας κακίους δὲ Βίας ἀπέφηνε⁴⁸ Πριηνεύς. — Τὸ κυνὸς κακὸν ὡς ἀπέτισεν⁴⁹. — Εἴτ’⁵⁰ εὐθὺς οὕτω⁵¹ τὰς τραπέζας αἵρετε, μύρα, στεφάνους ἐτοίμασον, σπονδὰς ποίει.

§ 69. Τοὺς πολεμίους οὐπώποτε ἐτρέσαμεν¹. — Πῶς ἂν² ὁμοιοῦσαιεν ἄνθρωποι πονηροὶ ἀλλήλοις³; — Μὴ νομίσης, εὐτυχῆς ὦν⁴, τὸν αὐτὸν δαίμονα εἰς αἰεὶ ἔξειν. — Ῥαδίον ἐστὶν ἐτέρφω παραινέσαι. — Δαναὸς ὁ Αἰγύπτιος συνώκισε⁵ τὴν ἀρχαιοτάτην σχεδὸν τῶν Ἑλληνικῶν πόλεων, Ἀργος. — Ἀπόλυσον ἡμᾶς τοὺς ἀναιτίους, καὶ μὴ κολά-

σης. — Ἡρακλῆς τὸ σῶμα τῆς Λερναίας ὕδρας ἀνασχίσας, τῇ χολῇ τοὺς οἰστοὺς ἔβαψεν. — Ἡρακλῆς τὸν ἐν Νεμέᾳ λέοντα τοῖς βραχίουσιν ἀπέπνιξε, τὸν αὐχένα σφίγγας. — Λέγεται ἐν Κορίνθῳ ἐκθρέψαι⁶ Πόλυβος τὸν Οἰδίπουν. — Σχολαστικός⁷ ἱατρῷ συναντήσας εἶπε⁸. “Συγχώρησάν μοι καὶ μή μοι μέμνη⁹, ὅτι τοσοῦτον χρόνον οὐκ ἐνόησα.” — Σχολαστικός τινι συναντήσας, “ἤκουσα,” ἔφη⁸, “ὅτι ἐτελεύτησας”. κακεῖνος ἀπεκρίνατο¹⁰. “Ἄλλ’¹¹ ὁρᾷς με ἔτι ζῶντα.” καὶ ὁ σχολαστικός, “Καὶ μὴν ὁ εὐπών¹² μοι σοῦ¹³ ἀξιοπιστότερος ἐστίν.” — Μειράκιον Ἑρετρικὸν Ζήνωνι συνεγένετο¹⁴ πολὺν χρόνον. Ἐπανελθόντα¹⁵ δὲ ἤρετο¹⁶ ὁ πατήρ, τί μάθοι¹⁷ σοφόν; ὁ δ’ ἔφη⁸ δεῖξειν¹⁸. χαλεπήναντος¹⁹ δὲ τοῦ πατρὸς καὶ πληγὰς ἐντείναντος, ἡσυχίαν ἀγαγὼν²⁰ καὶ ἐγκαρτερήσας, τοῦτο ἔφη⁸ μαθηκέναι²¹, φέρειν²² ὀργὴν πατρὸς. — Ὁ μὲν Μενέλαος ἐπολέμησ’²³ ἔτη δέκα τοῖς Τρωσὶ διὰ γυναῖκα τὴν Ὀψιν²⁴ καλήν, Φοινικίδης²⁵ δὲ Ταυρέα δι’ ἔγχελυν²⁶. — Πρὸς Εὐρυβιάδην τὸν Λακεδαιμόνιον ὁ Θεμιστοκλῆς ἔλεγέ τι ὑπεναντίον, καὶ ὅς²⁷ ἀντέτεινεν αὐτῷ τὴν βακτηρίαν. Ὁ δὲ “Πάταξον μὲν,” ἔφη, “ἄκουσον δέ.” ἤδει²⁸ δὲ ὅτι, ἂ μέλλει λέγειν, τῷ κοινῷ λυσιτελεῖ. — Ὅτε εἶλε²⁹ τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο³⁰ τοὺς ἐλευθέρους πάντας πλὴν ἱερέων. ἀφῆκε³¹ δὲ τῆς πράσεως καὶ³² τοὺς τοῦ πατρὸς ξένους (ὠμήρευσεν³³ γὰρ παρ’ αὐτοῖς ὁ Φίλιππος ἔτι παῖς ὢν³⁴) καὶ τοὺς συγγενεῖς δὲ³⁵ τούτων ἀφῆκεν³¹. ἐτίμησε δὲ καὶ³⁶ τοὺς ἐγγόνους τοῦ Πινδάρου³⁷, καὶ τὴν οἰκίαν αὐτοῦ μόνην εἵασεν³⁸ ἐστάναι³⁹.

ἀγῶνα προὔθηκε²⁴ περὶ²⁴ ταλάντου, ὅστις ἄμεινον ἐπαινέσειεν ἂν αὐτῆς τὴν κόμην. — Ἀθηναίου τινὸς πρὸς Ἀνταλκίδαν εἰπόντος²⁵, “Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν,” “Ἡμεῖς δὲ οὐδέποτε,” εἶπεν²⁶, “ὑμᾶς ἀπὸ τοῦ Εὐρώτα.” — Προσελθόντα²⁶ Λάκαινά τις τὸν υἱὸν θεασαμένη²⁷ ἐπύθετο²⁸, “Τί πράττει²⁹ ἡ πατρίς;” εἰπόντος³⁰ δέ, “Πάντες ἀπολώλασι³¹” κεραμίδα ἄρασα³² ἐπαφήκεν³³ αὐτῷ καὶ ἀνείλεν³⁴, εἰπούσα³⁵. “Σὲ οὖν κακῶς ἀγγελον ἀπέπεμψαν ἡμῶν;” — Νέος ἂν³⁶ πονήσης, γῆρας ἔξεις εὐθαλές. — Ἀνθρώπου τινὸς μοχθηροῦ ἐπιγράψαντος³⁷ ἐπὶ τὴν ἑαυτοῦ οἰκίαν, “Μηδὲν εἰσίστω³⁸ κακόν” Διογένης, “Ὁ οὖν κύριος τῆς οἰκίας,” ἔφη³⁹, “ποῦ ἂν εἰσέλθοι⁴⁰;” — Ἄνδρες, ἀναμνησθεσθε ὅσας δὴ νίκας σὺν τοῖς θεοῖς ὁμόσε ἰόντες⁴¹ νενικήκατε.

§ 72. Ὅμηρος γέγραφε ποιήσεις δύο, Ἰλιάδα καὶ Ὀδύσειαν. — Τέρας ἐστίν, εἴ τις διὰ παντὸς τοῦ βίου εὐτύχηκεν. — Οὗτος ὁ ἄνθρωπος μεγάλα ἡμᾶς ἠδίκηκε καὶ ὕβρικεν. — Ἡρακλῆς τὸν αἰσὶν ἀνήρηκε¹, τὸν τὸ Προμηθέως ἦπαρ ἐσθλόντα. — Πολυκράτης ἰσχύσας καὶ τῶν τε ἄλλων νήσων ἄρξας καὶ τὴν Ῥήνειαν ἐλών², ἀνέθηκε³ τῷ Ἀπόλλωνι. — Ἦδη πολλάκις γυμνικοὺς ἀγῶνας ἐοράκαμεν⁴. — Οὐ χρὴ ζητεῖν, εἰ ἔστι θεός, αὐτόθεν δὲ ἄριστον πεπιστευκέναι⁵. — Σαρδανάπαλλος στολὴν μὲν γυναικείαν ἐνεδεδύκει⁶, καθόλου δὲ βίον ἐβίω⁷ γυναικῶδη. — Θηβαῖοι τῶν ἄλλων Βοιωτῶν οὐκ ἄρχειν μόνον ἐπιχειροῦσιν, ἀλλὰ τῶν⁸ μὲν τὰ τε

χη κατεσκάφασι⁹, τῶν δὲ καὶ τὴν χώραν ἀπεστερήκασιν. — Περὶ δὲ τῶν πρὸς θεῶν ὕρκων λέγει ὁ Κλέαρχος τάδε· “Ὅστις τούτων¹⁰ σίνουιδεν¹¹ αὐτῷ παρημεληκῶς¹², τοῦτον ἐγὼ οὐποτ’¹³ ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα¹⁴ οὔτ’¹⁵ ἀπὸ¹⁶ ποίου ἂν¹⁷ τάχους φεύγων τις ἀποφύγοι, οὔτ’ εἰς ποῖον ἂν σκότος ἀποδραίῃ¹⁸, οὔθ’ ὕπως ἂν¹⁹ εἰς ἐχυρὸν χωρίον ἀποσταίῃ²⁰. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα²¹ καὶ πανταχῇ πάντων²² ἴσον οἱ θεοὶ κρατοῦσιν, παρ’²³ οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι²⁴ κατεθέμεθα²⁵.” — Φίλιππος, γελωτοποιός τις, ἐπεὶ ἐν τῷ δείπνῳ γέλωτα οὐ παρείχε τοῖς ἄλλοις, ἐπαύσατο²⁶ τοῦ δείπνου λέγων· “Τίνος ἕνεκα καὶ²⁷ καλεῖ μέ τις; ὁ γέλως γὰρ ἐξ ἀνθρώπων ἐκκλέλοιπεν²⁸;” — Ἐμοῦ οἱ μὲν νόμοι οὐ μόνον ἀπεγνωκότες²⁹ εἰσὶ μὴ³⁰ ἀδικεῖν, ἀλλὰ καὶ³¹ κεκελευκότες³² ταύτην τὴν δίκην λαμβάνειν³³. — Ἐπιμελῶς οἱ θεοὶ ὧν³⁴ οἱ ἄνθρωποι δέονται κατεσκευάκασιν³⁵. — Οὕτω πασῶν ἡμερῶν ἥλιος καταδέδυκε³⁶.

§ 78. Δούλος πεφυκὼς¹ εὐνόει τῷ δεσπότη. — Μέγιστόν ἐστι τοῖς ἐπταικόσι² παραμυθοῦντας φίλους ἔχειν. — Ἡ ἱστορία τοῖς μὲν νεωτέροις περιποιεῖ τὴν τῶν γεγηρακῶτων σύνεσιν, τοῖς δὲ πρεσβυτέροις πολλαπλασιάζει τὴν ὑπάρχουσαν ἐμπειρίαν. — Οὐκ ἤρκεσε τῷ θεῷ τοῦ σώματος τοῦ ἀνθρώπινου μόνον προνοηκέναι, ἀλλ’, ὑπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν³. — Οὐ χαλεπὸν ἐστι γυγνώσκειν, ὥς ἐπιμελῶς ὁ θεὸς πάντα τὰ ἐν τῷ κόσμῳ κατ-

εσκεύακεν⁴. — 'Ο καθ' ἡμῶς⁵ βίος πᾶσαν πίστιν συγκέχυκεν⁶. — 'Ο καλὸς ἀγαθὸς ἔμοιγε δοκεῖ εἶναι ἀνὴρ εὐγενής· ὁ δ' ἄδικος, κὰν ἀμείνωνος⁷ πατρὸς Διὸς πεφύκη, δυσγενής ἐστίν. — Τῷ σώματι Σκύλλης κυνῶν κεφαλαὶ προσεπεφύκεσαν. — Ἡ ὑψηλὴ ρίς, ὥσπερ ἐπηρεάζουσα, διατετείχικε⁸ τὰ ὄμματα. — Πολλοὶ τῶν φιλοσόφων τᾶλλα⁹ μὲν πεφροντίκασιν¹⁰, ὅπως δὲ κατεσθίειν ἔχουσιν¹¹ κατημεληκασιν¹². — Διογένης τοὺς ῥήτορας τὰ δίκαια ἔφη¹³ ἐσπουδακέναι¹⁴ μὲν, πράττειν δὲ μηδαμῶς. — Δημῶναξ ὁ Κυνικὸς ῥήτορί τινι κάκιστα μελετήσαντι¹⁵ συνεβούλευεν ἀσκεῖν καὶ γυμνάζεσθαι· τοῦ δ' εἰπόντος¹⁶, “Ἀεὶ ἐπ’¹⁷ ἐμαντοῦ λέγω,” “Εἰκότως τοῖον,” ἔφη¹⁸, “τοιαῦτα λέγεις μῶρῳ ἀκροατῇ χρώμενος.” — 'Ο Ἀντισθένης διαμφισβητῶν ποτε Πλάτωνι¹⁹, “ὦ Πλάτων,” ἔφη¹⁹, “ἵππον μὲν ὀρῶ, ἱππότητα¹⁹ δὲ οὐχ ὀρῶ.” καὶ ὅς²⁰ εἶπεν¹³, “Ἐχεις μὲν ᾧ²¹ ὁ ἵππος ὀρᾷται τόδε τὸ ὄμμα, ᾧ²² δὲ ἱππότης θεωρεῖται οὐδέπω κέκτησαι²³.” — Εἰπόντος¹⁶ δὲ τῷ Ἀντισθένει τινὸς παρὰ ποτόν, “Ἄσων²⁴,” “Σὺ μοι,” φησὶν, “αὔλησον.” — Ἀντισθένης δὲ ἀπὸ²⁵ τῆς ἐν Λεύκτροις μάχης ὀρῶν τοὺς Θηβαίους μέγα φρονούντας, μηδὲν αὐτοὺς ἔφη¹³ διαφέρειν παιδαρίων²⁶ ἐπὶ²⁷ τῷ συγκόψαι τὸν παιδαγωγὸν γαυριῶντων. — Ἐρωτηθεὶς²⁸ ποτε ὁ Ἀρίστιππος, “Τίνι²⁹ διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ;” ἔφη¹³, “Ὡς ἀγνώτας τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει³⁰.” — Ἡτεὶ Διονύσιον Ἀρίστιππος ἀργύριον καὶ ὅς³⁰, “Ἀλλὰ μὴν ἔφης³¹ μὴ ἀπορήσειν τὸν σοφόν.” ὁ δ' ὑπολαβὼν³², “Δὸς³³,” εἶπε, “καὶ περὶ

τούτου ζητῶμεν²¹· δόντος²² δέ· “Ὅρᾱς,” ἔφη, “ὅτι οὐκ ἠπόρηκα;” — Νικίας οὕτως ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾷν τοὺς οἰκέτας, εἰ λέλouκε καὶ εἰ ἡρίστηκεν²³. — Τὰ σπουδαῖα μελέτα, καὶ ἐάν τι παρηκμακῶς²⁴ μανθάνης, μὴ αἰσχύνου· βέλτιον γὰρ ὀψιμαθῇ καλεῖσθαι ἢ ἀμαθῇ. — Σχολαστικός ὄναρ²⁵ δοκῶν ἦλον πεπατηκέναι, τὸν πόδα ἵπαρ²⁶ περιεδήσατο²⁷. ἕτερος²⁸ δὲ μαθὼν²⁹ τὴν αἰτίαν, ἔφη, “Διὰ τί γὰρ ἀνυπόδητος καθεύδεις;” — Οἱ πολλοί, ὠρμηκότες³¹ ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα, οὐ τρέπονται ἐπὶ τὸ ἑαυτοὺς ἐξετάζειν. — Ὁμοιον ἐγένετ’³², ὄρνις ὁπόταν ἀρπάσῃ τοῦ³³ καταπιεῖν³⁴ μεῖζόν τι· περιτρέχει κύκλῳ τηροῦσα τοῦτο, καταπιεῖν δ’ ἐσποιδάκεν³⁵, ἕτεραι διώκουσιν δὲ ταύτην· ταῦτόν³⁶ ἦν. — Σωκράτη μεθύοντα οὐδεὶς πώποτε ἐόρακεν³⁷ ἀνθρώπων. — Γαμεῖν κεκρικότα³⁸ δεῖ σε γυγνώσκειν, ὅτι ἀγαθὸν μέγ’³⁹ ἔξεις, ἂν⁴⁰ λάβῃς⁴¹ μικρὸν κακόν. — Ἦλθον⁴² οἱ Ἴνδοι ἐκ τῶν πολεμίων οὓς ἐπεπόμφει⁴³ Κῦρος ἐπὶ κατασκοπῇ.

§ 74. Εὐπολις ὁ κωμικός λέγει περὶ Περικλέους, ὅτι μόνος τῶν ρητόρων τὸ κέντρον ἐγκατέλιπε¹ τοῖς ἀκρωμένοις. — Τὰς συμφοράς τῶν κακῶς πεπραγόντων² οὐπώποτε ὕβρισα. — Νῖνος γεννήσας ἐκ Σεμιράμιδος υἱὸν Νινύαν ἐτελεύτησε, τὴν γυναῖκα ἀπολιπὼν βασιλίσσαν τῶν Ἀσσυρίων. — Ἐπεὶ Ἐξέρξης εἰς Ἀθήνας ἤλυνεν, Ἀθηναῖοι πληρώσαντες ἑκατὸν δέκα τριῆρεις ἔφυγον³ εἰς Σαλαμίνα. — Πλούτος πολλάκις καὶ τὰς ὑγιεινὰς φύσεις ἐθρυφε, καὶ περιήγαγεν⁴ εἰς ἀσθένειαν ἐξ⁵ ἐθῶν πολυτελῶν.

— Οἱ πανούργοι καὶ κρυφίνοι τοῖς ὀφθαλμοῖς πα-
ραβλέπουσι καὶ δεινὸν⁸ δεδόρκασιν. — “Ἄλλου δὲ
λέγοντος⁷ ὡς παρετάθη⁸ μακρὰν ὁδὸν πορευθεὶς⁹,
ἤρετο¹⁰ αὐτὸν ὁ Σωκράτης εἰ καὶ¹¹ φορτίον ἔφερε.
“Μὰ Δί¹² οὐκ ἔγωγ’¹³,” ἔφη¹⁴, “ἀλλὰ τὸ ἱμάτιον.”
“Μόνος δ’ ἐπορεύου,” ἔφη, “ἢ καὶ¹¹ ἀκόλουθός σοι
ἡκολούθει;” “Ἡκολούθει,” ἔφη. “Πότερον κενός,”
ἔφη, “ἢ φέρων τι;” “Φέρων, νῆ Δί¹²,” ἔφη, “τά
τε¹⁵ στρώματα καὶ τᾶλλα¹⁶ σκεύη.” “Καὶ πῶς
δή,” ἔφη, “ἀπήλλαχεν¹⁶ ἐκ τῆς ὁδοῦ;” “Ἐμοὶ
μὲν δοκεῖ,” ἔφη, “βέλτιον ἐμοῦ¹⁷.” “Τί οὖν;”
ἔφη, “εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς
ἂν¹⁸ οἷε διατεθῆναι¹⁹;” “Κακῶς²⁰ νῆ Δί,” ἔφη,
“μᾶλλον δὲ²¹ οὐδ’²² ἂν ἡδυνήθην²³ κομίσαι.” “Τὸ
οὖν τοσούτῳ²⁴ ἦττον τοῦ παιδὸς δύνασθαι πονεῖν
πῶς ἡσκημένον²⁵ δοκεῖ σοι ἀνδρὸς εἶναι²⁶;” — Διο-
γένης εἰς Μύνδαν ἐλθὼν²⁷ καὶ θεασάμενος²⁸ μεγά-
λας τὰς²⁹ πύλας, μικρὰν δὲ τὴν³⁰ πόλιν, “Ἄνδρες
Μύνδιοι,” ἔφη¹⁴, “κλήσατε τὰς πύλας, μὴ ἡ πόλις
ὡμῶν ἐξέλθῃ³⁰.” — Ἐπειδὴ θνητοῦ σώματος ἔτυ-
χος³¹, πειρῶ³² τῆς ψυχῆς ἀθάνατον τὴν γνώμην
καταλιπεῖν. — Σόλων, ὅτε ἐδάκρυσε τὸν παῖδα τε-
λευτήσαντα, πρὸς τὸν εἰπόντα³³, “Ἄλλ’ οὐδὲν ἀνί-
τεις,” εἶπε¹⁴, “Δί’ αὐτὸ δὲ³⁴ τοῦτο δακρύω, ὅτι οὐδὲν
ἀνίτω.” — Τὸν εὐτυχοῦντα χρή σοφὸν πεφυκέ-
ναι³⁵. — Φυγὼν θάνατον μὴ λέγ’ ὅτι φεύξομαι³⁶
πάλιν, ὡς γὰρ πέφευγας προσδόκα καὶ¹¹ μὴ φυ-
γεῖν. — Τῇ τοῦ Θεμιστοκλέους βουλῇ καὶ γνώμῃ
πεποισμένοι³⁷ οἱ Ἀθηναῖοι τὴν πόλιν κατελελοί-
πεσαν³⁸ καὶ εἰς τὰς ναῦς ἀπεπεφεύγεσαν³⁹. —

Χαβρίας εἰόθει^α λέγειν, ὅτι φοβερώτερόν ἐστιν ἐλάφον στρατόπεδον ἡγουμένου λέοντος ἢ λεόντων^α ἐλάφου. — Ὁ μὴ πεπλευκῶς οὐδὲν ἑώρακεν κακόν· τῶν μονομαχούντων ἐσμέν ἀθλιώτεροι. — Τεθαύμακ'^α, οὐκ ἐπεὶ πέπλευκεν, ἀλλ' εἰ δις πέπλευκεν.

§ 75. Ἔργον ἐστὶ λύπην ἐκφυγεῖν. — Τὴν χελιδνα προσπετομένην περιμένουσι τετρυγότες οἱ νεοττοί. — Ὅσιρις πολλὰ σημεῖα τῆς ἑαυτοῦ παρουσίας ἀπολέλοιπε^α κατὰ τὴν τῶν Ἰνδῶν χάραν, ὥστε οἱ μεταγενέστεροι τῶν Ἰνδῶν ἡμφισβήτησαν τοῦ θεοῦ, λέγοντες Ἰνδὸν εἶναι τὸ γένος^α. — Ὅτε Ξέρξης ἐκ τῶν Θερμοπυλῶν ἐπὶ τὴν Φωκέων χώραν προῆγεν, οἱ Φωκεῖς τὰς μὲν πόλεις ἀπάσας ἐξέλιπον πανδημεῖ, πρὸς δὲ τὰς δυσχωρίας τὰς ἐν τῷ Παριασῷ κατέφυγον. — Πολλοὶ τῶν κακῶς πεπραγόντων σὺν ταῖς τύχαις τὸν νοῦν ἀποβάλλουσιν. — Ξέρξης διὰ τῆς Βοιωτίας διελαύνων, τὰς Πλαταιὰς ἐρήμους οὖσας^α κατέκαυσεν· οἱ γὰρ ἐν τῇ πόλει ταύτῃ κατοικοῦντες ἐπεφεύγесαν εἰς Πελοπόννησον πανδημεῖ. — Ἀναγκαζόμενός ποτε ὑπὸ Διονυσίου ὁ Ἀρίστιππος εἰπεῖν^α τι τῶν ἐκ φιλοσοφίας^α, “Γελοῖον,” ἔφη, “εἰ τὸ λέγειν μὲν παρ' ἐμοῦ πυνθάνει, τὸ δὲ πότε δεῖ λέγειν^α σύ με διδάσκεις.” ἐπὶ τούτῳ δὴ ἀγανακτήσας ὁ Διονύσιος ἔσχατον αὐτὸν κατέκλιεν· ὁ δὲ “Ἐνδοξότερον,” ἔφη, “τὸν τύπον ἡθέλησας^α ποιῆσαι.” — Νικίας ὁ ζωγράφος τοσαύτην περὶ τὸ γράφειν^α σπουδὴν εἶχεν, ὥστε ἐπιλαθέσθαι^α πολλάκις τροφὴν προσενέγκασθαι¹⁰ προστετηκότα τῇ τέχνῃ. — Ἀθήνη-

σιν εὐρεθῆναι¹¹ λέγουσι πρῶτον τὴν ἐλάαν καὶ τὴν συκὴν, ἃ¹² καὶ¹³ πρώτη αὕτη ἡ γῆ ἀνέδωκε¹⁴. δίκας τε δοῦναι¹⁵ καὶ λαβεῖν¹⁶ εὖρον¹⁷ Ἀθηναῖοι πρῶτοι, καὶ ἀγῶνα τὸν γυμνικὸν πρῶτοι ἐπενόησαν, καὶ ἀπέδυσαντο¹⁸ καὶ ἠλείψαντο¹⁹. καὶ ἵππους ἔξευξε²⁰ πρῶτος Ἐριχθόνιος. — Ἀγνοεῖς, ἐν ταῖς ἀραῖς ὅ, τι²¹ ἐστίν, εἴ τις μὴ φράσει²² ὀρθῶς ὁδόν, ἢ πῦρ ἐναύσει²³, ἢ διαφθείρει ὕδωρ, ἢ δειπνείν μέλλοντα κωλύσαι τινά; — Ἐὰν πένητα γυμνὸν ἐνδύσης ὀρών, μᾶλλον ἀπέδυσας αὐτόν, ἐὰν ὀνειδίσης²⁴.

XV.

b. MIDDLE.

Future and Aorist.

§ 76. Τὰ τῶν Ἑλλήνων πράγματα ἀναγράφειν πειρασόμεθα. — Ποιητὴς τις λέγει· οὐ θαυμάζω πλοῦτον, ὃν χῶ¹ κάκιστος ῥαδίως ἐκτήσατο². — Οὐ χρή ἐπ' ἄλλων εὐτυχίᾳ ἄχθεσθαι, ἀλλὰ ἡδεσθαι διὰ τὸ συγγενές³. οὐδεὶς γὰρ ὑπὸ τῆς τοῦ πέλας⁴ εὐτυχίας τῆς ἑαυτῷ ὀφειλομένης εὐπραγίας ἀποστερήσεται⁵. — Πάντων ἰατρὸς ἀναγκαῖων κακῶν χρόνος ἐστίν· οὗτος καὶ σὲ νῦν ἰάσεται. — Ἐὰν τίς με λυπεῖν ἐθέλῃ, οἰμώξεται⁶. — Ἀθηνᾶ τὴν τῆς ἐσθῆτος κατασκευὴν καὶ τὴν τεκτονικὴν τέχνην, καὶ ἔτι πολλὰς ἄλλας τέχνας καὶ ἐπιστήμας εἰσηγήσατο τοῖς ἀνθρώποις, ἀφ' ὧν Ἐργάῃη προσηγορεύετο. — Ἐκκαλυψάμενος ὁ Σωκράτης, ἐνεκεκάλυπτο⁷ γάρ, εἶπεν⁸, ὃ δὴ τελευταῖον ἐφθέγγατο, “ὦ Κρίτων,” ἔφη⁹, “τῷ Ἀσκληπιῷ ὀφεί-

λομεν ἀλεκτρύονα ἀλλ' ἀπόδοτε^ο καὶ μὴ ἀμελή-
σητε." "Ἀλλὰ ταῦτα," ἔφη, "ἔσται," ὁ Κρί-
των "ἀλλ' ὅρα, εἴ τι ἄλλο λέγεις." — Καλὸν ἔστιν
ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀντικαταλ-
λάσθαι¹¹. — Τοιοῦτος γίγνου περὶ τοὺς γονεῖς,
οἷους ἂν εὖξαιο περὶ σαυτὸν γενέσθαι¹² τοὺς σε-
αυτοῦ παῖδας. — Πρὸ τῶν Τρωϊκῶν οὐδὲν κοινῇ
εἰργάσατο ἡ Ἑλλάς. — Περδίκκας πείθει Χαλκι-
δέας τὰς ἐπὶ θαλάττῃ πόλεις ἐκλεπόντας¹³ ἀνοικί-
σασθαι ἐς Ὀλυνθον. — Οὐκ ὀλοφυρόμενοι ἡμᾶς
ἡμῖν μάλιστα χαριοῦνται οἱ ἄνθρωποι. — Κακι-
σθέντας¹⁴ ὑμᾶς οὐδεὶς εὐμενῶς ὑποδέχεται. — Μου-
σικῆς ἀγὼν ἦν ἐν Δήλῳ καὶ πολλοὶ ἀγωνιούμενοι
ἐφοίτων. — Εἰ τὸ σῶμα ἐπιτρέπειν σε ἔδει τῆ¹⁵,
πολλὰ ἂν περιεσκεψώ¹⁶, εἴτε πιστός ἐστιν εἴτε
ἄπιστος. — Τί οὐκ ἀπεκρίνω¹⁷; — Ἡρακλῆς ἐν Λι-
βύῃ τὸν Ἀνταῖον, τοὺς ὑπ' αὐτοῦ καταπαλαισθέν-
τας¹⁸ ξένους ἀποκτείναντα, προκαλεσάμενος εἰς μά-
χην καὶ συμπλακεῖς¹⁹ διέφθειρεν. — Ἀγησίλαος
παρακαλούμενός ποτε ἀκούσαι τοῦ²⁰ τὴν ἀηδὸνα
μιμουμένου, παρητήσατο εἰπών²¹. "Αὐτῆς²² ἀκήκοα
πολλάκις." — Ὁ Ἀρχίδαμος ταῖς θυγατράσιν αὐ-
τοῦ ἰμάτιον πολυτελὲς Διωνυσίου πέμψαντος, οὐκ
ἐδέξατο, εἰπών "Φοβοῦμαι, μὴ περιθέμεναι²³ αἱ κό-
ραι φανώσι²⁴ μοι αἰσχυραί."

§ 77. Ἡρακλῆς τοῖς Ὀλυμπίοις θεοῖς συνη-
γωνίσαστο¹ τὸν πρὸς τοὺς Γίγαντας πόλεμον. —
Θεμιστοκλῆς καὶ Ἀριστείδης πολλὰ καὶ καλὰ ἐν
πολέμῳ καὶ ἐν εἰρήνῃ διεπραξάσθην². — Σεμίρα-

μιν μέχρι γήρως βασιλεύσασα πολλά καὶ μεγάλα
 κατειργάσατο¹. — "Ὅστις ἄνθρωπος ὦν ἀνθρώφῳ
 τύχην προφέρει, τοῦτον ἔγωγε παντελῶς ἀνότην
 ἡγήσασθαι ἂν². — Ἐὰν ἀγαθὸς δικαστὴς εἶναι ἐθέ-
 λῃς, ἀκρόασαι ἀμφοῖν³. — Ἰάσων ἐν Κορίνθῳ ἡγ-
 γήσατο τὴν Κρέοντος τοῦ Κορινθίων βασιλέως
 θυγατέρα Γλαύκην πρὸς γάμον. — Τῷ δυστυχοῦντι
 τερπνὸν τὸ εἰπεῖν τὰς συμφορὰς, καὶ πάλιν
 ἀποκλαύσασθαι⁴. — Κτησάμενος τὸν λογισμὸν
 οὔτε πλοῦτου ἐπιθυμήσεις οὔτε πενίας μέμψαι⁵. —
 Μωμήσεται τις μᾶλλον ἢ μιμήσεται. — Ὡ
 Μένανδρε καὶ βίε, πότερος ἄρ' ὑμῶν πότερον
 ἀπεμιμήσατο. — Φιλόξενος ὁ γαστρίμαργος ἐπι-
 μεμφόμενος τὴν φύσιν, ἤξατο γεράνου τὴν φά-
 ρυγγα ἔχειν. — Διογενὴς πρὸς τὸν ἐντινάξαντα
 αὐτῷ δοκόν, εἰτα εἰπόντα, "Φύλαξαι⁶," "Πάλιν
 γάρ με," ἔφη, "παίειν μέλλεις;" — Σχολαστικὸς
 νεῖν βουλόμενος παρὰ μικρὸν ἀπεπνίγη⁷. ὤμοσεν¹⁰
 οὐ μὴ ἄψασθαι ὕδατος, πρὶν ἂν μάθῃ¹¹ νεῖν. —
 Λεωνίδας ἀκούσας τὸν ἥλιον ἐπισκιάζομενον τοῖς
 Περσῶν τοξεύμασι, "Χαρίεν," ἔφη, "ὅτι καὶ ὑπὸ
 σκιᾷ μαχοῦμεθα." — Θεόκριτος ἐρωτηθεὶς¹² ὑπὸ
 ἀδολέσχου, ὅπου αὐτὸν αὐριον ὄψοιτο¹³; ἔφη, "Ὅπου
 ἔγω σὲ οὐκ ὄψομαι." — Εἰ σὺ ἐθεάσω ἅπερ ἐγώ,
 εὖ οἶδα¹⁴ ὅτι οὐκ ἂν ἐπαύσω γελῶν¹⁵. — Λάμπρις
 ὁ ναύκληρος ἐρωτηθεὶς¹⁶, πῶς ἐκτῆσατο τὸν πλου-
 τον; "Οὐ χαλεπῶς," ἔφη, "τὸν μέγαν, τὸν δὲ βρα-
 χὺν ἐπιπόνως." — Φιλόπονος ἴσθι¹⁸ καὶ βίον κτή-
 σει καλόν. — Οὐδὲ δεῖ¹⁷ τοῦτο μηχανᾶσθαι ὅπως
 ἀποφεύξεται¹⁸ πᾶν ποιῶν¹⁹ θάνατον. — Σωκράτης

λομεν ἀλεκτρύονα. ἀλλ' ἀπόδοτε⁹ καὶ μὴ ἀμελή-
σητε." "Ἀλλὰ ταῦτα," ἔφη, "ἔσται¹⁰," ὁ Κρί-
των "ἀλλ' ὅρα, εἴ τι ἄλλο λέγεις." — Καλὸν ἐστὶν
ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀντικατα-
λάξασθαι¹¹. — Τοιοῦτος γίγνου περὶ τοὺς γονεῖς,
οἷους ἂν εὔξαιο περὶ σαυτὸν γενέσθαι¹² τοὺς σε-
αυτοῦ παῖδας. — Πρὸ τῶν Τρωϊκῶν οὐδὲν κοινῇ
εἰργάσατο ἢ Ἑλλάς. — Περδίκκας πείθει Χαλκι-
δέας τὰς ἐπὶ θαλάττῃ πόλεις ἐκλιπόντας¹³ ἀνοικί-
σασθαι ἐς Ὀλυνθον. — Οὐκ ὀλοφυρόμενοι ἡμᾶς
ἡμῖν μάλιστα χαριούνται οἱ ἄνθρωποι. — Κακι-
σθέντας¹⁴ ὑμᾶς οὐδεὶς εὐμενῶς ὑποδέξεται. — Μου-
σικῆς ἀγὼν ἦν ἐν Δήλῳ καὶ πολλοὶ ἀγωνιούμενοι
ἐφοίτων. — Εἰ τὸ σῶμα ἐπιτρέπειν σε ἔδει τῷ¹⁵,
πολλὰ ἂν περιεσκέψω¹⁶, εἴτε πιστός ἐστιν εἴτε
ἄπιστος. — Τί οὐκ ἀπεκρίνω¹⁷; — Ἡρακλῆς ἐν Λι-
βύῃ τὸν Ἀνταῖον, τοὺς ὑπ' αὐτοῦ καταπαλαισθέν-
τας¹⁸ ξένους ἀποκτείναντα, προκαλεσάμενος εἰς μά-
χην καὶ συμπλακεῖς¹⁹ διέφθειρεν. — Ἀγησίλαος
παρακαλούμενός ποτε ἀκοῦσαι τοῦ²⁰ τὴν ἀηδὸνα
μιμουμένου, παρητήσατο εἰπὼν²¹. "Αὐτῆς²² ἀκήκοα
πολλάκις." — Ὁ Ἀρχίδαμος ταῖς θυγατρᾶσιν αὐ-
τοῦ ἱμάτιον πολυτελὲς Διονυσίου πέμφαντος, οὐκ
ἐδέξατο, εἰπὼν "Φοβοῦμαι, μὴ περιθέμεναι²³ αἱ κό-
ραι φανῶσί²⁴ μοι αἰσχυραί."

§ 77. Ἡρακλῆς τοῖς Ὀλυμπίοις θεοῖς συνη-
γώνισατο¹ τὸν πρὸς τοὺς Γίγαντας πόλεμον. —
Θεμιστοκλῆς καὶ Ἀριστείδης πολλὰ καὶ καλὰ ἐν
πολέμῳ καὶ ἐν εἰρήνῃ διεπραξάσθην². — Σεμίρα-

μέλλων ἀποθνήσκειν αὐτὸς ἑαυτὸν ἐμακάριζεν, ὅτι οὐδεὶς Ἀθηναίων μέλαν ἱμάτιον δι' αὐτὸν ἐνεδύσατο. — Ἐθαύμαζε Σωκράτης εἰ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττειτο⁸ καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν⁴ φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο μὴ ὁ γενόμενος⁵ καλὸς κἀγαθὸς⁶ τῷ τὰ μέγιστα⁷ εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. — Σωκράτης, τῶν ἐταίρων ἐκκλέψαι βουλομένων⁹ αὐτὸν ἐκ τοῦ δεσμοτηρίου, οὐκ ἐφείπετο⁹. — Παρρησίαν δὲ παντὸς ὄνου χρυσίου¹⁰. — Οἱ ἄρχοντες ἐπιμελείσθων πάντων. — Φίλους κτῶ μὴ πάντας τοὺς βουλομένους, ἀλλὰ τοὺς τῆς σῆς φύσεως ἀξίους ὄντας¹¹. — Πλάτων πολλάκις διψῶν ἐκ τοῦ φρέατος ἀνιμάτο τὸ ὕδωρ καὶ ἐξέχει¹² κολλάζων τὴν ἐπιθυμίαν. — Χείλων προσέταττε μὴ κακολογεῖν τοὺς πλησίον¹³. εἰ δὲ μὴ¹⁴, ἀκούσεσθαι¹⁵, ἐφ'¹⁶ οἷς λυπήσεσθαι¹⁷. — Τίς τῶν μεγίστων, δειλὸς ὢν¹⁸, ὠρέξατο¹⁹; — Ἄστεγον εἰς οἶκον δέξαι²⁰ καὶ τυφλὸν ὁδηγεῖ.

§ 79. Μέγας τῷ ὄντι¹ οὗτος ἀνὴρ, ὃς ἂν μεγάλη δύνηται² γνώμῃ διαπράξασθαι μᾶλλον ἢ ῥώμῃ. — Ἐπεὶ οἱ Ἡρακλείδαι ἐκράτησαν Πελοποννήσου, τρεῖς ἰδρύσαντο βωμοὺς πατρῶν Διός, καὶ ἐπὶ τούτων ἔθυσαν καὶ ἐκληρώσαντο τὰς πόλεις. — Οἱ ἐπὶ Πέρσαι³ μετὰ τὸν Σμέρδιος θάνατον περὶ τῆς βασιλείας ἐβουλεύσαντο τοιόνδε· οὗτος⁴ ἂν ὁ ἵππος ἡλίου ἀνατέλλοντος⁵ πρῶτος φθέγῃται ἐν τῷ προαστείῳ, τοῦτον ἔξειν⁶ τὴν βασιλείαν. — Πολλοὶ ἤδη σοφοὶ ἐπολιτεύσαντο, Πίττακος, Σάλων, Δυ-

κούργος, Ζάλευκος, ἄλλοι μυρίοι. Ἀρμόττει γὰρ τῷ σοφῷ πολιτεύεσθαι· τίς γὰρ ἄμεινον' τούτου συμβουλευέσεται τὸ συμφέρον, καὶ νόμους καὶ ψηφίσματα εἰσηγήσεται, καὶ ἀδωροδόκητα ταῦτα καταπράζεται; — Μητίοχος⁹ μὲν γὰρ στρατηγεῖ, Μητίοχος δὲ τὰς ὁδοὺς⁹, Μητίοχος δ' ἄρτους ἐπωπᾶ, Μητίοχος δὲ τᾶλφита¹⁰, Μητίοχος δὲ πᾶν ποιεῖται¹¹, Μητίοχος δ' οἰμῶζεται¹². — Τάλαντον¹³ ἡ προῖξ· μὴ λάβω¹⁴; ζῆν δ' ἔστι¹⁵ μοι τάλαντον ὑπεριδόντι¹⁶; τεύξομαι¹⁷ δ' ὕπνου προέμενος¹⁸; οὐ δώσω¹⁹ δὲ καὶν Ἀίδου²⁰ δίκην, ὡς ἡσεβηκῶς²¹ εἰς τάλαντον ἀργυροῦν; — Λυκούργος πρὸς²² τὸν ἐκ τῶν Ἀβδηρων πρεσβεύτην, ὅτε κατεπαύσατο πολλὰ εἰπῶν²³, ἐρωτῶντα, τί τοῖς πολλταῖς ἀπαγγελοῖ²⁴, “Ὅτι,” ἔφη²⁵, “ὅσον σὺ χρόνον²⁶ λέγειν ἔχρηξες, τοσοῦτον²⁷ ἐγὼ σιωπῶν ἤκουον.” — Τὸν πηλὸν, ἀφ' οὗ τὸν ἀνθρώπον διεπλάσατο²⁸ ὁ Προμηθεύς, οὐκ ἐφύρασεν ὕδατι ἀλλὰ δακρύοις.

XVI.

C. PASSIVE.

§ 80. Ὀρίων, δισκεύειν Ἀρτεμιν προκαλεσάμενος, ὑπ' αὐτῆς ἐτοξεύθη. — Δέκατος ἀθλος ἐτάχθη Ἡρακλεῖ, τὰς Γηρυόνου βόας ἐξ Ἐρυθείας κομίζειν. — Ἑλένη ὑπ' Ἀλεξάνδρου τοῦ Πριάμου ἡρπάσθη³. — Τῶν Ἑλληνικῶν πλαστῶν Φειδίας καὶ Πολύκλειτος καὶ Μύρων καὶ Πραξιτέλης μαλιστα ἐπηνέθησαν⁴ καὶ ἐθαυμάσθησαν. — Θάμυρις, κάλλει διαφέρων καὶ κιθαρωδία, περὶ μουσικῆς ἡ-

ρισε Μούσαις· ήττηθείς δὲ ὑπ' αὐτῶν, τῶν ὀμμάτων καὶ τῆς κιθααρφδίας ἐστερήθη. — Ἀμυκος λέγεται ὑφ' ἐνὸς τῶν Διοσκούρων καταπαλαισθῆναι. — Αἱ παλαιαὶ πόλεις διὰ τὴν ληστείαν ἀπὸ⁸ θαλάσσης μᾶλλον ἐκίσθησαν⁹. — Ἐν ταῖς δυσπραξίαις ἡμῶν ἐπιδεικτέον⁷ ἐστίν, ὅτι τῶν ἄλλων⁸ ἄμεινον⁹ τεθράμμεθα⁹ καὶ πεπαιδευμέθα πρὸς ἀρετὴν. — Τελευτήσαντος¹⁰ τοῦ Ἀλεξάνδρου Δημάδης ὁ ῥήτωρ, “Ὁμοιον¹¹,” ἔφη, “διὰ τὴν ἀναρχίαν ὁρᾶσθαι τὸ στρατόπεδον τῶν Μακεδόνων ἐκτετυφλωμένῳ τῷ Κύκλωπι.” — Σεμίραμις ἑαυτῇ κατασκευάσασα τάφον ἐπέγραψεν, ὅστις ἂν χρημάτων δεηθῇ βασιλεὺς, διελόντα¹² τὸ μνημεῖον, ὅσα βούλεται, λαβεῖν¹³. Δαρείος οὖν διελών¹³, χρήματα μὲν οὐχ εὔρε¹⁴, γράμμασι δὲ ἑτεροῖς ἐνέτυχε¹⁵ τάδε λέγουσιν¹⁶. “Εἰ μὴ κακὸς ἦσθ' ἀνὴρ καὶ χρημάτων ἀπληστος, οὐκ ἂν νεκρῶν θήκας ἐκλίνεις.” — Ἀριστοτέλης ἐρωτηθεὶς, τί περιγίγνεται κέρδος τοῖς ψευδομένοις; “Ὅταν,” ἔφη, “λέγουσιν ἀληθῆ, μὴ πιστεύεσθαι¹⁷.” — Θεόφραστος πρὸς τὸν ἐν τῷ συμποσίῳ σιωπῶντα τὸ ὅλον¹⁸ ἔφη, “Εἰ μὲν ἀμαθὴς εἰ, φρονίμως ποιεῖς, εἰ δὲ πεπαίδευσαι, ἀφρόνως.” — Ἐπὶ τῆς κολακείας, ὥσπερ ἐπὶ μνήματος, αὐτὸ¹⁹ μόνον τὸ ὄνομα τῆς φιλίας ἐπιγέγραπται²⁰. — Πεφύλαξο²¹ τοιαῦτα ποιεῖν, ὅποσα μέψιν εὐλογον ἔχει παρὰ τῶν πολλῶν.

§. 81. Ἀδύνατόν ἐστι, τὸν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἀνάγειν. — Βουλεύου πολλὰ¹ πρὸ τοῦ λέγειν ἢ πράττειν· οὐ γὰρ ἄδεια, ἀνακαλέσασθαι τὰ λεχθέντα ἢ πραχθέντα. — Ὁ ἱερόσυλος ὑπ'

ἀγρίων θηρίων διασπασθήτω. — Μελέτα περὶ καλῶν ἐπιτηδευμάτων λέγειν, ἵνα συνεθισθῇς ὁμοίᾳ φρονεῖν. — Ἄνευ ὁμονοίας οὐτ' ἂν πόλις εὖ πολιτευθεῖη οὐτ' οἶκος καλῶς οἰκηθεῖη. — Οὐποτε καλοὺς καρποὺς ἄμπελοι γεννήσουσι μὴ φυτοτροφηθεῖσαι³ καλῶς. — Λέγουσι⁴ τὸν Ἡρακλέα ἐν τῇ Οἴτῃ κατακαυθέντα⁴ θεὸν γενέσθαι⁵. — Ἰβυκος ὁ ποιητῆς ἐν ὁδῷ φονευόμενος ὑπὸ ληστῶν καὶ οὐδέν⁶ οὔτε σύμμαχον οὔτε μάρτυρα τῆς ἐπιβουλῆς ἔχων, θεωρήσας γεράνους, “Ἵμεῖς,” ἔφη, “ὦ γέρανοι, τιμωρήσασθέ μου τὸν φόνον.” τῆς δὲ πόλεως ζητούσης⁷ τοὺς φονεύσαντας καὶ οὐ δυναμένης⁸ εὐρεῖν⁹, ἐπιτελουμένου θεάτρου¹⁰ καὶ τοῦ δήμου καθεζομένου¹¹, γέρανοι διέπτησαν¹². θεασάμενοι δὲ οἱ φονεῖς ἐγέλασαν καί, “Ἰδοῦ¹³,” εἶπον¹⁴, “οἱ τιμωροὶ τοῦ Ἰβύκου.” τῶν δὲ πλησίον καθεζομένων¹⁵ τις ἀκούσας ἀπήγγειλε¹⁶ ταῖς ἀρχαῖς¹⁷, καὶ συλληφθέντες¹⁸ ὡμολόγησαν τὸν φόνον. — Φράσον¹⁹ ὅ,τι με δεῖ ποιῆσαι καὶ πεπράξεται²⁰. — Ἀνὴρ δειλὸς ἐπὶ πόλεμον ἐξῆι²¹. φθεγξαμένων²² δὲ κοράκων, τὰ ὕπλα θεῖς²³ ἡσύχαζεν· εἰτα ἀναλαβὼν²⁴ αὐθις ἐξῆι²⁵, καὶ φθεγγομένων²⁶ πάλιν ὑπέστη²⁷. καὶ τέλος²⁸ εἶπεν· “Ἵμεῖς κεκράξεσθε²⁹ ὥς δυνατόν³⁰ μέγιστα, ἐμοῦ³⁰ δὲ οὐ γεύσεσθε.” — Δούλους γὰρ οὐ καλὸν πεπᾶσθαι³¹ κρείσσονας τῶν δεσποτῶν³².

§ 82. Οὐ δίκαιον¹, ἂ τῇ ἀπορίᾳ ἐκτῆθῃ, τῇ περιουσίᾳ ἀπολέσθαι². — Πλάτων ἐρωτηθεὶς, πόσῃν δεῖ οὐσίαν ἔχειν, εἶπεν· “Ὅσῃν ἔχων οὐτ' ἐπιβουλευθήσῃ³, οὔτε τῶν ἀναγκαίων ἀπορήσεις.” —

Εἰ ὁ ἀνθρώπων χρήματα κεκλοφῶς⁸ κολάζεται, πόσῳ μᾶλλον κολασθήσεται ὁ τὰ⁴ τῶν θεῶν συλήσας; — Πελία τῷ Ἰωλκοῦ βασιλεῖ ἐχρήσθη⁸, ὑπὸ τοῦ μονοπεδίου⁸ ἀναιρεθήσεται. — Ὅρατε, ὦ δικασταί, εἰ⁷ δικαίως κολασθιόμεθα. — Δημοσθένης ὁ ῥήτωρ ἔλεγε, πόλεως εἶναι ψυχὴν τοὺς νόμους· ὥσπερ δὲ τὸ σῶμα στερηθὲν ψυχῆς πίπτει, οὕτω καὶ πόλις, μὴ ὄντων⁸ νόμων, καταλυθήσεται. — Ὡ παγκάκιστοι καὶ τὸ δούλον⁹ οὐ λόγῳ ἔχοντες, ἀλλὰ τῇ τύχῃ κεκτημένοι¹⁰. — Οὐκ, ἂν¹¹ τις εἶπῃ¹² πολλά, θαυμασθήσεται, ὁ μικρὰ δ' εἰπὼν¹³ μᾶλλον, ἂν¹¹ ἢ¹⁴ χρήσιμα. — Ὁ μέλλεις πράττειν, μὴ πρόλεγε· ἀποτυχῶν¹⁵ γὰρ γελασθήσει. — Οἱ ἐν ᾿Αἰδου¹⁶ δικασταὶ τοὺς πονηροὺς εἰς τὸν τῶν ἀσεβῶν χώρον ἐξέπεμπον¹⁷ κατὰ λόγον τῆς ἀδικίας κολασθησομένους¹⁸. — Λέγουσιν Ἀναξαγόραν ὑπ' Ἀθηναίων πέντε ταλάντοις ζημιωθῆναι καὶ φυγαδευθῆναι, ὅτι τὸν ἥλιον μύδρον ἔλεγε διάπυρον.

§ 83. Ἄλλ' εἰ μὲν ἐνδέχεσθε, καὶ βούλεσθαι μοι χρῆσθαι προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμ¹ ἐκούσα τοῖσδ', ἀναγκασθεῖσα δ' οὐ. — Ἡρακλῆς ἐν τῇ Οἴτῃ κατεφλέγη². — Ἡ Νῆνος κατεσκάφη³ ὑπὸ Μήδων, ὅτε κατέλυσαν τὴν Ἀσσυρίων ἀρχήν. — Τόξαρις ὁ Σκύθης ὑπ' Ἀθηναίων εἰς τοὺς Ἀττικοὺς ἥρωας ἐγκατελέγη⁴. — Μέλλομεν⁵ ἐγγραφῆσθαι εἰς τὴν τάξιν τῶν στρατευομένων. — Σαρδαναπάλλῳ τῷ Ἀσσυρίῳ βασιλεῖ πάντες οἱ ἐν τοῖς βασιλείοις συγκατεκαύθησαν⁶. — Ῥῆσος ἐπὶ Τροίᾳ ἐτελείητησεν ὑπὸ Διομήδους πληγῆς. — Οἱ κόρακες τοὺς ἐκτρα-

φέντας νεοττοὺς ἐκ τῆς καλιᾶς ἐκβάλλουσιν. — Ὅστις αὐλοῖς καὶ λύραισι κατατέτριμμαι χρώμενος⁷, εἰτά⁸ με σκάπτειν κελεύεις; — Ἀπόδωλα⁹ τίλλων τὸν λαγῶν ὀφθήσομαι¹⁰. — Ἀντίγονος ὁ δεύτερος, ἀποθανόντος¹¹ Ζήνωνος τοῦ Κιτιέως, ὃν μάλιστα τῶν φιλοσόφων ἐθαύμασεν, ἔλεγε, τὸ θεάτρον αὐτοῦ τῶν πράξεων ἀνηρῆσθαι¹². — Κάτων ἐθαύμαζε, πῶς σώζεται πόλις, ἐν ᾗ πωλεῖται πλείονος¹³ ἰχθὺς ἢ βοῦς. — Οὐ βουλευέσθαι ἔτι ὥρα ἐστίν, ἀλλὰ βεβουλευέσθαι¹⁴. — Ἔργον τι ἐκάστω τῶν πολιτῶν ἐν τῇ πόλει προστετάχθω¹⁵. — Ἐάν με ἐξελέγξης¹⁶, οὐκ ἀχθεσθήσομαι¹⁷ σοι, ἀλλὰ μέγιστος εὐεργέτης ἀναγεγράψει¹⁸. — Ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὥριστο¹⁹ τοῖς ἀμαρτάνουσι ζημία, θάνατος. — Συμμάχους ἐξομεν²⁰ ἅπαντας ἀνθρώπους οὐ βεβιασμένους ἀλλὰ πεπεισμένους²¹. — Πρῶτος μὲν τῶν στρατηγῶν κεκρίσθω²² Ἀλέξανδρος, μετ' αὐτὸν δὲ Σκηπίων ὁ τὸν Ἀννίβαν νενικηκώς, εἰτα τρίτος Ἀννίβας.

§ 84. Πειείραμαι¹ λίαν, ὥς πάντες ἄνθρωποι φίλοι εἰσὶ τῶν πλουσίων. — Ὁ ἀνθρώπινος βίος τὸ μήκιστον² εἰς ἔτη ἑκάτον περηνέγραπται. — Ὁ ἐλέφας μυκτῆρα κέκτηται³ χειρὸς παγχρηστότερον. — Οἱ γέροντες τῶν ἐπιθυμιῶν ἐστέρηνται, οὐδὲν⁴ ὑπ' αὐτῶν ἐνοχλούμενοι. — Ὁρᾷς, ὅτι τεταλαιπωρήμεθα διὰ τὸν πόλεμον, καὶ μεγάλων ἀγαθῶν ἐστερήμεθα. — Οἱ τετυφωμένοι ἀλαζόνες γίγνονται. — Οἷς ἂν αἱ ἐπιθυμίαι χαλάσωσιν, οὗτοι δεσποτῶν πάνυ πολλῶν καὶ χαλεπῶν ἀπηλλαγμένοι⁵

εἰσίν. — Καλὸς ἐστὶν ἄνθρωπος, τὴν ψυχὴν παιδεύει κεκοσμημένος⁸. — Τίς δ' οἶκος ἐν βροτοῖσιν ὠλβίσθη⁷ ποτέ, γυναικὸς ἐσθλῆς χωρίς, ὀγκωθεὶς⁹ χλιδῇ; — Πόνου μεταλλαχθέντος⁹ οἱ πόνοι γλυκεῖς¹⁰. — Οὐρανοῦ δ' ἄπο¹¹ ἤστραψε¹², βροντὴ δ' ἐρράγη¹³ δι' ἀστραπῆς. — Ἄλλ' εἰ μὲν ἦν¹⁴ κλάουσιν¹⁵ ἰᾶσθαι κακά, καὶ τὸν θανόντα¹⁶ δακρύοις ἀνίστάναι¹⁷, ὁ χρυσὸς ἦττον κτήμα τοῦ κλάειν¹⁸ ἂν ἦν¹⁹. νῦν δ' ²⁰, ὦ γεραίε, ταῦτ' ἀννύτως ἔχει²¹, τὸν μὲν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἄγειν· κάμοι²² γὰρ ἂν²³ πατήρ γε δακρύων χάριν²⁴ ἀνήκτ'²⁵ ἂν εἰς φῶς. — Ὅρκου δὲ προστεθέντος²⁶ ἐπιμελεστέρα ψυχὴ κατέστη²⁷. διττὰ γὰρ φυλάττεται, φίλων τε μέμψιν κείς²⁸ θεοὺς ἀμαρτάνειν. — Ἀναξαγόρα τις τῷ Κλαζομενίῳ σπουδάζοντι²⁹ πρὸς τοὺς ἐταίρους προσελθὼν³⁰ ἔφη τεθνάναι³¹ οἱ³² τοὺς δύο παῖδας οὔσπερ καὶ³³ μόνους εἶχεν ὁ Ἀναξαγόρας. Ὁ δὲ οὐδὲν διαταραχθεὶς³⁴ εἶπεν, “Ἦδη³⁵ θνητὰς γε γεννηκώς³⁶.”

§ 85. Ἄνθρωπος ὦν μέμνησο¹ τῆς κοινῆς τύχης. — Τὸ ἐψεύσθαι² τῆς ἀληθείας κακόν. — Ὅπηνίκα τις ἐκ μακρῶς καὶ ἐπικινδύνου ἀποδημίας ἐσώθη³, ἔφασκον οἱ Ἕλληνες, ἐξ Αἰδου αὐτὸν διασεσῶσθαι. — Τῶν ἀνθρώπων οἱ μὲν ἐν ἔθεσι κρείττοσιν, οἱ δ' ἐν χείροσι τεθραμμένοι⁴ εἰσίν. — Τῆς ἀγνοουμένης ἀρετῆς ὡς τοῦ κατορωρυγμένου⁵ χρυσίου ἢ λαμπρότης οὐ φαίνεται. — Κοινὸν τύχη, γνώμη δὲ τῶν κεκτημένων. — Ἐξελλέλεγξαι⁶, ὦ πονηρότατε, ἡμᾶς ἀπατήσας. — Ἦδὺ τοῖς σωθεῖσι

φέντας νεοττοὺς ἐκ τῆς καλιᾶς ἐκβάλλουσιν. — Ὅστις αὐλοῖς καὶ λύραισι κατατέτριμμαι χρώμενος⁷, εἰτά⁸ με σκάπτειν κελεύεις; — Ἀπόλλωλα⁹, τίλλων τὸν λαγὼν ὀφθήσομαι¹⁰. — Ἀντίγονος ὁ δεύτερος, ἀποθανόντος¹¹ Ζήνωνος τοῦ Κιτιέως, ὃν μάλιστα τῶν φιλοσόφων ἐθαύμασεν, ἔλεγε, τὸ θέατρον αὐτοῦ τῶν πράξεων ἀνηρῆσθαι¹². — Κάτων ἐθαύμαζε, πῶς σώζεται πόλις, ἐν ἣ πωλεῖται πλείονος¹³ ἰχθὺς ἢ βοῦς. — Οὐ βουλευέσθαι ἔτι ὥρα ἐστίν, ἀλλὰ βεβουλευσθαι¹⁴. — Ἔργον τι ἐκάστω τῶν πολιτῶν ἐν τῇ πόλει προστετάχθω¹⁵. — Ἐάν με ἐξελέγξης¹⁶, οὐκ ἀχθεσθήσομαι¹⁷ σοι, ἀλλὰ μέγιστος εὐεργέτης ἀναγεγράψει¹⁸. — Ἐν τοῖς Δράκοντος νόμοις μίᾳ ἅπασιν ὥριστο¹⁹ τοῖς ἁμαρτάνουσι ζημία, θάνατος. — Συμμάχους ἐξομεν²⁰ ἅπαντας ἀνθρώπους οὐ βεβιασμένους ἀλλὰ πεπεισμένους²¹. — Πρῶτος μὲν τῶν στρατηγῶν κεκρίσθω²² Ἀλέξανδρος, μετ' αὐτὸν δὲ Σκηπίων ὁ τὸν Ἀντίβαν νενικηκώς, εἰτα τρίτος Ἀντίβας.

§ 84. Πεπείραμαι¹ λίαν, ὥς πάντες ἄνθρωποι φίλοι εἰσὶ τῶν πλουσίων. — Ὁ ἀνθρώπινος βίος τὸ μήκιστον² εἰς ἔτη ἑκατὸν περυνέγραπται. — Ὁ ἐλέφας μυκτῆρα κέκτηται³ χειρὸς παγχρηστώτερον. — Οἱ γέροντες τῶν ἐπιθυμιῶν ἐστέρηνται, οὐδὲν⁴ ὑπ' αὐτῶν ἐνοχλούμενοι. — Ὅρᾳς, ὅτι τεταλαιπωρήμεθα διὰ τὸν πόλεμον, καὶ μεγάλων ἀγαθῶν ἐστερημέθα. — Οἱ τετυφωμένοι ἀλαζόνες γίνονται. — Οἷς ἂν αἱ ἐπιθυμίαι χαλάσωσιν, οὗτοι δεσποτῶν πάνυ πολλῶν καὶ χαλεπῶν ἀπηλλαγμένοι⁵

σθοφόρων πλήθος ἱκανὸν συνήκτο⁴, καὶ τὰ⁵ πρὸς τὴν στρατείαν εὐτρέπιστο, ὥρμησεν ὡς⁶ ἐπὶ τὴν Κιλικίαν ἄξων τὴν δύναμιν. — Ἀντισθένης ἔλεγεν, ἡδονὰς τὰς μετὰ τοὺς πόνους διωκτέον⁷, ἀλλ' οὐχὶ τὰς πρὸ τῶν πόνων. — Κολαστέον⁸ τοὺς ἀδίκους, κωλυτέον δὲ τοὺς ὑβρίζειν βουλομένους. — Τῷ νόμῳ πειστέον⁹ καὶ ἀπολογητέον. — Πειστέον⁹ πατρὸς λόγοις. — Οὔτε ναῦν ἐκ μιᾶς ἀγκύρας, οὔτε βίον ἐκ μιᾶς ἐλπίδος ὀρμιστέον⁹. — Εἰ μέλλομέν ποτε καθαρῶς τι εἴσεσθαι⁸, ἀπαλλακτέον⁹ τοῦ σώματος καὶ αὐτῇ⁹ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα, καὶ τότε, ὡς ἔοικεν¹⁰, ἡμῖν ἔσται¹¹ οὐ¹² ἐπιθυμοῦμέν τε καὶ φαμεν ἔρασται εἶναι, φρονήσεως, ἐπειδὰν¹² τελευτήσωμεν, ζῶσι¹⁴ δὲ οὐ.

§ 87. Κάλλιστον δὴ τοῦτο λέγεται καὶ λελέξεται¹, ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερόν αἰσχρόν. — Πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν³ προστετάσσεται³. — Ἡ πολιτεία καλῶς κεκοσμήσεται, ἐὰν οἱ ἐπισκοποῦντες αὐτὴν φύλακες τούτων⁴ ἐπιστήμονες ᾧσιν⁵. — Εὖ με ἐποίησας⁶ εὐεργέτης εἰς αἰὲ ἀναγεγράφει. — Οἱ ἀργυρογνώμονες διαγινώσκουσι, τίνα τῶν νομισμάτων ἐστὶ δόκιμα καὶ ἀκίβδηλα, καὶ τίνα παρακεκομμένα. — Πειρατέον⁸ τοὺς νεανίσκους ἀκολασίας ἀποτρέπειν. — Πειστέον⁹ τοῖς νόμοις. — Σωφροσύνην μὲν διωκτέον⁸ καὶ ἀσκητέον, ἀκολασίαν δὲ φευκτέον. — Συνεθιστέον τοὺς παῖδας, αἰὲ τἀληθὴ λέγειν. — Μητρός⁹ τε καὶ πατρὸς καὶ τῶν ἄλλων, προγόνων ἀπάντων τιμιώτερόν¹⁰ ἐστὶν ἢ πατρὶς καὶ σεμνότε-

ρον καὶ ἁγιώτερον καὶ ἐν μείζονι μοίρα¹¹, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι¹², καὶ σέβεσθαι δεῖ καὶ μᾶλλον ὑπείκειν καὶ θωπεύειν πατρίδα χαλεπαίνουσιν ἢ πατέρα, καὶ ἢ πείθειν¹³ ἢ ποιεῖν ἂν κελεύῃ¹⁴, καὶ πᾶσχειν, ἐάν τι προστάτῃ παθεῖν¹⁵, ἡσυχίαν ἄγοντα¹⁶, ἐάν τε τύπτεσθαι¹⁷ ἐάν τε δεῖσθαι¹⁷, ἐάν τε εἰς πόλεμον ἄγῃ τρωθῆσόμενον¹⁸ ἢ ἀποθανουμένου¹⁸, ποιητέον ταῦτα, καὶ τὸ δίκαιον οὕτως ἔχει¹⁹, καὶ οὐχὶ ὑπείκτεον, οὐδὲ ἀναχωρητέον, οὐδὲ λειπτέον τὴν τάξιν²⁰, ἀλλὰ καὶ²¹ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἂν κελεύῃ²⁴ ἢ πόλις καὶ ἢ πατρίς, ἢ πείθειν²² αὐτήν ἢ²³ τὸ δίκαιον πέφυκε²⁴, βιάζεσθαι δ' οὐχ ὅσιον οὔτε μητέρα²⁵ οὔτε πατέρα, πολὺ δὲ τούτων²⁶ ἔτι ἥττον²⁷ τὴν πατρίδα.

XVII.

d. LIQUID VERBS.

§ 88. Τίς ἄμεινον τοῦ σοφοῦ κρινεῖ τα δίκαια; — Οὗτος μάλιστα πάντων φιλοπάτωρ ἐστίν, ὅστις μηδὲν¹ λυπήσει τὸν πατέρα, καὶ πλείστα εὐφρανεῖ. — Οὐδεὶς ἀνθρώπων μέχρι τέλους εὐτυχῆς ἔμεινεν². — Ἐσφηλεν³ ἡ τύχη, οὓς ἂν ὑψώσῃ. — Τῇ ῥητορικῇ τέχνῃ ἐφάνη⁴ φῶς λαμπρότατον Ἰσοκράτης. — Ἐπὶ πολλοῦ οἴνου ταχὺ⁵ ἡμῖν καὶ τὰ σώματα καὶ αἱ γνώμαι σφαλοῦνται. — Διογένης ὁ φιλόσοφος ἐρωτηθεὶς ὑπό τινος, πῶς ἐνδοξος ἐγένετο⁶, ἀπεκρίνατο· “Ὅτι ἦκιστα⁷ δόξης φροντίζων.” — Μανεῖς⁸ Αἴας ἐαυτὸν ἐφόνευσεν. — Δυστυχῶν κρύπτε⁹, ἵνα μὴ τοὺς ἐχθροὺς εὐφράνῃς. — Μὴ κτεῖνε¹⁰ τὸν

ικέτην γὰρ οὐ θέμις¹⁰ κτανεῖν. — Νῦν οὖν ἔκατι ῥημάτων κτενεῖτέ με. — Οὐ τὸν σὸν ἔκταν¹¹ πατέρα πολέμιόν γε μήν. — Αἱ γὰρ σφαλεῖσαι ταῖσιν οὐκ ἐσφαλμέναις αἰσχος γυναιξί, καὶ κεκοίνωνται ψόγον ταῖς οὐ κακαῖσιν αἱ κακαί. — Δημοσθένους εἰπόντος¹² πρὸς τὸν Φωκίωνα, “Ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι¹³,” “Ναί,” εἶπεν¹⁴, “ἐμὲ μὲν¹⁵, ἐὰν μανῶσι, σὲ δέ¹⁶, ἐὰν σωφρονῶσιν.” — Ζήνων δοῦλον ἐμαστίγου ἐπὶ κλοπῇ τοῦ δὲ εἰπόντος¹⁶, “Εἴμαρτό¹⁷ μοι κλέψαι,” “Καὶ δαρήναι¹⁸,” ἔφη ὁ Ζήνων.

§ 89. Ἐσφάλην τῆς καλῆς ἐλπίδος. — Ἐτεοκλῆς καὶ Πολυνείκης, περὶ τῆς βασιλείας μονομαχοῦντε, ἀλλήλους ἀπεκτεινάτην. — Ἀπόκριναί μοι, ὅ,τι¹ σε ἐρωτήσω. — Ἀπόλλων τὸν ἐρώμενον Ἰάκινθον δίσκῳ βαλὼν ἀπέκτεινεν. — Ὁ πλοῦτος Τίμωνι τῷ Ἀθηναίῳ μυρίων κακῶν αἴτιος κατέστη², μῖσος ἐπεγείρας³, καὶ ἡδυνάθεια διαφθείρας, καὶ ἐπίφθονον ἀποφήνας⁴. — Κατὰ⁵ τὸν λοιμὸν τὸν μέγαν οἱ Ἀθηναῖοι τοὺς στενωποὺς οἶνῳ πολλῷ ἔρραναν⁶. — Ὁ μετὰ δόξης⁷ θάνατος τοῦ μετ’ αἰσχύνης βίου αἰρετώτερος παρ’ ἐμοῖ⁸ κριθήσεται⁹. — Μήδεια, ἀποκτείνασα τοὺς ἐαυτῆς παῖδας, ἐφ’ ἄρματος δρακόντων πτερωτῶν ἐκ Κορίνθου εἰς Ἀθήνας ἔφυγεν. — Τῶν μὲν θαυμαζομένων ἐκείνων σοφιστῶν ἐκλελοίπασιν¹⁰ οἱ λόγοι, καὶ οὐδὲν ἡ¹¹ τὰ ὀνόματα μόνον ἔστιν· οἱ δὲ τοῦ Σωκράτους¹² οὐκ οἶδ’ ὅπως¹³ διαμένουσι καὶ διαμενοῦσι τὸν ἅπαντα χρόνον¹⁴. τούτου μὲν αὐτοῦ οὐδὲν γράψαντος¹⁵ ἡ

καταλιπόντος, οὔτε σύγγραμμα οὔτε διαθήκας. — Στρεπτό¹⁸ κειμένω ἐπὶ τῆς γῆς χρυσῷ Περσικῷ ὁ Θεμιστοκλῆς παρεστώς¹⁷, τῷ παιδί εἶπεν, “Οὐκ ἀναιρήσεις, ὦ παῖ, τὸ εὔρημα τόδε;” δέξας¹⁸ τὸν στρεπτόν· “οὐ γὰρ σὺ Θεμιστοκλῆς εἷ.”

§ 90. Ἐὰν μὴ φυλάττης τὰ μικρά, ἀποβαλεῖς τὰ μεγάλα. — Κάδμος ἐκήρυξε τῷ τὴν Σφίγγα ἀποκτενοῦντι δώσειν¹ χρήματα πολλά. — “Ὅσοι τυφλόν² Ὀμηρον ἀπεφάναντο, αὐτοὶ μοι δοκοῦσι τὴν διάνοιαν³ πεπηρῶσθαι. — Περσεὺς ἀπέτεμε τῆς Μεδούσης τὴν κεφαλὴν. — Ἀντίοχος ὁ μέγας ἐν τῇ πρὸς Γαλάτας μάχῃ μετὰ τῶν ἐλεφάντων τὴν ἵππον⁴ αὐτῶν ἔφθειρεν. — Τὸ γὰρ φανθὲν τίς ἂν δύναιτ’ ἂν⁵ ἀγένητον ποιεῖν; — Θησεὺς ἐκάθρε⁶ τῶν κακούργων τὴν ὁδόν, τὴν ἐς Ἀθήνας ἐκ Τροιζήνος φέρουσιν. — Μαρσύας, ὃς Ἀπόλλωνι περὶ μουσικῆς ἐρίσας ἡττήθη, ὑπ’ αὐτοῦ ἐξεδάρη⁷. — Ὀρκος ἦν Ἀθηναίοις μηδένα μήτε⁸ ἐξελαῖν⁹ μήτε δῆσειν μήτε ἀποκτενεῖν ἄκριτον. — Οὐκ ὀφθαλμὸς τὸ κρίνόν ἐστιν, ἀλλὰ νοῦς. — Οὗτος μάλιστα πάντων φιλοπάτωρ ἐστίν, ὅστις μηδὲν¹⁰ λυπήσει τὸν πατέρα, καὶ πλεῖστα¹⁰ εὐφρανεῖ. — Σόλων Κροῖσον ὑπ’ εὐτυχίας διεφθορότα¹¹ τὸ τέλος ὁρᾶν ἐκέλευσεν. — Ἄλλ’, ὦ φίλοι, τούτων γὰρ οὔνεκ’¹² ἐστάλην¹³, ἀρήξαι¹⁴ εἰσελθόντες¹⁵, εἰ δύνασθῃ¹⁶ τι. φίλων γὰρ οἱ τοιοῦδε νικῶνται λόγοις. — Πόλεμον οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνόμεθα.

§ 91. Ἴνῳ μανείσα ὑπὸ τῆς Ἥρας, τὸν ἐαυτῆς

παῖδα ἐπισφάξασα Μελικέρτην, ἤλατο¹ σὺν αὐτῷ εἰς τὴν θάλασσαν. — Τὸν δεινὸν ὄντα λέγειν² κεχρήνότες³ οἱ πολλοὶ⁴ ἀκούουσι, θαυμάζοντες καὶ εὐδαιμονίζοντες ἐπὶ τῇ δυνάμει τῶν λόγων. — Ἰοβάτης Βελλεροφόντη ἐπέταξε τὴν Χίμαιραν κτείνειν, νομίζων αὐτὸν διὰ τοῦ θηρίου διαφθαρῆσθαι. — Ἑρακλῆς ὁμολογεῖται⁵ πάντα τὸν γενόμενον⁶ αὐτῷ κατ' ἀνθρώπους χρόνον ὑπομεῖναι μεγάλους καὶ συνεχεῖς πόνους καὶ κινδύνους ἐκουσίως, ἵνα τὸ τῶν ἀνθρώπων γένος εὐεργετήσῃεν⁷. — Τὸν βίον οἱ πρῶτοι φανέντες ἐπὶ γῆς οὐκ εὐθὺς οὕτως ὥσπερ νῦν ἔχοντα⁸ κατέλαβον⁹. — Πολλάκις ἀπειρία τοὺς ἀνθρώπους ἔσφηλεν. — Ὡς ἐν μιᾷ πληγῇ κατέφθαρται¹⁰ πολλὸς ὄλβος, τὸ Περσῶν δ' ἄνθος οἴχεται πεσόν¹¹. — Διὰ παντὸς τοῦ οὐρανοῦ καὶ γῆς τεταμένον¹² ἐστὶ φῶς. — Λέγων τάληθες¹³ οὐ σφαλεῖ ποτε. — Τίλας Λάκων ἀηδόνα, καὶ βραχεῖαν πάνυ σάρκα εὐράν¹⁴, εἶπε¹⁵, “Φωνή σύ τις εἰ καὶ οὐδὲν ἄλλο¹⁶.”

§ 92. Μὴ ἐπιχαρῆς ταῖς ἀτυχίαις τῶν πέλας¹. — Τοὺς λόγους οὐ μηχανοῦμεν, ἡγούμενοι βραχεῖς² ἀρκέσειν. — Ἰκανή ἐστὶν ἡ φιλαυτία τὰ μὲν ἴδια μεγαλοποιῆσαι καὶ ἀποκυδῆναι, τὰ δὲ τῶν ἄλλων³ κατασμικρῦναι καὶ διαφαιλίσαι. — Οὐ χρή ποτε τὴν τύχην ἀνδρὸς εὐπράσσοτος εὐδαιμονίσαι, πρὶν ἂν αὐτῷ ὁ βίος παντελῶς ἐκπερανθῇ. — Ὁ τὴν ψυχὴν⁴ κεκαθαρμένος⁵ μᾶλλον ἐστὶ κεκοσμημένος ἢ ὁ καλὰς ἐσθῆτας ἐνδυνάμενος. — Ἡ μεγάλη στρουθὸς πτεροῖς μὲν λασίοις ἐπτέρωται, ἀρθῆναι⁶ δὲ καὶ

εἰς βαθὺν αέρα μετεωρισθῆναι φύσιν οὐκ ἔχει'. — Λάκων ἰδὼν⁹ ἀγέροντά τινα θεοῖς, οὐδὲν εἶπε φροντίζεω⁹ θεῶν πτωχοτέρων ἑαυτοῦ. Ἔτερος ἀλγῶν τοὺς ὀφθαλμοὺς¹⁰ ἐξήγειν¹¹ ἐπὶ πόλεμον λέγοντων δὲ αὐτῷ τινων, "Ποῦ ἄπει¹² οὕτως ἔχων¹³, ἢ τί ποιήσων¹⁴;" "Κἂν¹⁵ μηδὲν ἕτερον πράξω¹⁶," ἔφη, "πολεμίου γε μάχαιραν ἀμβλυνῶ." — Λάκων, ἐπεὶ τῇ μὲν προτέρᾳ ἡμέρᾳ ὁ ξένος αὐτὸν ἐξέκλινε¹⁷, τῇ δ' ἐξῆς στρώματα χρησάμενος¹⁸ δαψιλῶς ὑπεδέχετο, ἐπιβὰς¹⁹ τοῖς στρώμασι κατεπάτει, ἐπιλέγων διὰ ταῦτα ἐχθρὸς οὐδ' ἐπὶ ψιάθου καταδαρθεῖν²⁰. — Ἐπιστήμη δεῖ κρίνεσθαι ἀλλ' οὐ πλῆθει τὸ μέλλον καλῶς κριθέσεσθαι.

§ 93. Ἄρταξέρξης, καταπεπολεμηκὸς Κῦρον τὸν ἀδελφόν, ἀπέστειλε Φαρνάβαζον παραληφόμενον¹ πάσας τὰς ἐπὶ θαλάσῃ πόλεις. — Σινδοὶ τοσοῦτους ἰχθῦς ἐπὶ τοὺς τάφους τῶν τελευτησάντων ἐπέβαλλον, ὅσους πολεμίους ὁ θαπτόμενος ἀπεκτονῶς² εἶη. — Διόνυσος Λυκούργῳ τῷ Ἡδωνῶν βασιλεῖ μανίαν ἐνέβαλεν. Ὁ δὲ³ μεμνηνὸς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλήμα κόπτειν, πελέκει παίσας ἀπέκτεινεν. — Λέγουσι Κάδμον τὸν⁴ Ἀγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης. — Πῶς χρηὶ πρὸς τοὺς εὐ ὥπλισμένους⁵ ραδίως πόλεμον ἄρασθαι⁶; — Κάλλος ἢ χρόνος ἀνῆλωσεν⁷ ἢ νόσος ἐμάρανε. — Ὁ κακὸς οὐδενὸς⁸ ἀπέχεται, ὅθεν⁹ ἂν δυνατὸν ἦ τι κερδᾶναι. — Τὸ σιδηροφορεῖσθαι τοῖς Λοκροῖς¹⁰ καὶ τοῖς Αἰτωλοῖς ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμέ-

νηκεν¹¹. — Οὐ χρή ποτ' εὖ πράσσοντος ὀλβίσιαι· τύχας ἀνδρός, πρὶν αὐτῷ παντελῶς ἤδη βίος διεκπεραιωθῇ¹² καὶ τελευτήσῃ¹³ βίον. — Ἑρμῆς χελώνην ἐκκαθήρας καὶ εἰς τὸ κύτος χορδὰς ἐντείνας εἰργάσατο λύραν. — Θνητῶν δὲ μηδεὶς μηδέν' ὀλβιόν ποτε κρίνῃ, πρὶν αὐτὸν εὖ τελευτήσασκ' ἰδῇ¹⁴.

§ 94. Τίς ἂν πιστεύσειεν¹, ὅτι ἐκ τῶν ὑπὸ Κᾶδμου σπαρέντων ὀδόντων τοῦ δράκοντος ἔφυσαν² ἔνοπλοι ἄνδρες; — Αἰσχυρθείην³ ἂν, εἰ φανεῖην μᾶλλον φροντίζων τῆς ἑμαντοῦ⁴ δόξης ἢ τῆς κοινῆς σωτηρίας. — Αἱ τύχαι αἱ τῶν βροτῶν ῥαδίως μεταλλάττουσιν· ὅς γάρ ἂν σφαλῇ, πάλιν ὀρθοῦται, καὶ ὁ πρὶν εὐτυχήσας πίπτει. — Μίλων ὁ Κροτωνιάτης ταῦρον ἀράμενος⁵ ἐν Ὀλυμπίᾳ ἔφερε διὰ μέσου τοῦ σταδίου. — Πυθαγόρας καὶ τινες τῶν παλαιῶν φυσικῶν ἀπεφώνησαν τὴν ἀνθρωπίνην ψυχὴν εἶναι ἀθάνατον. — Λέγουσι παρὰ Μοσυνοίοις, ἔθνεϊ βαρβαρικῷ, ἅπαντας ἐκ παιδὸς⁶ στήμασι τόν τε νῶτον καὶ τὰ στήθη καταπεποικίλθαι⁷. — Ἀλλ' εἴπερ εἰ γενναῖος, ὡς αὐτὸς λέγεις, σήμαιν⁸ ὅτου⁹ τ' εἰ χαπόθεν¹⁰. τὸ γὰρ καλῶς πεφυκὸς¹¹ οὐδέν¹² ἂν μιάνειεν¹³ λόγος. — Ἀποπτύσαι δεῖ καὶ καθήρασθαι¹⁴ στόμα. — Γοργίας πρὸς ἅπαντα ἔφη ἀποκρινεῖσθαι¹⁵. — Οὐκ ἂν δύναιο¹⁶ μὴ καμῶν¹⁷ εὐδαιμονεῖν. — Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλά, οὐ παρέβαλεν¹⁸ αὐτῷ τροφάς· λιμῷ δ' ἀποθανόντος¹⁹ τοῦ ἵππου ἔλεγε· “Μέγα ἐξημώθη· ὅτε γὰρ ἔμαθε²⁰ μὴ τρώγειν,

τότε ἀπέθανεν²¹. — Ἰβήρων αἱ γυναῖκες κατ' ἔτος²², ὅ,τι²³ ἂν ἐξυφάνωσιν²⁴, ἐν κοινῷ δεικνύουσιν· ἄνδρες δὲ χειροτονητοὶ κρίναντες τὴν πλεῖστα ἐργασαμένην προτιμῶσιν. — Τί μοι μέλλεις, ὦ λῶστε²⁵, ἀπαγγελεῖν; — Οὐκ αἰσχυρεῖται ὁ σῶφρων παρ' ἄλλου τὰ συμφέροντα μαθάνων. — Περικλῆς ἀποθνήσκων, “Οὐδεὶς,” ἔφη, “δὲ ἐμὲ μέλαν ἱμάτιον περιεβάλετο²⁶.”

§ 95. Παιδάρτος ὁ Λακεδαιμονίων στρατηγός, λέγοντός¹ τινος, ὅτι πολλοὶ εἰσιν οἱ πολέμοι· “Οὐκ οὖν,” ἔφη, “ἡμεῖς εὐκλεέστεροι ἐσόμεθα², πλείους γὰρ ἀποκτενοῦμεν.” — Μῆδεια ἐπηγγείλατο τῷ Ἰάσονι συνεργήσειν³ πρὸς τὴν κατάξευξιν τῶν χαλκοπόδων ταύρων, καὶ τὸ χρυσόμαλλον δέρας ἐγχειριεῖν⁴, ἐὰν αὐτὴν λάβῃ⁵ γυναῖκα, καὶ εἰς τὴν Ἑλλάδα σύμπλουν ἀγάγηται⁶. — Ἡ Ἀττικὴ χώρα τῆς Ἀθηνᾶς ἐκρίθη, ὅτι πρῶτον τὴν ἐλάαν ἐν αὐτῇ ἐφύτευσεν. — Ἐπὶ Δευκαλίωνος ὑποβρυχίων ἀπάντων καταδεδυκότων⁷, ἐν μόνον κιβώτιον περιεσώθη⁸, προσοκεῖλαν τῷ Λυκωρεῖ. — Αἱ τιθῆναι ἐμπτίουσι τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν⁹. — Ἡ μέλιττα τὸ κέντρον ἀποβαλοῦσα¹⁰ ἀποθνήσκει. — Δεινὴ τις ὀργὴ καὶ δυσίατος πέλει, ὅταν φίλοι φίλοισι συμβάλωσιν¹¹ ἔριν. — Εὐφρανεῖ σε πλοῦτος πολλοὺς εὐεργετοῦντα. — Οὐκ ἐγὼ σε ἀποκτενῶ, ἀλλ' ὁ τῆς πόλεως νόμος. — Φάνηθι¹² ταῦρος ἡ πολύκρανος ἰδεῖν¹³ δράκων ἢ πυριφλέγων ὀράσθαι λέων. — Γραῖν τινὰ φασί¹⁴ μοσχὸν μικρὸν ἀραμένην¹⁵, καὶ τοῦτο καθ' ἡμέραν ποιοῦσαν λαθεῖν¹⁶

βοῦν φέρουσιν. — Ἦλθον¹⁷, τεθνᾶσιν¹⁸. εὐπρεπέστερον Πάρις ξενίαν κατήσχυν¹⁹ ἢ σὺ συμμάχους κτανῶν²⁰.

§ 96. Κίμβροι πάνυ πολλοὺς τῶν Ῥωμαίων κατακόψαντες, καὶ μυριάσι¹ τεσσαράκοντα τὴν ἐπὶ τὴν Ἰταλίαν στρατείαν στείλαμενοι, ἄρδην κατεκόπησαν. — Ἡσιόδος λέγει ὅτι αἱ Προίτου θυγατέρες, ὡς ἐτελειώθησαν, ἐμάνησαν, ὅτι τὰς Διούσου τελετὰς οὐ κατεδέχοντο. — "Οτε οἱ θεοὶ τὰς πόλεις διεκληροῦντο, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἕκαστος, Ποσειδῶν ἦκεν ἐπὶ τὴν Ἀττικὴν, καὶ παίσας τῇ τριαλῇ, κατὰ μέσσην τὴν ἀκρόπολιν ἀνέφηνε θάλατταν. — Τόξαρις ὁ Σκύθης ἐν Ἀθήναις τεθαμμένος ἦν· καὶ ἐπὶ τῇ στήλῃ αὐτοῦ Σκύθης ἀνὴρ ἐνεκεκόλαπτο², τῇ λαιᾷ μὲν τόξον ἔχων ἐντεταμένον³, τῇ δεξιᾷ δὲ⁴ βιβλίον. —

ᾠ ξεῖν⁵, ἀγγεῖλον⁶ Λακεδαιμονίοις, ὅτι τῇδε⁷ κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι⁸. —

Ἀπεσημηνάμην τὰς τῶν κακούργων οἰκίας. — Τὸν ἄνδρα τόνδ' ἢ βιβλίον διέφθορεν⁹, ἢ Πρόδικος, ἢ τῶν ἀδολεσχῶν εἰς γέ τις. — Ἄλις¹⁰ ἀφύης μοι· παρατέταμαι¹¹ γὰρ τὰ λιπαρὰ κάπτων. — Ἐς Οἰδίπου δὲ παῖδε, διπτύχῳ κόρῳ, Ἀρης κατέσκηψ' ἔς τε μονομάχου πάλης ἀγῶνα νῦν ἐστᾶσιν¹². — Ἐγὼ γ' ἠυαινόμην¹³ θεώμενος. — Τὸν Δία λέγουσι μὴ μόνον ἄρδην ἐξ ἀνθρώπων ἀφανίσαι τοὺς ἀσεβεῖς καὶ πονηροὺς, ἀλλὰ καὶ τοῖς ἀρίστοις τῶν τε θεῶν καὶ ἡρώων ἔτι δὲ ἀνδρῶν τὰς ἀξίας ἀπονείμει τιμὰς.

XVIII.

MIXED EXAMPLES

OF THE REGULAR VERB IN *ω*.

§ 97. Αἱ τοῦ ἔτους ὥραι κατὰ καιρὸν τὰς μεταβολὰς λαμβάνουσιν. — Τοῦ μὲν δοκεῖν¹ σοι μὴ μελέτω, τῆς δὲ ἀληθείας. — Οἱ ἐν πολυτελέσι βρώμασι καὶ ποτοῖς ἀνατρεφόμενοι νέοι ἐν τῷ θέρει τὴν χλαῖναν² κατατρίβουσιν. — Θεόγνις ὁ ποιητὴς ὑποθήκας, ὡς χρὴ ζῆν, ἐν μέτροις συνήγαγεν. — Τὰ σπουδαῖα μελέτα καὶ μὴ αἰσχύνου, ἕαν τι παρηκμακῶς³ μαυθάνης· βέλτιον γὰρ ὀψιμαθῇ καλεῖσθαι ἢ ἀμαθῇ. — Ζάμολξις λέγει, ὅτι, ὥσπερ ὀφθαλμοὺς ἄνευ κεφαλῆς οὐδεὶς ἐπιχειρεῖ ἰᾶσθαι οὐδὲ κεφαλὴν ἄνευ σώματος, οὕτως οὐδὲ δεῖ⁴ σῶμα ἄνευ ψυχῆς. — Γοργίας τὴν τραγωδίαν εἶπεν⁵ ἀπάτην, ἣν⁶ ὃ τε ἀπατήσας δικαιότερος⁷ τοῦ μὴ ἀπατήσαντος⁸, καὶ ὁ ἀπατηθεὶς σοφώτερος⁹ τοῦ μὴ ἀπατηθέντος. — Οἱ Πέρσαι συνάψαντες τὰς χεῖρας διῆλθον¹⁰ ἅπασαν τὴν Ἑρετριέων χώραν, ἵν' ἔχοιεν¹¹ τῷ βασιλεῖ εἰπεῖν¹², ὅτι οὐδεὶς σφᾶς ἀποπεφευγὼς¹³ εἴη. — Ἀγαθοκλῆς ὁ Σικελίας τύραννος ψιλουμένης τῆς κεφαλῆς, κατὰ μικρὸν ὑπορρεουσῶν τῶν τριχῶν¹⁴, αἰδοῦμενός προκαλύμμα¹⁵ κόμης ἐποίησατο μυρρίνης στέφανον. — Ὡ πάτερ, ἰκοῦ¹⁶ δῆτ', εἰ κλύεις ἔσω χθονὸς τέκνων καλούντων, οἳ σέθεν¹⁷ θνήσκουσ' ἵπερ¹⁸. — Πλάτων Ἀντισθενοῦς ἐν τῇ διατριβῇ ποτε μακρολογήσαντος¹⁹, "Ἀγνοεῖς," εἶπεν²⁰, ὅτι τοῦ λόγου μέτρον ἔστιν οὐχ ὁ λέγων, ἀλλ' ὁ ἀκούων." — Δημοσθένης

λοιδορουμένου²¹ τινὸς αὐτῷ, “Οὐ συγκαταβαίνω,” εἶπεν, “εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττώμενος τοῦ νικῶντος²² ἐστι κρείττων.” — Θεοῦ²³ τὸ δῶρον τοῦτο· χρῆ²⁴ δ’ ὅς’ ἂν θεοὶ διδῶσι²⁵, φεύγειν μηδέν, ὧ τέκνον; ποτέ.

§ 98. Ἐὰν ἔχωμεν χρήμαθ’¹, ἔξομεν φίλους.— Μὴ μόνον τοὺς ἀμαρτάνοντας κόλαζε, ἀλλὰ καὶ τοὺς μέλλοντάς² κώλυε. — Μίσει τοὺς καλακεύοντας ὥσπερ τοὺς ἐξαπατῶντας. — Οὐδεὶς ἐπλούτησεν³ ταχέως δίκαιος ὢν. — Τιμᾶται τὸ γῆρας διὰ τὴν σωφροσύνην, ἀλλὰ θαυμάζω μᾶλλον σωφρονοῦσαν νεότητα. — Οὐκ ἔστι παισὶ κάλλιον γέρας, ἢ πατὴρ ἀγαθοῦ⁴ πεφυκέναι. — Ἡρακλῆς Εὐρύσθει τῷ Μυκηνῶν βασιλεῖ δώδεκα ἔτη ἐλάτρευσε, καὶ τοὺς ἐπιτεταγμένους δώδεκα ἄθλους ἐπετέλεσεν. — “Ἐλλην ἀφ’ ἑαυτοῦ τοὺς καλουμένους⁵ Γραικοὺς προσεῖπεν “Ἕλληνας. — Οἷς⁶ δὲ πολλὰ καὶ δεινὰ πέπρακται διὰ τὴν μοχθηρίαν, μισοῦσιν⁷ τε καὶ φεύγουσι τὸ ζῆν καὶ ἀναιροῦσιν ἑαυτοὺς. — Ὅρων ὁ Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῷ πλούτῳ, καὶ μέγα φρονούντα ἐπὶ τῇ περιουσίᾳ καὶ ἔτι πλέον ἐπὶ τοῖς ἀγροῖς, ἤγαγεν⁸ αὐτὸν εἰς τινα τῆς πόλεως τόπον, ἔνθα ἀνέκειτο⁹ πινάκιον ἔχον γῆς περίοδον, καὶ προσέταξε τῷ Ἀλκιβιάδῃ τὴν Ἀττικὴν ἐνταῦθ’ ἀναζητεῖν. ὥς δ’ εὔρε¹⁰, προσέταξεν αὐτῷ τοὺς ἀγροὺς τοὺς ἰδίους διαθρῆσαι. τοῦ δ’ εἰπόντος¹¹, “Ἄλλ’ οὐδαμοῦ γεγραμμένοι¹² εἰσιν,” “Ἐπὶ τούτοις¹³ οὖν,” ἔφη¹⁴, “μεγα φρονεῖς, οἷπερ οὐδὲν μέρος τῆς γῆς εἰσιν;” — Α. Δοκεῖτε¹⁵ πηδᾶν τὰδικήματ’¹⁶ εἰς θεοὺς

πτεροῖσι¹¹ κάπειτ¹² ἐν Διὸς δέλτου πτυχαῖς γρά-
φειν τιν¹³ αὐτά, Ζῆνα δ' εἰσορῶντά νιν¹⁴ θνητοῖς
δικάζειν; οὐδ' ὁ πᾶς ἄν¹⁵ οὐρανὸς Διὸς γράφοντος¹⁶
τὰς βροτῶν ἀμαρτίας ἐξαρκέσειεν¹⁷, οὐδ' ἐκείνος
ἄν¹⁸ σκοπῶν πέμπειν ἐκάστω ζημίαν. ἀλλ' ἡ Δίκη
ἐνταῦθά πού 'στιν¹⁹ ἔγγυς, εἰ βούλεσθ²⁰ ὁρᾶν. B.
Ταύτας μὲν ἀνθρώποισιν, ὧ γύναι, θεοὶ τίσεις δι-
δόασιν²¹, οὓς ἄν ἐχθαίρωσ', ἐπεὶ οὐ σφιν²² πονηρόν²³
ἔστιν.

§ 99. Φύσιν πονηρὰν μεταβαλεῖν οὐ ῥάδιον.
— Καλῶς ἀκούειν¹ μᾶλλον ἢ πλουτεῖν. θέλε. —
'Αρκοῦ τοῖς σεαυτοῦ², καὶ μὴ διάρπαζε τὰ τῶν πλη-
σίον. — 'Ο ἥλιος πανταχῇ ἐπιβάλλων τὰς ἀκτῖνας,
ὥσπερ ὀφθαλμοῖς πολλοῖς βλέπει ἅπασαν γῆν καὶ
θάλατταν. — Μεμνήσθαι³ δεῖ μὴ μόνον τοῦ θανά-
του τῶν τετελευτηκότων, ἀλλὰ καὶ τῆς ἀρετῆς, ἧς⁴
καταλελοίπασιν. — 'Ορφεὺς τέθαπται περὶ τὴν
Πιερίαν, διασπασθεῖς ὑπὸ τῶν Μαινάδων. — Οὐ-
ρανὸς τοὺς Γίγαντας, οὓς ἐκ Γῆς ἐτέκνωσε, δήσας
ἐς Τάρταρον ἔρριψεν. — Ἀρταξέρξης καλῶς τῆς
πατρίδος βεβασίλευκε. — Τειρεσίαν τὸν μάντιν οἱ
θεοὶ ἐτίφλωσαν, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν
ἠθέλον, ἐμήνυνεν. — "Ηδιον οὐδὲν οὐδὲ μουσικώτερον
ἔστ' ἢ δύνασθαι λοιδορούμενον φέρειν· ὁ λοιδορῶν
γάρ, ἄν⁵ ὁ λοιδορούμενος μὴ προσποιήται⁶, λοιδο-
ρεῖται λοιδορῶν. — Ἀντωνῖνος ἔλεγε· κήδεσθαι
πάντων ἀνθρώπων⁷ κατὰ τὴν τοῦ ἀνθρώπου φύσιν
ἐστίν. — Τῆς ἄνω ὁδοῦ αἰεὶ ἐξόμεθα⁸ καὶ δικαιοσύνην
μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα

καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν⁹ καὶ τοῖς θεοῖς —
 "Ἡκιστα πταίσεις ἐν ταῖς κρίσεσιν, ἐὰν αὐτὸς ἐν
 τῷ βίῳ ἄπταιστος διατελῇ¹⁰. — Ἄδικεῖ πολλάκις
 ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν¹¹. — Ὁ ἁμαρτάνων,
 ἑαυτῷ ἁμαρτάνει, ὁ ἄδικῶν, ἑαυτὸν ἄδικεῖ,
 κακὸν ἑαυτὸν ποιῶν.

§ 100. Ζεὺς ταύρῳ εἰκάσας ἑαυτὸν Εὐρώπῃ
 τὴν Ἀγένορος λέγεται ἀρκάσαι. — Ὁ πεπαιδευμέ-
 νος ἅπασι ζηλωτὸς καὶ ἐπίφθονός ἐστι, τιμώμενος
 καὶ ἐπαινούμενος καὶ ὑπὸ τῶν γένει καὶ πλούτῳ
 προὔχοντων¹ ἀποβλεπόμενος. — Ἡγητέος² εἶναι
 τὴν ἱστορίαν φύλακα μὲν τῆς τῶν ἀξιολόγων ἀρε-
 τῆς, μάρτυρα δὲ τῆς τῶν φαύλων κακίας, εἰεργέτω
 δὲ πάντων τῶν ἀνθρώπων. — Οἱ τετελετηκότες
 ἀπηλλαγμένοι³ εἰσὶ νόσων καὶ λύπης καὶ τῶν ἄλ-
 λων τῶν προσπιπτόντων εἰς τὸν ἀνθρώπινον βίον.
 — Νῖνος, χειρωσάμενος τοὺς ἐγχωρίους τῆς Βα-
 βυλωνίας, τούτους⁴ ἔταξε τελεῖν κατ' ἐνιαυτὸν ὀρι-
 σμένους φόρους. — Ὅταν εὐπορῶν τις αἰσχροῦ
 πράττη πράγματα, τί⁵ τοῦτον ἀπορήσαντα πράξειν
 προσδοκᾷ; — Μέμνησο⁶ πλουτῶν τοὺς πένητας
 ὠφελεῖν. — Ἄμας ἀπήτουν, οἱ δ' ἀπηρνοῦντο σκά-
 φας⁷. — Κᾶρα τε γάρ σου⁸ συγχεῶ⁹ κόμαις ὁμοῦ·
 ῥανῶ τε πεδόσ' ἐγκέφαλον, ὁμμάτων δ' ἀπο¹⁰ αἰ-
 μοσταγεῖ¹¹ πρηστῆρε ρεύσονται¹² κάτω. — Τίσα-
 σθε¹³ τήνδε· καὶ γὰρ ἐντεῦθεν νοσεῖ τὰ τῶν γυναι-
 κῶν¹⁴. οἱ μὲν ἢ παίδων πέρι¹⁵ ἢ συγγενείας οὐνεκ'
 οὐκ ἀπώλεσαν¹⁶ κακὴν λαβόντες¹⁶. εἴτα δ' οὕτω τᾶ-
 δικον¹⁷ πολλαῖς ὑπερρήκε¹⁸ καὶ χωρεῖ πρόσω, ὥστ'

πτεροῖσι¹⁷ κάπειν¹⁸ ἐν Διὸς δέλτου πτυχαῖς γρά-
φειν τιν'¹⁹ αὐτά, Ζῆνα δ' εἰσορῶντά νιν²⁰ θνητοῖς
δικάζειν; οὐδ' ὁ πᾶς ἄν²¹ οὐρανὸς Διὸς γράφοντος²²
τὰς βροτῶν ἀμαρτίας ἐξαρκέσειεν²³, οὐδ' ἐκείνος
ἄν²⁴ σκοπῶν πέμπειν ἐκάστῳ ζημίαν. ἀλλ' ἡ Δίκη
ἐνταῦθά πού 'στιν²⁵ ἐγγύς, εἰ βούλεσθ'²⁶ ὁρᾶν. B.
Ταύτας μὲν ἀνθρώποισιν, ὧ γύναι, θεοὶ τίσεις δι-
δόασιν²⁷, οὓς ἄν ἐχθαίρωσ', ἐπεὶ οὐ σφιν²⁸ πονηρόν²⁹
ἐστίν.

§ 99. Φύσιν πονηρὰν μεταβαλεῖν οὐ ῥάδιον.
— Καλῶς ἀκούειν¹ μᾶλλον ἢ πλουτεῖν θέλει. —
'Αρκοῦ τοῖς σεαυτοῦ², καὶ μὴ διάρπαζε τὰ τῶν πλη-
σίον. — Ὁ ἥλιος πανταχῇ ἐπιβάλλων τὰς ἀκτῖνας,
ὥσπερ ὀφθαλμοῖς πολλοῖς βλέπει ἅπασαν γῆν καὶ
θάλατταν. — Μεμνήσθαι³ δεῖ μὴ μόνον τοῦ θανά-
του τῶν τετελευτηκότων, ἀλλὰ καὶ τῆς ἀρετῆς, ἧς⁴
καταλελοίπασιν. — Ὀρφεὺς τέθραπται περὶ τὴν
Πιερίαν, διασπασθεὶς ὑπὸ τῶν Μαινάδων. — Οὐ-
ρανὸς τοὺς Γίγαντας, οὓς ἐκ Γῆς ἐτέκνωσε, δῆσας
ἐς Τάρταρον ἔρριψεν. — Ἀρταξέρξης καλῶς τῆς
πατρίδος βεβασίλευκε. — Τειρεσίαν τὸν μάντιν οἱ
θεοὶ ἐτύφλωσαν, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν
ἤθελον, ἐμήνυνεν. — Ὅϊδιον οὐδὲν οὐδὲ μουσικώτερόν
ἐστ' ἢ δύνασθαι λαιδορούμενον φέρειν· ὁ λαιδορῶν
γάρ, ἄν⁵ ὁ λαιδορούμενος μὴ προσποιῆται⁶, λαιδο-
ρεῖται λαιδορῶν. — Ἀντωνῖνος ἔλεγε· κήδεσθαι
πάντων ἀνθρώπων⁷ κατὰ τὴν τοῦ ἀνθρώπου φύσιν
ἐστίν. — Τῆς ἄνω ὁδοῦ αἰεὶ ἐξόμεθα⁸ καὶ δικαιοσύνην
μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα

καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν⁹ καὶ τοῖς θεοῖς. — "Ηκιστα πταίσεις ἐν ταῖς κρίσεσιν, ἂν αὐτὸς ἐν τῷ βίῳ ἄπταιστος διατελῇ¹⁰. — Ἄδικεῖ πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν¹¹. — Ὁ ἁμαρτάνων, ἑαυτῷ ἁμαρτάνει, ὁ ἀδικῶν, ἑαυτὸν ἀδικεῖ, κακὸν ἑαυτὸν ποιῶν.

§ 100. Ζεὺς ταύρῳ εἰκάσας ἑαυτὸν Εὐρώπην τὴν Ἀγένορος λέγεται ἄρπάσαι. — Ὁ πεπαιδευμένος ἅπασι ζηλωτὸς καὶ ἐπίφθονός ἐστι, τιμώμενος καὶ ἐπαινούμενος καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προύχόντων¹ ἀποβλεπόμενος. — Ἡγητέον² εἶναι τὴν ἱστορίαν φύλακα μὲν τῆς τῶν ἀξιολόγων ἀρετῆς, μάρτυρα δὲ τῆς τῶν φαύλων κακίας, εὐεργέτην δὲ πάντων τῶν ἀνθρώπων. — Οἱ τετελετηκότες ἀπηλλαγμένοι³ εἰσὶ νόσων καὶ λύπης καὶ τῶν ἄλλων τῶν προσπιπτόντων εἰς τὸν ἀνθρώπινον βίον. — Νῆνος, χειρωσάμενος τοὺς ἐγχωρίους τῆς Βαβυλωνίας, τούτους⁴ ἔταξε τελεῖν κατ' ἐνιαυτὸν ὠρισμένους φόρους. — Ὅταν εὐπορῶν τις αἰσχροῦ πράττει πράγματα, τί⁵ τοῦτον ἀπορήσαντα πράξειν προσδοκᾷ; — Μέμνησο⁶ πλουτῶν τοὺς πένητας ὠφελεῖν. — Ἄμας ἀπῆτουν, οἱ δ' ἀπηρνούντο σκάφας⁷. — Κᾶρα τε γάρ σου⁸ συγγεῶ⁹ κόμαις ὁμοῦ· ῥανῶ τε πεδός¹⁰ ἐγκέφαλον, ὁμμάτων δ' ἀπο¹¹ αἰμοσταγεῖ¹² πρηστῆρε ρεύσονται¹³ κάτω. — Τίσασθε¹⁴ τήνδε· καὶ γὰρ ἐντεύθεν νοσεῖ τὰ τῶν γυναικῶν¹⁵, οἱ μὲν ἢ παίδων πέρι¹⁶ ἢ συγγενείας οὐνεκ¹⁷ οὐκ ἀπώλεσαν¹⁸ κακὴν λαβόντες¹⁹. εἶτα δ' οὐτω τᾶδικον²⁰ πολλαῖς ὑπερρῆκε²¹ καὶ χωρεῖ πρόσω, ὥστ'

ἐξίτηλος ἀρετῇ¹⁹ καθίσταται. — Πλούτου δ' ἀπορ-
ρυνέντος²⁰ ἀσθενεῖς γάμοι²¹.

§ 101. Πονηρὰ φύσις, μεγάλην ἐξουσίαν ἔχου-
σα, μεγάλας ἀπεργάζεται πονηρίας. — Τῷ δυστύ-
χουντι μὴ ἐπιγέλα· κοινὴ γὰρ ἡ τύχη. — Γάιος
Ἰούλιος Καῖσαρ κατεπολέμησε τὰ πλεῖστα καὶ
μαχιμώτατα τῶν Κελτῶν ἔθνη, καὶ προεβίβασε
τὴν ἡγεμονίαν τῆς Ῥώμης μέχρι τῶν Βρεττανικῶν
γῆων. — "Οστις δὲ πρὸς τύραννον ἐμπορεύεται,
κείνου ὅτι¹ δούλος, καὶ² ἐλεύθερος μόλη³. — Ἄλλ'
οὐμός⁴ αἰὲν πότμος ἐν πυκνῷ θεοῦ τροχῷ κυκλεῖται
καὶ μεταλλάττει φύσιν. ὥσπερ σελήνης δ' ὄψις
εὐφρόνας δύο στήναι⁵ δύναται· ἂν⁶ οὐποτ' ἐν μορφῇ
μιά, ἀλλ' ἐξ ἀδήλου⁷ πρῶτον ἔρχεται νέα⁸ πρόσωπα
καλλύνουσα καὶ πληρουμένη, χῶτανπερ⁹ αὐτῆς¹⁰
εὐγενεστάτη φανῇ¹¹, πάλιν διαρρεῖ ἀπὸ¹² μηδὲν
ἔρχεται. — Ὡ τρισόλβιοι κείνοι βροτῶν, οἳ ταῦτα
δερχθέντες¹³ τέλη¹⁴ μόλωσ' ¹⁵ ἐς "Αἰδου¹⁶. τοῖσδε
γὰρ μόνοις ἐκεῖ ζῆν¹⁷ ἔστι, τοῖς δ' ἄλλοισι πάντ'
ἐκεῖ κακά¹⁸. — Τὰ μὲν διδασκὰ μανθάνω, τὰ δ' εὐ-
ρετὰ ζητῶ, τὰ δ' εὐκτὰ παρὰ θεῶν ἡτησάμην¹⁹. —
Τὸ πίνειν πρὸς βίαν ἴσον κακὸν πέφυκε²⁰ τῷ²¹
διψῆν βία. — Διψῶντι γὰρ τοὶ πάντα προσφέρων
σοφὰ οὐκ ἂν πλέον τέρψεαις²² ἢ πιεῖν²³ διδοῦς²⁴. —
Οὐκ ἔστ' ἀπ' ²⁵ ἔργων μὴ καλῶν ἔπη καλά. — Τί
ταῦτ' ἐπαινεῖς; πᾶς γὰρ οἰνωθεὶς ἀνὴρ ἡττων μὲν
ὀργῆς²⁶ ἔστι, τοῦ δὲ νοῦ²⁷ κενός· φιλεῖ²⁸ δὲ πολλὴν
γλώτταν ἐκχέας²⁹ μάτην, ἄκων ἀκούειν³⁰ οὐς ἐκὼν
εἶπεν³¹ λόγους. — Ἄλλ' οὐ γὰρ³² ἂν³³ τὰ θεῖα

κρυπτόντων³⁶ θεῶν μάθοις³⁵ ἄν, οὐδ' εἰ πάντ'³⁶ ἐπεξέλθοις³⁷ σκοπῶν. — Βλέφαρον κέκληται³⁸ γ', ὡς καπηλείου θύραι. — Νῦν δ' εἰς ἀναιδὲς³⁹ ἡμέρας μέρος⁴⁰ βραχὺ δός⁴¹ μοι σεαντόν, κᾶτα⁴² τὸν λοιπὸν χρόνον κέκλησο⁴³ πάντων εὐσεβέστατος βροτῶν. — Ὅπου γὰρ οἱ φύσαντες⁴⁴ ἥσσωνται τέκνων⁴⁵, οὐκ ἐστὶν αὕτη σωφρόνων ἀνδρῶν πόλις.

§ 102. Λακράτης ἀνὴρ Θηβαῖος, τῇ τοῦ σώματος ῥώμῃ διαφέρων, ἐμμεῖτο τὸν Ἡρακλέα κατὰ τὰς στρατείας, καὶ λεοντὴν ἐφόρει καὶ ῥόπαλον ἐν ταῖς μάχαις. — Ἀλέξανδρος Κλεῖτου τῷ δορατίφ μεταξὺ δειπνοῦντα¹ ἐφόνευσε, διότι τὰς Φιλίππου πράξεις πρὸς τὰς αὐτοῦ² ἐπαινέσαι ἐτόλμησεν³. — Ἡρακλῆς ἔλαβε⁴ παρὰ Ἑρμοῦ μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, παρ' Ἡφαίστου θώρακα χρυσοῦν, παρ' Ἀθηνᾶς πέπλον, παρὰ δὲ Ποσειδῶνος ἵππους· ῥόπαλον δ' αὐτὸς ἔτεμεν ἐκ Νεμέας. — Μὴ δόκει⁵ εὐτυχῶν ἀεὶ καλῶς πράξειν. — Λάθρα δὲ μητρὸς⁶ καὶ πατρὸς⁶ πορεύομαι Πυθῶδε, καὶ μ' ὁ Φοῖβος ὦν⁸ μὲν ἰκόμην⁹ ἄτιμον¹⁰ ἐξέπεμψεν, ἄλλα δ' ἄθλια καὶ δεινὰ καὶ δυστηνὰ προῦφάνη¹¹ λέγων, ὡς μητρὶ¹² μὲν χρειή¹³ με μιχθῆναι¹⁴, γένος δ' ἄτλητον ἀνθρώποισι δηλώσοιμ' ὀράν¹⁵, φονεὺς δ' ἐσοίμην¹⁶ τοῦ φυτεύσαντος πατρός. — Καὶ σφῶ δακρύω. προσβλέπειν γὰρ οὐ σθένω· νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου, οἷον βιώναι¹⁷ σφῶ πρὸς¹⁸ ἀνθρώπων χρεῶν. ποίας γὰρ ἀστών ἤξετ' εἰς ὁμιλίας; ποίας δ' ἐορτάς¹⁹, ἔνθεν οὐ κεκλαυμέναι²⁰ πρὸς οἶκον ἔξεσθ'²¹ ἀντὶ τῆς θεωρίας; — Ὡς ταῦτ'

ἐπίστω²³ δρώμεν', οὐ μέλλοντ' ἔτι — Πιπνὰς διαό-
 κεις, ὦ τέκνον, τὰς ἐλπίδας²⁴. οὐκ ἠτύχηκε²⁵ τῆς
 τύχης δ' οὐχ εἰς τρόπος²⁶. — Ἐπεὶ πέπρακται πᾶν
 τὸ τοῦ θεοῦ²⁷ καλῶς, χωρῶμεν ἤδη, παῖδες, εἰς τὰ
 τῶν σοφῶν διδασκαλεῖα, μουσικῆς παιδεύματα.
 προσλαμβάνειν²⁸ δὲ δεῖ καθ' ἡμέραν αἰεὶ, ἕως ἂν
 ἐξῇ²⁹ μαθάνειν βελτίονα. παῖς δ' ὢν³⁰ κακὸν μὲν
 δρᾶν³¹ τι προῖκ' ἐπίσταται, αὐτὸς παρ' αὐτοῦ μα-
 θάνων ἀνευ πόνου τὰ χρηστὰ δ' οὐδ' ἦν τὸν δι-
 δάσκαλον λάβῃ³², ἐμνημόνευσεν³³, ἀλλὰ κέκτηται
 μόλις. ταῦτ' οὖν φυλαξώμεσθα, καὶ μοχθητέον, ὅ
 παῖδες, ὡς ἂν μήτ'³⁴ ἀπαιδευτῶν βροτῶν³⁵ δοκῶμεν
 εἶναι³⁶ ἀποδοημοῦντος³⁷ πατρός. — Ὅς μὴ πέ-
 ποιθε³⁸ τὰμά, μὴ βουλευέτω. — Φίλων τοιούτων³⁹
 οἱ μὲν ἐστερημένοι χαίρουσιν, οἱ δ' ἔχοντες⁴⁰ εὐ-
 χονται φυγεῖν⁴¹. — Οὐδ' ἀμφὶ Πηλέως ἦλθεν⁴², ὡς
 ἦξοι, φάτις;

§ 103. Λόγον παρ' ἐχθροῦ¹ μήποθ' ἡγήσῃ²
 φίλον. — Καλλίων τῆς μὲν τιμωρίας ἢ εὐεργεσία,
 τῆς δὲ ὀμότητος ἢ πρὸς τοὺς ἐπταικότητας ἐπιείκεια.
 — Τοῦτων ἔνεκα καὶ γεωργοῦμεν καὶ πλέομεν καὶ
 πάντα ἀπλῶς κατὰ τὸν βίον πράττομεν, ἵνα ἔχωμεν
 χρήματα, ἐξ ὧν ἐξέσται³ ζῆν⁴. — Ἀλεξίς ὁ τῶν
 κωμωδιῶν ποιητής, ἐπειδὴ τις αὐτὸν ὄντα πρεσβύ-
 την ἐωράκει μόλις βαδίζοντα, καὶ ἤρετο, “Τί
 ποιεῖς;” ἔφη⁵. “Κατὰ σχολὴν ἀποθνήσκω.” — Οἱ
 ἐν Ἀιδου⁶ δικάσται τοὺς πονηροὺς εἰς τὸν τῶν ἀσε-
 βῶν χώρον ἐξέπεμπον, κατὰ λόγον τῆς ἀδικίας κο-
 λασθησομένους. — Γάιος Καῖσαρ Φαρνάκην νικῇ-

σας τὸν Ποντικὸν ἐξ ἐφόδου, πρὸς τοὺς φίλους ἔγραψε, “Ἦλθον, εἶδον, ἐνίκησα⁷.” Μετὰ δὲ τὴν ἐν Λιβύῃ Σκηπίωνος φυγὴν καὶ ἦτταν, Κάτωνος αὐτὸν ἀνελόντος⁸, “Φθονῶ σοι, Κάτων,” εἶπε, “τοῦ θανάτου⁹. καὶ¹⁰ γὰρ σὺ ἐμοὶ τῆς σῆς σωτηρίας ἐφθύνησας.” Ἀντώνιον δὲ καὶ Δολαβέλλαν κελευόντων¹¹ ἐνίων φυλάττεσθαι, οὐ τούτους ἔφη δεδιέναι¹² τοὺς βαναύσους καὶ λιπῶντας, ἀλλὰ τοὺς ἰσχυροὺς καὶ ὠχροὺς ἐκείνους· δείξας¹³ Βρούτον καὶ Κάσσιον¹⁴. — Καῖσαρ ὁ πρῶτος ἐπικληθεὶς Σεβαστὸς Ἀθηνοδώρῳ τῷ φιλοσόφῳ διὰ γῆρας εἰς οἶκον ἀφεθῆναι¹⁵ δεηθέντι συνεχώρησεν¹⁶. Ἐπεὶ δὲ ἀσπασάμενος αὐτὸν ὁ Ἀθηνόδωρος εἶπεν¹⁷, “Ὅταν ὀργισθῇς, Καῖσαρ, μηδὲν εἴπῃς¹⁸ μηδὲ ποιήσῃς πρότερον ἢ τὰ εἴκοσι καὶ τέτταρα γράμματα¹⁹ διελθεῖν²⁰ πρὸς ἑαυτὸν²¹,” ἐπιλαβόμενος²² αὐτοῦ τῆς χειρός, “Ἔτι σοῦ παρόντος,” ἔφη, “χρεῖαν ἔχω.” καὶ κατέσχευεν²³ αὐτὸν ὅλον ἐνιαυτὸν, εἰπὼν²⁴ ὅτι ἐστὶ καὶ²⁵ συγῆς ἀκίνδυνον γέρας. Θορυβοῦντας δὲ τοὺς ἐν ἀξιώματι²⁶ νέους καταστεῖλαι βουλόμενος, ὥς οὐ προσεῖχον²⁷, ἀλλ’ ἐθορύβουν, “Ἀκούσατε,” εἶπε, “νέοι γέροντος, οὐ νέου γέροντες ἤκουον.”

§ 104. Φίλους μὴ ταχὺ κτῶ¹, οὓς δ’ ἂν κτήσῃ, μὴ ταχὺ ἀποδοκίμαζε. — Διήγησαί μοι ἐταίρῳ ὄντι², ὅτινα τρόπον ὠρμήθῃς τὸ πρῶτον φιλοσοφεῖν, ὥς καὶ αὐτὸς³ συνοδοιποροῖν σοι, τὸ ἀπὸ τοῦδε⁴ ἀρξάμενος. — Πάνυ καλῶς λέγει Εὐριπίδης, ὅτι ῥᾶον παραινέσαι ἑτέρους, ἢ αὐτὸν⁵ ἐν συμφωραῖς καρτερῆσαι. — Τοῖς καλῶς ζῆν προαιρουμέ-

νοις ὁ Ἀθήνησι⁸ βίος μάλιστα ἡρμοσμένος ἦν. — Φασὶν Ἀκταίωνα ὑπὸ τῶν ἰδίων κυνῶν διασπασθῆναι, Ἀρτέμιδος αὐτὸν μεταβαλούσης⁷ εἰς ἔλαφον. — Εἰ δ' ἄτερ πόνων δοκεῖς ἔσεσθαι, μῶρος εἶ, θνητὸς γεγώς. — Τὴν Ἥλειων ὁ Φειδίας Ἀφροδίτην ἐποίησε χελώνην⁸ πατοῦσαν, οἰκουρίας σύμβολον ταῖς γυναιξὶ καὶ σιωπῆς. — Βάρος τι καὶ⁹ τόδ' ἐστίν, αἰνεῖσθαι¹⁰ λίαν. — Τιμωρεῖσθαι καὶ τιμωρεῖν διαφέρει· τιμωρεῖσθαι μὲν γὰρ ἐστὶ τὸ κολάζειν, τιμωρεῖν δέ, τὸ βοηθεῖν τοῖς ἀδικουμένοις, καὶ συντάττουσι¹¹ “τιμωρῶ τῷ φίλῳ,” ἀντὶ τοῦ βοηθῶ¹². “τιμωροῦμαι τὸν ἐχθρόν,” ἀντὶ τοῦ κολάζω¹³. — Ἡ μὴ ποίει¹⁴ τὸ κρυπτόν, ἡ μόνος ποίει. — Ὡς οὐχ ὑπάρχων¹⁵, ἀλλὰ τιμωρούμενος. — Χρῶμαι γὰρ αὐτοῦ τοῦ στόματος τῷ στρογγύλῳ¹⁶, τοὺς νοῦς δ' ἀγοραίους ἦττον ἢ κείνος ποιῶ. — Τὸ δ' αἶμα λέλαφας τοῦμόν¹⁷, ὦναξ¹⁸ δέσποτα. — Καὶ πρὸς γε τούτοις ἦκετον πρέσβη¹⁹ δύο.

§ 105. Ἕλληνες ὄντες βαρβάροις δουλεύσομεν; — Ἐν μὲν τοῖς κατόπτροις ὁ τῆς ὕψεως, ἐν δὲ ταῖς ὀμιλίαις ὁ τῆς ψυχῆς χαρακτήρ βλέπεται. — Πυθαγόρας παρήγγελλε τοῖς μαθηταῖς, ἐν ταῖς εὐχαῖς ἀπλῶς εὐχεσθαι τὰγαθὰ, καὶ μὴ κατὰ μέρος ὀνομάζειν αὐτὰ· οἷον¹ ἐξουσίαν, κάλλος, πλούτον, τὰλλα τὰ τούτοις ὅμοια. — Κανουσιανοὶ τοὺς μὲν γεννωμένους ἐθρήνουν, τοὺς δὲ τελευτῶντας ἐμακάριζον. — Δαίδαλος ὁ τεχνίτης ἐξ Ἀθηνῶν πρὸς Μίνωα ἔφυγε, κακεῖ² ἐτεχνήσατο ξυλίνην βούν, καὶ

τὸν Λαβύρινθον κατεσκεύασεν, εἰς δὲ κατ' ἔτος Ἀθηναῖοι κόρους ἑπτὰ καὶ κόρας τὰς ἴσας τῷ Μινωταύρῳ βορὰν⁴ ἔπεμπον. — Ἀρίστιππος ἐρωτηθεὶς ὑπὸ τινός τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται⁵ παιδευθεὶς, “Καὶ⁶ εἰ μὴδὲν ἄλλο,” εἶπεν, “ἐν γούν τῷ θεάτρῳ οὐ καθεδεῖται⁷ λίθος ἐπὶ λίθῳ.” Συνιστάντος⁸ τινὸς αὐτῷ υἱόν, ᾗτησε πεντακοσίας δραχμάς· τοῦ δ' εἰπόντος⁹, “Τοσούτου¹⁰ δύναμαι ἀνδράποδον πρίσθαι¹¹,” “Πρίῳ¹²,” ἔφη, “καὶ ἔξεις δύο.” Ἀργύριον εἶπε παρὰ τῶν γνωρίμων λαμβάνειν, οὐχ ὧν¹³ αὐτὸς χρῶτο¹⁴, ἀλλ' ὧν ἐκεῖνοι εἰδεῖν¹⁵ εἰς τίνα¹⁶ δεῖ χρήσθαι τοῖς ἀργυρίοις. Ὀνειδιζόμενος ποτε ὅτι δίκην ἔχων ἐμισθώσατο ῥήτορα, “Καὶ¹⁷ γάρ,” ἔφη, “ὅταν δεῖπνον ἔχω, μάγειρον μισθοῦμαι¹⁸.” — Τὸν κάπνον φεύγων εἰς τὸ πῦρ ἐνέπεσεν¹⁹. — Λαβὼν²⁰ ἀπόδος²¹, ἄνθρωπε, καὶ λήψει²² πάλιν. — Πλέων ποτὲ Ἀρίστιππος, ἐπεὶ τὸ σκάφος ἔγνω²³ πειρατικόν, λαβὼν²⁴ τὸ χρυσίον ἠρίθμει· ἔπειτα εἰς θάλατταν ὡς μὴ θέλων²⁵ παρακατέβαλε²⁶ καὶ δῆθεν²⁷ ἀνῳμώξεν²⁸. οἱ δὲ²⁹ καὶ³⁰ ἐπενπεῖν³¹ φασιν αὐτόν, ὡς ἄμεινον³² ταῦτα δι' Ἀρίστιππον ἢ διὰ ταῦτα Ἀρίστιππον ἀπολέσθαι³³. — Γράμματα μαθεῖν δεῖ καὶ μαθόντα³⁴ νοῦν ἔχειν. — Διπλοῦν³⁵ ὁρῶσιν οἱ μαθόντες γράμματα. — Δὺς ἐξαμαρτεῖν³⁶ ταῦτόν³⁷ οὐκ ἀνδρὸς σοφοῦ³⁸.

§ 106. Στῆσίχορος ὁ ποιητὴς ἐν Κατάνῃ ἐτάφη¹ πολυτελῶς πρὸς ταῖς ἐπ' αὐτοῦ² Στῆσιχορείαις πύλαις λεγομέναις. — Μεμφομένου τινὸς Πανσανίαν τὸν Λακεδαιμόνιον, ὅτι ἱατρὸν³ τινα κακῶς

λέγει, πείραν οὐκ ἔχων αὐτοῦ, οὐδὲ ἀδικηθεὶς τι⁴ ὑπ' αὐτοῦ· “Εἰ ἐπειράθην⁵,” ἔφη, “αὐτοῦ, οὐκ ἂν ἔζων⁶.” — Ἄμασις ὁ τῶν Αἰγυπτίων βασιλεὺς φίλῳ ἀποβαλόντι υἱὸν γράφων παραμυθητικὸν εἶπεν· “Εἰ, ὅτε οὐδέπω ἦν⁷, οὐκ ἔλυπού, μηδὲ νῦν λυπηθῆς, ὅτε οὐκέτι ἔστιν⁸.” — Σοφοκλῆς ὁ τραγωδοποιὸς μετὰ τὴν ἐν Σαλαμῖνι μάχην, ἔτι παῖς ὢν, περὶ τὸ τρώπαιον γυμνὸς ἀλλημιμένος⁹ ἐχώρευσεν. — Ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται. — Κῦνα δέρεις δεδαρμένην¹⁰. — Δράσαντι γάρ τοι καὶ¹⁰ παθεῖν¹¹ ὀφείλεται. — Ὡς δ' ἐστὶ μύθων τῶν Λιβυστικῶν λόγος, πληγέντ'¹² ἀτράκτῳ τοξικῷ τὸν αἰτῶν, εἰπεῖν¹³ ἰδόντα¹⁴ μηχανὴν πτερώματος, “Τάδ'¹⁵ οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν¹⁶ πτεροῖς, ἀλυσκόμεσθα¹⁷.”

§ 107. Πειρατέον ὡς ῥᾶστα τὰ τοῦ βίου ἀναγκαῖα φέρειν. — Σπενσίππῳ παραλυθέντι τὰ σκέλη¹ Διογένης ἐξαγαγεῖν αὐτὸν παρήγει τοῦ βίου· ὁ δέ² “Οὐ τοῖς σκέλεσιν,” ἔφη, “ζῶμεν, ἀλλὰ τῷ νῷ.” — Οἱ τῶν παλαιῶν Ἑλλήνων νόμοι τῆς τῶν θεῶν θεραπείας προῦνόησαντο³. ἱερὰ γὰρ καὶ βωμοὺς ἐδημοῦργησαν⁴, ἀναθήμασιν ἐκόσμησαν, θυσίαις, πανηγύρεσι, προσόδοις ἐτίμησαν. — Ἄλλος ἄλλο⁵ τι τῶν θεῶν ἐπετήδευσεν⁶. Ἦρα μὲν τῶν γάμων ἐπεστάται, Ἄρης δὲ μετ' Ἀθηνᾶς πολέμου, Ἥφαιστος δὲ πυρός, Ποσειδῶν δὲ ἡγείτο τοῖς πλέουσιν, ἄλλος⁷ ἄλλο τι τῶν θεῶν ἐψησκήσατο, σοφίας δὲ πάντες μετεῖχον. — Κόμης δὲ πένθος λαγχάνω⁸ πώλου δίκην, ἥτις συναρπασθεῖσα βουκόλων ὑπο⁹

μάνδραις ἐν ἵππελαισιν ἀγρία χερὶ θέρος θερισθῆ¹⁰
 ξανθὸν αὐχένων ἄπο, σπασθεῖσα¹¹ δ' ἐν λειμώνι
 ποταμίων ποτῶν¹² ἴδῃ¹³ σκιᾶς εἴδωλον ἀνγασθεῖς¹⁴
 ὑπὸ κουραῖς ἀτίμως διατετιλμένης φόβης¹⁵. φεῦ
 καὶ¹⁶ ἀνοικτίρμων τις οἰκτείρειέ¹⁷ νιν πτήσσουσιν
 αἰσχύναισιν οἷα¹⁸ μαίνεται πενθοῦσα καὶ κλάουσα
 τὴν πάρος¹⁹ φόβην. — Ἀπολεῖ²⁰ με τὸ γένος· μὴ
 λέγ²¹, εἰ φιλεῖς ἐμέ, μήτηρ, ἐφ²² ἐκάστῳ τὸ γένος·
 οἷς ἂν τῇ φύσει ἀγαθὸν ὑπάρχη²³ μηδὲν οἰκῆον
 προσόν²⁴, ἐκέισε²⁵ καταφείγουσιν, εἰς τὰ μνήματα
 καὶ τὸ γένος, ἀριθμοῦσιν τε τοὺς πάππους ὅσοι²⁶,
 οὐδὲν δ' ἔχουσι πλεῖον²⁷, οὐδ' ἐρεῖς²⁸ ὅτῳ²⁹ οὐκ εἰσὶ
 πάπποι· πῶς γὰρ ἐγένοντ³⁰ ἂν ποτε; — Μεγαβύ-
 ζου ἐπαινούντός³¹ ποτε γραφὰς εὐτελεῖς καὶ ἀτέ-
 χνους, ἐτέρας δὲ ἄριστα ἐκπεποιημένας διαψέγον-
 τος³², τὰ παιδάρια τὰ τοῦ Ζεύξιδος τὰ τὴν μηλιάδα
 τρίβοντα κατεγέλα³³. Εἶπεν³⁴ οὖν ὁ Ζεῦξις, “Ὅτ-
 αν μὲν σιωπᾶς³⁵, ὦ Μεγάβυζε, θαυμάζει σε τὰ
 παιδάρια ταῦτα· ὁρᾷ γάρ σου τὴν ἐσθῆτα καὶ τὴν
 θεραπείαν³⁶ τὴν περί σε ὅταν γε μὴν τεχνικόν τι
 θέλῃς εἰπεῖν, καταφρονεῖ³⁷ σου³⁷. φύλαττε τοίνυν
 σεαυτὸν, εἰ μέλλεις ἐπαινέσθαι, κρατῶν τῆς γλώτ-
 τῃς καὶ ὑπὲρ μηδεὶς τῶν μηδὲν σοι προσηκόντων
 φιλοτεχνῶν³⁸.”

§ 108. Τοῖς ζωγραφεῖν βουλομένοις οὐδὲν ὄφε-
 λος· κατανοεῖν Ἀπελλοῦ καὶ Πρωτογένους καὶ Ἀν-
 τιφίλου ἔργα, εἰ μὴ καὶ αὐτοὶ γράφειν ἐπιχειρῶσι.
 — Προμηθεὺς τὸ πῦρ κλέψας παρὰ θεῶν ἐν νάρ-
 θηκι, ἐκόμισε πρὸς ἀνθρώπους. — Κατὰ τὸν ἐπι-

Μεσσηνίους πόλεμον ἢ Πυθίᾳ ἔχρησε τοῖς Σπαρτιάταις παρ' Ἀθηναίων αἰτῆσαι στρατηγόν. — Ἀμάλθεια ἢ Αἰμονίου θυγάτηρ κέρας εἶχε ταύρου· τοῦτο δὲ δύναμιν εἶχε τοιαύτην, ὥστε βρωτὸν ἢ ποτόν, ὅπερ εὔξαιτό τις, παρέχειν ἄφθονον. — Γῆ τε καὶ Οὐρανὸς Κρόνῳ ἐθεσπιώθησαν λέγοντες, ὑπὸ παιδὸς ἰδίου τὴν ἀρχὴν³ αὐτὸν ἀφαιρεθήσεσθαι. — Θεόκριτος γραμματοδιδασκάλῳ φαύλως ἀναγινώσκοντι προσελθὼν εἶπε⁴, “Διὰ τί γεωμετρεῖν οὐ διδάσκεις;” τοῦ δ' εἰπόντος⁵, “Ὅτι⁶ οὐκ οἶδα⁷,” “Καὶ τί τοῦτ'⁸,” εἶπεν, “οὐδὲ γὰρ ἀναγινώσκεις⁹.” — Ἀριστοτέλης τοὺς τὰ ἐναργῆ πράγματα πειρωμένους δεικνύναι⁹ ὅμοιον¹⁰ ἔφη ποιεῖν τοῖς διὰ λύχνου τὸν ἥλιον φιλοτιμουμένοις δεικνύναι. — Στίλπων ἐρωτηθεὶς τί ψυχρότερον¹¹, ἀνδριάντος; “Ἀνθρωπος,” εἶπεν, “ἀναίσθητος.” — Εἰς συμπίσιον μὲν οὖν παρακληθέντες τῷ παρόντι¹² χρώμεθα, εἰ δέ τις κελεύει τὸν ὑποδεχόμενον ἰχθύς αὐτῷ παρατιθέναι¹³ ἢ πλακοῦντας, ἄτοπος ἂν δόξειεν¹⁴. ἐν δὲ τῷ κόσμῳ αἰτούμεν τοὺς θεοὺς ἃ μὴ διδόασι¹⁵, καὶ ταῦτα¹⁶ πολλῶν ὄντων ἃ γε ἡμῖν διδόασι.

§ 109. Ἔργον¹ συναγαγεῖν σωρὸν² ἐν πολλῷ χρόνῳ· ἐν ἡμέρᾳ³ δὲ διαφορῆσαι ῥάδιον. — Οἱ νομοθέται οὐ προστάττουσι τοῖς δικασταῖς, τοῦ ἐτέρου⁴ μὲν ἀκούειν, τὸν δὲ ἕτερον οὐκ εἶναι λέγειν ὑπὲρ ἑαυτοῦ, ἀλλ' ὁμοίως ἀμφοῖν ἀκροᾶσθαι, ὥς ῥῶον ἀντεξετάζοντες τοὺς λόγους εὐρίσκοιεν τἀληθὲς τε καὶ ψευδῆ. — Ἀρταξέρξης ὁ Ὀχλος τοῖς ὑποτεταγμένοις ὁμῶς καὶ βιαίως προσεφέρετο. — Ἐν τῇ

ἐπὶ Σαλαμῖνι ναυμαχίᾳ διεφθάρησαν νῆες τῶν μὲν Ἑλλήνων τεσσαράκοντα, τῶν δὲ Περσῶν ὑπὲρ τὰς διακοσίας. — Πανσανίας, ἐπαρθεὶς⁵ τῇ εὐτυχίᾳ, τὴν τῶν Μήδων τρυφήν ἐμιμήσατο. — Δεὶ ὥσπερ Σειρήνας τὰς ἡδονὰς παρελθεῖν⁶ τὸν σπεύδοντα τὴν ἀρετὴν ἰδεῖν⁷ ὥσπερ πατρίδα⁸. — Εὐριπίδης εὐδοκίμησεν ἐν θεάτρῳ εἰπὼν⁹, “Τί δ' αἰσχρόν¹⁰, ἢν μὴ τοῖσι¹¹ χρωμένοις δοκῇ¹²,” καὶ Πλάτων ἐντυχὼν¹³ αὐτῷ, “ὦ Εὐριπίδη,” ἔφη, “αἰσχρόν τό γ' αἰσχρόν¹⁴· κἂν¹⁵ δοκῇ κἂν μὴ δοκῇ.” — Ἀνὴρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν ἀλλ' ¹⁶ ὅστις ἀδικεῖν δυνάμενος¹⁷ μὴ βούλεται, οὐδ' ¹⁸ ὅς τὰ μικρὰ λαμβάνειν ἀπέσχετο¹⁹, ἀλλ' ²⁰ ὅς τὰ μεγάλα καρτερεῖ μὴ λαμβάνων, ἔχειν δυνάμενος²¹ καὶ κρατεῖν ἀζημίως· οὐδ' ²² ὅς γε ταῦτα πάντα διατηρεῖ μόνον, ἀλλ' ὅστις ἄδολον γησιᾶν τ' ἔχων φύσιν, εἶναι δίκαιος καὶ²³ δοκεῖν εἶναι θέλει. — Οὐκ ἔστιν²⁴ εἰπεῖν ζῶντα²⁵, “Ταῦτ' ²⁶ οὐ πείσομαι²⁷.” — Ἀπώλεσας²⁸ τὸν οἶνον, ἐπιχέας²⁹ ὕδωρ. —

Πολλὰ πιὼν³⁷ καὶ πολλὰ φαγὼν³⁸ καὶ πολλὰ κάκ' εἰπὼν³⁹

ἀνθρώπους⁴⁰ κεῖμαι⁴¹ Τιμοκρέων Ῥόδιος.

§ 110. Νῖνος ὁ τῶν Ἀσσυρίων βασιλεὺς, ὃν φύσει¹ πολεμικὸς καὶ ζηλωτὴς ἀρετῆς, καθώπλισε τῶν νέων τοὺς κρατίστους, γυμνάσας δ' αὐτοὺς πλείονα χρόνον, συνήθεις ἐποίησε κακοπαθείᾳ καὶ πολεμικοῖς κινδύνοις. — Τὰ μέγιστα τῶν πραγμάτων ἐκ πόνων φιλεῖ² κατορθοῦσθαι· κατορθωθέντα δὲ εἰς τὴν ἡδονὴν φέρει. — Χρηστέον³ ἐν τῇ λέξει τοῖς ἀπλοῖς ὀνόμασι μᾶλλον ἢ τοῖς συνθέτοις, καὶ τοῖς

βραχυτέροις μᾶλλον ἢ τοῖς μακροτέροις, ὅταν τὸ αὐτὸ σημαίῃ. — Ἡρακλῆς ἐπὶ τοῦ Καυκάσου κατετόξευσε τὸν τὸ τοῦ Προμηθέως ἦπαρ ἐσθίοντα, αἰτόν, καὶ τὸν Προμηθέα διέλυσεν. — Ὅσιρις ὁ τῆς Αἰγύπτου βασιλεὺς λέγεται στρατεῦσαι ἐπὶ πᾶσαν χώραν ἕως εἰς τοὺς ἀοικήτους τόπους τῶν Ἰνδῶν, καὶ εἰς τοὺς πρὸς ἄρκτον κεκλιμένους⁴, καὶ μέχρι τῶν τοῦ Ἰστροῦ ποταμοῦ πηγῶν, καὶ πάλιν ἐπὶ τὰλλα μέρη⁵ ἕως Ὀκεανοῦ. — Γεννῶντές τε καὶ ἐκτρέφοντες παῖδας, καθάπερ λαμπάδα τὸν βίον παραδίδομεν⁶ ἄλλους ἐξ ἄλλων. — Θαλῆς τῇ μητρὶ γυναῖκα λαβεῖν⁷ δεομένη, “Οὐπω καιρός⁸,” ἔλεγεν· εἶτα προβάς⁹, “Οὐκέτι καιρός⁹.” — Φωνήσας ποτὲ ὁ Διογένης, “Ἰώ, ἄνθρωποι,” συνελθόντων¹⁰ καθέκετο¹¹ τῇ βακτηρίᾳ, εἰπὼν¹². “Ἀνθρώπους ἐκάλεσα, οὐ καθάρματα.” — Μακρά τινος ἀναγινώσκοντος¹³, καὶ πρὸς τῷ τέλει τοῦ βιβλίου ἄγραφόν τι παραδείξαντος¹⁴, “Θαρρεῖτε, ἄνδρες,” ἔφη ὁ Διογένης· “γῆν ὁρῶ.” — Πολλάκις ὁ Κράτης ἐκεῖνος¹⁵ ὁ παλαιὸς ἔλεγεν, ὅτι, εἴπερ ἄρα δυνατόν ἦν, ἀναβάς¹⁶ ἂν ἐπὶ τὸ μετεωρότατον τῆς πόλεως ἀνέκραγεν¹⁷. “ὦ ἄνθρωποι, ποῖ φέρεσθε, οὔτινες χρημάτων μὲν κτήσεως πέρι¹⁸ πᾶσαν ποιεῖσθε σπουδὴν, τῶν δ' υἱέων¹⁹, οἷς ταῦτα καταλείψετε, μικρὰ φροντίζετε.” — Ἀθηναίων δὲ βουλομένων θεῶν μονομάχων καταστήσασθαι²⁰, προελθὼν εἰς αὐτοὺς ὁ Δημῶναξ, “Μὴ πρότερον,” ἔφη, “ταῦτα, ὦ Ἀθηναῖοι, ψηφίσσηθε, ἂν²¹ μὴ τοῦ Ἑλέου τὸν βωμὸν καθέλητε²².” — Ἐπὶ σαυτῷ τὴν σελήνην καθαιρῆς²³. — Ὁ Ἀλέξανδρος Διογένη εἰς λόγους ἐλθὼν²⁴,

οὕτω κατεπλάγη³⁰ τὸν βίον³⁰ καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε πολλάκις αὐτοῦ μνημονεύειν³¹ λέγειν· “Εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν³².” — Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη ἐνίκησε Φίλιππος· ἐπαρθεῖς³³ δὲ τῇ εὐπραγίᾳ, ὅμως λογισμοῦ ἐκράτησε καὶ οὐχ ὕβρισε, καὶ διὰ τοῦτο ᾤετο δεῖν αὐτὸν ὑπομιμνήσκεισθαι ὑπὸ τινος τῶν παίδων ἔωθεν, ὅτι ἀνθρωπὸς ἐστίν, καὶ προσέταξε τῷ παιδὶ τοῦτο ἔχειν ἔργον. Καὶ οὐ πρότερον, φασί³⁴, οὔτε αὐτὸς προήειν³⁵, οὔτε τις τῶν δεομένων αὐτοῦ παρ’ αὐτὸν εἰσῆι, πρὶν αὐτῷ τὸν παῖδα ἐκβοῆσαι τρίς· “Φίλιππε, ἀνθρωπος εἶ.”

§ 111. Ἡ Σπαρτιατῶν πόλις μάλιστα τὰ παλαιὰ διέσωζεν. — Οἱ Ἀθηναῖοι Δημοσθένην τὸν ῥήτορα ἀπὸ τοῦ ὀνόματος ἐνεκωμίαζον¹, λέγοντες εἶναι αὐτὸν σθένος τοῦ δήμου. — Κλεινίας ὁ Πυθαγόρειος, εἴ ποτε συνέβαινε χαλεπαίνειν αὐτὸν δι’ ὀργήν, ἀναλαμβάνων τὴν λύραν ἐκιθάριζε πρὸς δὲ τοὺς ἐρωτήσαντας τὴν αἰτίαν ἔλεγε· “Πραῦνομαι.” — Ἀρσάκης ὁ Μῆδος καὶ ὁ ἵππος αὐτοῦ μιᾷ πληγῇ ἀμφότεροι διεπάρησαν² ὑπὸ Θρακὸς τινος πελταστοῦ ἐν τῇ ἐπὶ τῷ Ἀράξῃ μάχῃ. — Ζεῦξις ὁ Ἡρακλεώτης ἔγραψε³ τὴν Ἑλένην. Νικόμαχος οὖν ὁ ζῳγράφος ἐξεπλάγη⁴ τὴν εἰκόνα, καὶ θαυμάζων⁵ τὸ γράμμα δῆλος ἦν. Ἦρετο⁶ οὖν τις αὐτὸν προσελθὼν⁷, τί δὴ παθὼν⁸ οὕτω θαυμάζοι τὴν τέχνην; ὁ δὲ⁹, “Οὐκ ἂν με ἦρου⁶,” εἶπεν, “εἰ τοὺς ἔμοὺς ὀφθαλμοὺς ἐκέκτησο¹⁰.” Ἐγὼ δ’ ἂν φαίην¹¹ τοῦτο καὶ¹² ἐπὶ¹³ τῶν λόγων, ἀλλ’¹⁴ εἴ τις ἔχοι πε-

τρίδα. — Διογένης θεασάμενός ποτε παιδίον ταῖς
 χειρσὶ πῖνον ἐξέρριψε⁸ τῆς πήρας τὴν κοτύλην εἰ-
 πών “Παιδίον με νενίκηκεν εὐτελεία.” — Λοιδορού-
 μενος ὁ Διογένης ὑπὸ τινος φαλακροῦ, ἔφη “Σὲ
 μὲν οὐχ ὑβρίζω, τὰς δὲ τρίχας σου ἐπαινῶ, ὅτι
 κακὸν ἐξέφυγον⁹ κρανίον.” — Οὐ γὰρ βαδίζω πρό-
 τερον, ἂν μὴ δοκιμάσω¹, τίς ἐσθ’⁸ ὁ θύων⁹, ἣ πρόθεν
 συνίσταται¹⁰ τὸ δεῖπνον, ἣ κέκληκεν¹¹ ἀνθρώπους
 τίνας. ἔστιν δ’ ἀπάντων τῶν γενῶν μοι διαγραφὴ,
 εἰς ποῖα μισθοῦν ἢ φυλάττεσθαι με δεῖ¹². οἷον τὸ¹³
 κατὰ τοῦμπόριον¹⁴, εἰ βούλει, γένος· ναύκληρος ἀπο-
 θύει τις εὐχήν, ἀποβαλὼν¹⁵ τὸν ἰστόν, ἣ πηδάλια
 συντρίψας νεώς, ἣ φορτί¹⁶ ἐξέρριψ’⁸ ὑπέραντλος
 γενόμενος¹⁷, ἀφήκα¹⁸ τὸν τοιοῦτον· οὐδὲν ἡδέως ποιεῖ
 γὰρ οὗτος, ἀλλ’¹⁹ ὅσον νόμου χάρις²⁰. ὁμοῦ δὲ ταῖς
 σπονδαῖσι²¹ διαλογίζεται²², τοῖς συμπλέουσιν ὀπό-
 σον ἐπιβαλεῖ²³ μέρος, τιθεῖς²⁴, τά θ’ αὐτοῦ σπλάγγ-
 χν’²⁵ ἕκαστος ἐσθίει. ἀλλ’ ἕτερος εἰσπέπλευκεν²⁶
 ἐκ Βυζαντίου τριταῖος, ἀπαθής, εὐπορηκώς, περι-
 χαρὴς εἰς²⁷ δέκ’ ἐπὶ τῇ μνᾷ γεγονέναι²⁸ καὶ δώδεκα.
 — Διογένης ἤρετο²⁹ Πλάτωνα εἰ νόμους γράφει· ὁ
 δὲ ἔφη³⁰. “Τί δαί; πολιτεῖαν ἔγραψας;” “Πάνυ
 μὲν οὖν.” “Τί οὖν, ἣ πολιτεία νόμους οὐκ εἶχεν;”
 “Εἶχεν.” “Τί οὖν ἔδει σε πάλιν νόμους γράφειν;”
 — Παρῶν³¹ δέ τις Ἀπολλόδωρος, ἐπιθυμητῆς μὲν
 ἰσχυρῶς αὐτοῦ³², ἄλλως δ’ εὐήθης, εἶπεν, “Ἀλλὰ
 τοῦτο ἔγωγε, ὦ Σώκρατες, χαλεπώτατα φέρω ὅτι
 ὀρῶ σε ἀδίκως ἀποθνήσκοντα.” ὁ δὲ καταψήσας
 αὐτοῦ τὴν κεφαλὴν εἶπε, “Σὺ δέ, ὦ φίλτατε Ἀπολ-
 λώδωρε, μᾶλλον ἢ ἐβούλου³³ με ὀρᾶν δικαίως ἢ

ἀδίκως ἀποθνήσκοντα;" καὶ ἅμα ἐπεγέλασεν. —
Μηδ' ἡ βία σε μηδαμῶς νικησάτω.

§ 114. Ὡν τὰς δόξας¹ ζηλοῖς, τούτων μιμοῦ
καὶ τὰς πράξεις. — Οἱ ὑπερηφάνως ταῖς εὐτυχλαῖς
χρώμενοι δικαίως μισοῦνται. — Καλῶς τὴν φιλο-
σοφίαν ἐπηνέσαστε καὶ τὴν ἀπὸ ταύτης² ἐλευθερίαν.
— Ἀλέξανδρος μετὰ τὴν ἐν Ἀρβήλοις μάχην Δα-
ρεῖον καθηρηκῶς³ ἦρχε Περσῶν. — Θησεὺς τὴν Ἀρι-
άδην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσε, Διόνυσος
δὲ αὐτὴν ἀπήγαγεν. — Σαρδανάπαλλος ὁ ἔσχατος
Ἀσσυρίων βασιλεὺς ὑπερῆρεν ἅπαντας τοὺς πρὸ
αὐτοῦ⁴ τριφῇ καὶ ῥαθυμίᾳ. — Α. Νόμιμον τοῦτ'
ἔστι, βέλτιστ'⁵, ἐνθάδε Κορινθίοισιν, ἂν⁶ τιν' ὄψω-
νοῦντ' αἰεὶ λαμπρῶς ὀρώμεν, τοῦτον ἀνακρίνειν⁷,
πόθεν ζῇ, καὶ τί ποιῶν· κἂν⁸ μὲν οὐσίαν ἔχῃ, ἥς
αἱ πρόσδοι λίουσι τὰναλώματα⁹, ἔαν¹⁰ ἀπολαύειν
τοῦτον ἤδη⁹ τοῦ βίου¹⁰. ἔαν δ' ὑπὲρ τὴν οὐσίαν
δαπανῶν τύχῃ¹¹, ἀπεῖπον¹² αὐτῷ τοῦτο μὴ¹³ παιεῖν
ἔτι, ὅς ἂν δὲ μὴ πίθητ'¹⁴ ἐπέβαλον¹⁵ ζημίαν· ἔαν
δὲ μηδ' ὀτιοῦν¹⁶ ἔχων ζῇ¹⁷ πολυτελῶς, τῷ δημίῳ
παρέδωκαν¹⁸ αὐτόν. B. Ἡράκλεις! A. Οὐκ ἐν-
δέχεται γὰρ ζῆν ὅμιον κακῷ¹⁹ τιμῶς τοῦτον· σὺνίης²⁰;
ἀλλ' ἀναγκαίως ἔχει²¹ ἢ λωπαδαυτεῖν²² τὰς νύκτας²³,
ἢ τοιχωρυχεῖν, ἢ τῶν πικρῶνται²⁴ ταῦτα κοινωκεῖν
τισιν, ἢ συκαφαντεῖν κατ' ἀγοράν, ἢ μαρτυρεῖν
ψευδῇ. τὸ τοιούτων ἐκκαθαίρομεν γένος. B. Ὁρ-
θῶς γε, νῆ Δι'²⁵· ἀλλὰ δὴ σὶ τοῦτ' ἐμαί²⁶; A. Ὁρῶ-
μεν ὀψωνοῦν²⁷ ἐκάστης ἡμέρας οὐχὶ μετρίως, βέλ-
τιστέ, σ'²⁸· ἀλλ' ὑπερηφάνως. αἶς ἔστιν ἰχθυερὸν

παιδευμένα ὦτα, ὥσπερ καὶ οἱ χειρουργοὶ τεχνικὰ ὄμματα¹⁵. — Ἐπίσταμαι δὲ καὶ πεπειράμαι λίαν ὡς τῶν ἐχόντων¹⁶ πάντες ἄνθρωποι φίλοι¹⁷. — Ἐπεὶ δ' ἀκούειν σοῦ¹⁸ κατέστραμμαι¹⁹ τάδε, εἴμ²⁰ εἰς δόμων μέλαθρα, πορφύρας πατῶν. — Ἡ μὲν κλέος σοῦ μαντικὸν πεπυσμένοι²¹ ἦσμεν²², προφήτας δ' οὔτινας μαστεύομεν. — Τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα²³. — Ζεὺς γὰρ ἱμέρου βέλει πρὸς²⁴ σοῦ τέθαλπται. — Ἐπίσταμαι δὲ πάνθ', ὅσ'²⁵ εὐγενῆ²⁶ χρεῶν, συγᾶν θ'²⁷ ὅπου δεῖ καὶ λέγειν ἡ²⁸ ἀσφαλές, ὁρᾶν θ'²⁷ ἃ δεῖ με, κοῦχ²⁹ ὁρᾶν ἃ μὴ χρεῶν, γαστροδὸς κρατεῖν δέ· καὶ³⁰ γὰρ ἐν κακοῖσιν³¹ ὦν³² ἐλευθέροισιν ἐμπεπαιδευμαι τρόποις. — Τί δ', ὦ πόνηρ³³, ἔστηκας³⁴ ἐν πύλαις ἔτι, ἀλλ' οὐ βαδίζεις; τοῖς δὲ γενναίοις³⁵ πάλαι διεσπάρακται³⁶ θερμὰ χηνίσκων μέλη, διερράχισται³⁷ σεμνὰ³⁸ δελφάκων κρέα, κατηλόηται³⁹ γαστροδὸς⁴⁰ ἐν μέσφ' κύκλος⁴¹, κατησίμωται⁴² πάντα τὰ κροκόλια⁴³, νενωγάλισται⁴⁴ σεμνὸς ἀλλᾶντος τόμος, παρεντέτρωκται⁴⁵ τευθὶς ἐξωπτημένη⁴⁶, παρεγκέκαπται⁴⁷ τ' ἀρνὶ ἐννὲ ἢ δέκα. ὥστ', εἴ τι βούλει τῶν λελειμμένων⁴⁸ φαγεῖν⁴⁹, ἔπενγ', ἔπειγε⁵⁰, μή ποθ'⁵¹, ὡς λύκος χανών⁵², καὶ⁵³ τῶνδ'⁵⁴ ἁμαρτῶν⁵⁵ ὕστερον συχνὸν δράμης⁵⁶.

§ 112. 'Ο¹ τὴν ἀρίστην τύχην ἔχειν οἰόμενος οὐκ οἶδεν, εἰ τοιαύτη διαμενεῖ μέχρι τῆς ἐσπέρας. — Αἶτε τοῦ ἔτους ὥραι, κατὰ καιρὸν τὰς μεταβολὰς λαμβάνουσαι, καὶ οἱ ὄμβροι καὶ καρποὶ καθ' ὥραν γυγιόμενοι, καὶ τὰ μέρη δὲ² τῶν ὥρων ὡς κάλλιστα³ δεδημιούργηται ὑπὸ τῆς φύσεως πρὸς διαμονὴν καὶ

σωτηρίαν τῶν⁴ ἐν τῷ κόσμῳ. — Οὐδ⁵ οἱ κεκτημένοι⁶ τοὺς μεγίστους πλούτους μένειν ἐπὶ τούτων ἐθέλουσιν, ἀλλ' αἰ τοῦ πλέονος ὀρεγόμενοι περὶ τῶν ὑπαρχόντων κινδυνεύουσιν. — Ὃς ἂν ἀποτελεσθῇ πρὸς ἀρετὴν, οὗτος οὔτε ὀργῇ οὔτε φόβῳ οὔτ' ἐπιθυμίαις ἂν δουλεύσειεν⁷. — Ὡ μακάρι⁸, ἀτυχεῖν θνητὸς ὢν ἐπίστασο⁹, ἢ¹⁰ αὐτὰ¹¹ τὰναγκαῖα¹² δυστυχῆς μόνον, πλείω δὲ διὰ τὴν ἀμαθίαν μὴ προσλάβης¹³. — Α. Πόσοι τὸ πλήθος¹⁴ εἰσιν οἱ κεκλημένοι¹⁵ εἰς τοὺς γάμους¹⁶, βέλτιστε, καὶ πότερ'¹⁷ Ἀττικοὶ ἅπαντες ἢ καὶ τοῦμπορίου¹⁸ τινές; Β. Τί δαί τοῦτ'¹⁹ ἔστι πρὸς²⁰ σέ τὸν μάγειρον; Α. Τῆς τέχνης ἡγεμονία²¹ τίς ἔστι ταύτης, ὦ πάτερ, τὸ τῶν ἐδομένων²² τὰ στόματα προειδέναι²³. — Οὐπώποτ' ἰχθὺς οἶδα τιμιωτέρους ἰδῶν²⁴. Πόσειδον, εἰ δεκάτην ἐλάμβανες αὐτῶν²⁵ ἀπὸ τῆς τιμῆς ἐκάστης ἡμέρας²⁶, πολλὴ τῶν θεῶν ἂν ἦσθα²⁷ πλουσιώτατος. ὅμως δὲ τούτων²⁸ εἰ με προσγελάσειέ τις, ἐδίδουν²⁹ στενάξας ὅπως αἰτήσεί με γόγγρον μὲν, ὥσπερ ὁ Πρίαμος τὸν Ἑκτορα³⁰, ὅσον εἴλκυσεν, τοσοῦτο καταθείς³¹ ἐπριάμην³². — Αὐτοὺς ἀνηγήκασιν³³ διὰ λύπην τινές.

§ 113. Τῶν Ἑλλήνων πάντων διαπρεσβευσάμενων¹ πρὸς Γέλωνα περὶ συμμαχίας, ὅτε Ξέρξης διέβαινε πρὸς τὴν Εὐρώπην, οὗτος² ἐπηγγείλατο³ συμμαχεῖσθαι καὶ σιταρκῆσαι, εἰ γε τὴν ἡγεμονίαν εἴτε τὴν κατὰ γῆν εἴτε τὴν κατὰ θάλατταν αὐτῷ παρέξοιεν. — Μετὰ τὴν Αἰγέως τελευτὴν Θησεὺς διαδεξάμενος⁴ τὴν Ἀθηναίων βασιλείαν, ἦρχε τοῦ πληθους νομίμως, καὶ πολλὰ εὐηργέτησε τὴν πα-

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 χερσὶ πῖνον ἐξέρριψε⁸ τῆς πήρας τὴν κοτύλην εἰ-
 πών “Παιδίον με νενίκηκεν εὐτελεία.” — Λοιδορού-
 μενος ὁ Διογένης ὑπὸ τινος φαλακροῦ, ἔφη “Σὲ
 μὲν οὐχ ὑβρίζω, τὰς δὲ τρίχας σου ἐπαινώ, ὅτι
 κακὸν ἐξέφυγον⁹ κρανίον.” — Οὐ γὰρ βαδίζω πρό-
 τερον, ἂν μὴ δοκιμάσω¹, τίς ἐστ² ὁ θύων³, ἢ πόθεν
 συνίσταται¹⁰ τὸ δειπνον, ἢ κέκληκεν¹¹ ἀνθρώπους
 τίνας. ἔστιν δ’ ἀπάντων τῶν γενῶν μοι διαγραφὴ,
 εἰς ποῖα μισθοῦν ἢ φυλάττεσθαι με δεῖ¹². οἶον τὸ¹³
 κατὰ τοῦμπόριον¹⁴, εἰ βούλει, γένος· ναύκληρος ἀπο-
 θύει τις εὐχήν, ἀποβαλὼν¹⁵ τὸν ἰστόν, ἢ πηδάλια
 συντρίψας νεώς, ἢ φορτί¹⁶ ἐξέρριψ¹⁷ ὑπέραντλος
 γενόμενος¹⁷, ἀφῆκα¹⁸ τὸν τοιοῦτον· οὐδὲν ἡδέως ποιεῖ
 γὰρ οὗτος, ἀλλ’¹⁹ ὅσον νόμου χάρι²⁰. ὁμοῦ δὲ ταῖς
 σπονδαῖσι²¹ διαλογίζεται²², τοῖς συμπλέουσιν ὀπό-
 σον ἐπιβαλεῖ²³ μέρος, τιθείς²⁴, τὰ θ’ αὐτοῦ σπλάγγ-
 χν’²⁵ ἕκαστος ἐσθίει. ἀλλ’ ἕτερος εἰσπέπλευκεν²⁶
 ἐκ Βυζαντίου τριταῖος, ἀπαθής, εὐπορηκός, περι-
 χαρής εἰς²⁷ δέκ’ ἐπὶ τῇ μναῖ γεγονέναι²⁸ καὶ δαΐδεκα.
 — Διογένης ἤρετο²⁹ Πλάτωνα εἰ νόμους γράφει· ὁ
 δὲ ἔφη³⁰. “Τί δαί; πολιτεῖαν ἔγραψας;” “Πάνυ
 μὲν οὖν.” “Τί οὖν, ἡ πολιτεία νόμους οὐκ εἶχεν;”
 “Εἶχεν.” “Τί οὖν ἔδει σε πάλιν νόμους γράφειν;”
 — Παρὼν³¹ δέ τις Ἀπολλόδωρος, ἐπιθυμητὴς μὲν
 ἰσχυρῶς αὐτοῦ³², ἄλλως δ’ εὐήθης, εἶπεν, “Ἀλλὰ
 τοῦτο ἔγωγε, ὦ Σώκρατες, χαλεπώτατα φέρω ὅτι
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 αὐτοῦ τὴν κεφαλὴν εἶπε, “Σὺ δέ, ὦ φίλτατε Ἀπολ-
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·αδίκως ἀποθνήσκοντα;” καὶ ἅμα ἐπεγέλασεν. —
Μηδ’ ἡ βία σε μηδαμῶς νικησάτω.

§ 114. Ὡν τὰς δόξας¹ ζηλοῖς, τούτων μιμοῦ
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χρώμενοι δικαίως μισοῦνται. — Καλῶς τὴν φιλο-
σοφίαν ἐπηνέσατε καὶ τὴν ἀπὸ ταύτης² ἐλευθερίαν.
— Ἀλέξανδρος μετὰ τὴν ἐν Ἀρβήλοις μάχην Δα-
ρεῖον καθηρηκῶς³ ἤρχε Περσῶν. — Θησεὺς τὴν Ἀρι-
άδην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσε, Διόνυσος
δὲ αὐτὴν ἀπήγαγεν. — Σαρδανάπαλλος ὁ ἔσχατος
Ἀσσυρίων βασιλεὺς ὑπερῆρεν ἅπαντας τοὺς πρὸ
αὐτοῦ⁴ τρυφῇ καὶ ῥαθυμίᾳ. — Α. Νόμιμον ταῦτ’
ἔστι, βέλτιστ’⁵, ἐνθάδε Κορινθίοισιν, ἂν⁶ τιν’ ὄψω-
νούντ’ αἰεὶ λαμπρῶς ὁρῶμεν, τοῦτον ἀνακρίνειν⁷,
πόθεν ζῇ, καὶ τί ποιῶν· κἂν⁸ μὲν οὐσίαν ἔχῃ, ἣς
αἱ πρόσδοι λύουσιν τὰναλώματα⁹, ἐὰν¹⁰ ἀπολαύειν
τοῦτον ἤδῃ¹¹ τοῦ βίου¹². ἐὰν δ’ ὑπὲρ τὴν οὐσίαν
δαπανῶν τήχῃ¹³, ἀπεῖπον¹⁴ αὐτῷ τοῦτο μὴ¹⁵ παεῖν
ἔτι, ὅς ἂν δὲ μὴ πίθῃτ’¹⁶ ἐπέβαλον¹⁷ ζημίαν· ἐὰν
δὲ μηδ’ ὀτιοῦν¹⁸ ἔχων ζῇ¹⁹ πολυτελῶς, τῷ δημίῳ
παρέδωκαν²⁰ αὐτόν. Β. Ἡράκλεις! Α. Οὐκ ἐν-
δέχεται γὰρ ζῆν ἄνευ κακοῦ²¹ τιμῶς τοῦτον· συνίης²²;
ἀλλ’ ἀναγκαίως ἔχει²³ ἢ λωπαδατεῖν²⁴ τὰς νύκτας²⁵,
ἢ τοιχωρυχεῖν, ἢ τῶν ποικούντων²⁶ ταῦτα κοινωνεῖν
τισιν, ἢ συκοφαντεῖν κατ’ ἀγοράν, ἢ μαρτυρεῖν
ψευδῇ. τὸ τριεῖς ἐκαθαίρομεν γένος. Β. Ὁρ-
θῶς γε, νῆ Δί²⁷. ἀλλὰ δὴ τί ταῦτ’ ἐμαί²⁸; Α. Ὁρῶ-
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τιστέ, σ’³⁰ ἀλλ’ ὑπερηφάνως. οὐκ ἔστιν ἰχθυηρὸν

ὑπὸ σοῦ μεταλαβεῖν²⁸. συνήχας²⁹ ἡμῶν³⁰ εἰς τὰ λάχανα³¹ τὴν πόλιν· περὶ τῶν σελίνων μαχόμεθ', ὥσπερ Ἰσθμίοις³². λαγώς τις εἰσεληλυθ' ³³. εὐθὺς ἥρπακας³⁴. πέρδικα δ' ἡ κίχλην γε νῆ Δί³⁵ οὐκ ἔτι ἔστιν δι' ὑμᾶς οὐδὲ πετομένην ἰδεῖν³⁶. τὸν ξενικὸν οἶνόν τ' ἐπιτετίμηκας πολὺ. — Λάκαινά τις πρὸς τὸν υἱὸν λέγοντα, μικρὸν ἔχειν³⁷ τὸ ξίφος, εἶπε³⁸, "Καὶ βῆμα πρόσθε."

§ 115. Κρεῖττόν ἐστιν, εὖ τεθραμμένην¹ γυναῖκα λαμβάνειν ἄπρουν ἢ κακὴν μετὰ χρημάτων. — Ψυχὴν σώματος ἀναγκαιότερον ἰᾶσθαι². — Τὰ ποιητὰ τῶν ἐθνῶν ἄρχεται μὲν ἀπὸ μικρῶν, ἀμεληθέντα δὲ ἰσχυρὰ μείζω λαμβάνει. — Ὁ ἐν τῇ Κρήτῃ λαβύρινθος, τέχνημα Δαιδάλου, ἦν οἴκημα καμπαῖς πολυπλόκοις πλανῶν τὴν ἔξοδον. — Ἑρμῆς ῥάβδῳ θαυμασίᾳ τὴν δύναμιν³ ἐψυχαγωγεῖ καὶ κατῆγε τοὺς νεκρούς. — Κροίσῳ τῷ Ἀνδῶν βασιλεῖ ὁ ἐν Δελφοῖς θεὸς ἔχρησε, δυνατωτάτους εἶναι τῶν Ἑλλήνων τοὺς Λακεδαιμονίους. — Ὁρέστης μετὰ τὴν ἀναίρεσιν Αἰγίσθου καὶ Κλυταιμνήστρας διωκόμενος ὑπὸ τῶν Ἑρινύων, ἔφυγε πρὸς Ἀθήνας, καὶ ἐκρίθη ἐν Ἀρεῖᾳ πάγῳ⁴. Ἰσων δὲ γενομένων τῶν ψήφων⁵ ἀπελύθη. — Γοργῷ, βασιλεῶς Κλεομένους θυγάτηρ, Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος⁶ αὐτὸν ἐπὶ τὸν πρὸς βασιλέα⁷ πόλεμον ὑπὲρ Ἰώνων, καὶ ὑπισχνουμένου χρημάτων πληθῆος, καὶ ὅσῳ⁸ ἀντέλεγε, πλείονα προστιθέντος⁹. "Καταφθερεῖ σε," ἔφη, "ὦ πάτερ, τὸ ξενύλλιον, εἰ μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλῃς⁹." Προσ-

τάξαντος⁵ δὲ αὐτῇ τοῦ πατρὸς δοῦναί¹⁰ τινι σῆτον εἰς μισθοῦ λόγον¹¹, καὶ προστιθέντος⁸. “Ἐδίδαξε γάρ με τὸν οἶνον χρηστὸν ποιεῖν.” “Οὐκοῦν, ὦ πάτερ,” ἔφη, “ὅ τ’ οἶνος πλείων ἐκποθήσεται¹², καὶ οἱ πίνοντες θρυπτικώτεροι καὶ χείρονες ἔσονται¹³.” Τὸν δ’ Ἀρισταγόραν ὑπὸ τινος τῶν οἰκετῶν ὑποδούμενον¹⁴ θεασαμένη. “Πάτερ,” ἔφη, “ὁ ξένος χεῖρας οὐκ ἔχει.” — Ἀπροσδόκητον οὐδὲν ἀνθρώποις κακὸν ἐφημέρους γὰρ τὰς τύχας κεκτήμεθα¹⁵. — Ψῦξον τὸν οἶνον, Δῶρι.

§ 116. Τῶν ἐστρατευμένων¹ μετὰ Κύρου καὶ διασωθέντων εἰς τὴν Ἑλλάδα Ἑλλήνων τινὲς μὲν εἰς τὰς ἰδίας πατρίδας ἀπηλλάγησαν², οἱ δὲ πλείστοι, στρατιωτικὸν εἶθισμένοι³ ζῆν βίον καὶ σχεδὸν ὄντες πεντακισχίλιοι, στρατηγὸν αὐτῶν εἶλοντο⁴ Ξενοφῶντα, καὶ ἐπολέμουν Θραξὶ τοῖς περὶ τὸν Σαλμυδησσὸν οἰκοῦσιν. — Ἡμεῖς⁵ δὲ χωρὶς τῶν ἀναγκαίων κακῶν αὐτοὶ παρ’ αὐτῶν⁶ ἕτερα προσπορίζομεν· λυπούμεθ’, ἂν⁷ πτάρῃ⁸ τις· ἂν εἴπη κακῶς, ὀργιζόμεθ’· ἂν ἴδῃ⁹ τις ἐνύπνιον, σφόδρα φοβούμεθ’· ἂν γλαῦξ ἀνακράγη, δεδοίκαμεν¹⁰. — Ἀλέξανδρος διαδήματι τὴν κεφαλὴν διεδέδετο, καὶ προσκυνεῖσθαι ἤξίου. — Ἐγχεον¹¹ σὺ δὴ πιεῖν¹². εὐζωρότερόν γε νῆ Δί¹³, ὦ παῖ, δός· τὸ γὰρ ὕδαρες ἅπαν τοῦτ’ ἐστὶ τῇ ψυχῇ κακόν. — Ὀμιην¹⁴ ἐγὼ τοὺς ἰχθυοπώλας τὸ πρότερον εἶναι πονηροὺς τοὺς Ἀθήνησιν¹⁵ μόνους· τόδε δ’, ὡς ἔοικε¹⁶, τὸ γένος ὥσπερ θηρίον ἐπίβουλόν ἐστι τῇ φύσει καὶ πανταχοῦ. ἐνταῦθα γοῦν¹⁷ ἔστιν τις ὑπερηκοντι-

κῶς¹⁸, κόμην τρέφων μὲν πρώτον¹⁹ ἱερὰν²⁰ τοῦ θεοῦ, ὡς φησὶν²¹. οὐ διὰ τοῦτο δ'²², ἀλλ' ἐστιγμένους²³ πρὸ τοῦ μετώπου παραπέτασμ'²⁴ αὐτὴν ἔχει. οὗτος ἀποκρίνεται²⁵, ἂν²⁶ ἐρωτήσης πόσου²⁷ ὁ λάβραξ²⁸, “Δέκ' ὀβολῶν²⁹,” οὐχὶ προσθεῖς³⁰ ὀποδαπῶν³⁰. ἔπειτ' ἂν τὰργύριον³¹ αὐτῷ καταβάλῃς³², ἐπράξατ'³³ Ἀθῆναιον· ἂν³⁴ δ' αὐτὸν δέῃ κέρματ' ἀποδοῦναι³⁴, προσπαπέδωκεν³⁵ Ἀττικά· κατ' ἀμφοτέρα³⁶ δὲ τὴν ἀπαλλαγὴν³⁷ ἔχει. — “Ἦν οὐδ' ὁ πατήρ ἐφίλησεν οὐδεπώποτε, παρ' ἧς τὸν ἄρτον ἡ κύων οὐ λαμβάνει, μέλαινα δ' οὕτως ὥστε καὶ ποιεῖν σκότος³⁸. — Εἰ μὴ τὸ λαβεῖν³⁹ ἦν, οὐδ' ἂν εἰς ποιηρὸς ἦν⁴⁰. φιλαργυρία τοῦτ' ἐστίν, ὅταν ἀφείς⁴¹ σκοπεῖν τὰ δίκαια τοῦ κέρδους διὰ παντὸς δούλος ᾖς. — Τὸ μὲν σφαγῆναι⁴² δεινόν, εὐκλειαν δ' ἔχει· τὸ μὴ θανεῖν⁴³ δὲ δειλόν, ἡδονὴ δ' ἐνι⁴⁴. — Πένητος ἀνδρὸς οὐδὲν εὐτυχέστερον τὴν ἐπὶ τὸ χεῖρον μεταβολὴν οὐ προσδοκᾷ.

§ 117. Οἱ ἐν φιλοσοφίᾳ προκείμενοι ἀντὶ μὲν δούλων ἐλεύθεροι, ἀντὶ δὲ πενήτων ὡς ἀληθῶς¹ πλούσιοι, ἀντὶ δὲ ἀνοήτων τε καὶ τετυφωμένων γίγνονται μετριώτεροι. — Φιλόσοφος τις Ἀθηναῖος λέγει· οἱ πολλοὶ² τῶν ἀνθρώπων κατὰ τὰς ἀτυχίας μᾶλλον εἰώθασι³ τοῦ δαιμονίου μνημονεύειν· καὶ πολλάκις ἐν ταῖς εὐπραξίαις ὡς μύθων πεπλασμένων⁴ τῶν θεῶν καταφρονοῦντες, κακῶς αὐτὰ πράξαντες ἀνατρέχουσιν ἐπὶ τὴν φυσικὴν εὐλάβειαν. — Ἐπεὶ Ἀλέξανδρος Δαρεῖον ἐπ' Ἰσσοῦ τε καὶ Ἀρβήλοις ἐκράτησεν, εἰς δίαυταν τὴν Μηδικὴν μετεδι-

ἤγησεν⁵ ἑαυτόν. — Πάλαι μὲν καὶ ἄνθρωποι συν-
 εισιῶντο καὶ συνέπινον τοῖς θεοῖς ἐν τῷ οὐρανῷ,
 οἶον· Ἰξίων καὶ Τάνταλος· ἐπεὶ δὲ ἦσαν οὕτοι
 ὑβρισταί, τὸ ἀπὸ τούτου ἄβατος ἦν τῷ θνητῷ γέ-
 νει καὶ ἀπόρρητος ὁ οὐρανός. — Πενία δὲ συγκρα-
 θεῖσα⁸ δυσσεβεῖ τρόπῳ ἄρδην ἀνείλε⁹ καὶ κατέ-
 στρεψεν βίον. — “Ὡσπερ κυαθίζουσ’¹⁰ ἐνίοθ’¹¹ ἡμῖν
 ἡ τύχη ἐν ἀγαθὸν ἐπιχέασα¹² τρί’¹³ ἐπαντλεῖ κακὰ.
 — Ἄν’¹⁴ γνῶς¹⁵ τί ἐστ’ ἄνθρωπος, εὐδαίμων ἔσει¹⁶.
 — Πολύ γ’ ἐστὶ πάντων κτήμα τιμώτατον ἅπασιν
 ἀνθρώποις εἰς τὸ ζῆν τέχνη· τὰ μὲν γὰρ ἄλλα καὶ
 πόλεμος καὶ μεταβολαὶ τύχης ἀνήλωσ’¹⁷, ἡ τέχνη
 δὲ σώζεται. — Πολλοῖς καὶ πολλάκις χρήται τοῖς
 ἀντιθέτοις ὁ Ἀγάθων· ἐπεὶ δέ τις, ὡς ἐπανορθού-
 μενος αὐτόν, ἐβούλετο περιαιρεῖν¹⁸ αὐτὰ τῶν¹⁹ ἐκεί-
 νου δραμάτων, εἶπεν, “Ἀλλὰ σύ γε, γενναῖε, λέ-
 ληθας²⁰ σεαυτὸν τὸν Ἀγάθωνα ἐκ τοῦ Ἀγάθωνος
 ἀφανίζων.” οὕτως ἐκόμα ἐπὶ τούτοις ἐκεῖνος, καὶ
 ᾤετο²¹ τὴν ἑαυτοῦ τραγῳδίαν ταῦτα²² εἶναι. — Πυ-
 θαγόρας ἔλεγε δύο ταῦτα ἐκ τῶν θεῶν ἀνθρώποις
 δεδοσθαι²³ κάλλιστα, τό τε ἀληθεύειν καὶ τὸ εὐερ-
 γετεῖν· καὶ προσετίθει²⁴ ὅτι καὶ ἔοικε²⁵ τοῖς θεῶν
 ἔργοις ἐκάτερον.

§ 118. Ἐπειδὴ ποτε Ἥρα καὶ Ποσειδῶν καὶ
 Ἀθηνᾶ τὸν Δία συνδῆσαι ἤθελον, Θέτις ἤκουσα
 ὑπέλυσεν αὐτὸν τοῦ δεσμοῦ, καλέσασα τὸν ἐκα-
 τόγχειρον Βριάρεων εἰς Ὀλυμπον. — Ἡρακλῆς
 πολλὰ πεπόνηκεν, ἐκκαθαίρων τὸν βίον, θηρία κα-
 ταγωνιζόμενος καὶ ἀνθρώπους ὑβριστὰς τιμωρού-

μενος. — Ἐὰν ἐθέλῃς σεαυτοῦ¹ γίγνεσθαι, κατα-
γέλασον τῶν δημοσίᾳ νομιζομένων² ἀγαθῶν, πλού-
του καὶ δόξης καὶ βασιλείας καὶ τῶν τοῖς πολλοῖς³
περιβλέπτων. — Αἱ Ἀμαζόνες κατῴκουν περὶ τὸν
Θερμῶδοντα ποταμόν, ἔθνος μέγα τὰ⁴ κατὰ πόλε-
μον ἦσκουν γὰρ ἀνδρίαν· καὶ εἴ ποτε γεννήσειαν⁵,
μόνον τὰ θήλεα⁶ ἔτρεφον. — Ἀλέξανδρος θεασά-
μενος τὴν ἐν Ἐφέσῳ εἰκόνα ἑαυτοῦ τὴν ὑπὸ Ἀ-
πελλοῦ γραφεῖσαν, οὐκ ἐπήνεσε κατὰ τὴν ἀξίαν
τοῦ γράμματος. εἰσαχθέντος⁷ δὲ τοῦ ἵππου καὶ
χρεματίσαντος πρὸς τὸν ἵππον τὸν ἐν τῇ εἰκόνι
ὡς πρὸς ἀληθινὸν καὶ⁸ ἐκεῖνον, “ὦ βασιλεῦ,” εἶ-
πεν ὁ Ἀπελλῆς, “ἀλλ’ ὃ γε ἵππος ἔοικε⁹ σου
γραφικώτερος εἶναι κατὰ πολὺ.” — Δραχμῶν τρι-
ῶν¹⁰ γλαυκίσκον¹¹, ὃ μεγάλοι θεοί, γόγγρου κεφά-
λαιον¹² καὶ τὰ πρῶτα τεμάχια¹³ δραχμῶν¹⁴ πάλιν
πέντ’. ὦ ταλαίπωρου βίου¹⁵. δραχμῆς¹⁶ τραχήλους¹⁷.
ἀλλὰ νῆ τὸν ἥλιον, κάμοι¹⁸ τράχηλον ἕτερον εἴ πο-
θεν λαβεῖν¹⁹ ἦν καὶ πρίασθαι²⁰ δυνατόν, ὃν ἔχω
τοῦτον ἄν²¹, πρὶν εἰσενεγκεῖν²² ταῦτα δεῦρ’²³, ἀπηγ-
ξάμην²⁴. οὐδεὶς δεδιηκόνηκεν²⁵ ἐπιπονώτερον. ἅμα
μὲν ἐπριάμην²⁶ πολλὰ καὶ πολλοῦ²⁷ σφόδρα, ἅμα
ὃ εἴ τι χρηστὸν ἀγοράσαιμ’ ἀπωλλύμην²⁸, “Κατ-
έδοντ’²⁹ ἐκεῖνοι τοῦτο,” πρὸς ἑμαυτὸν λέγων, “δια-
πυτιοῦσ’³⁰ οἶνον δὲ τοιοῦτον χαμαί.” οἶμοι. — Α.
Ἡ μὲν ἴσως σὺ καταπληγήσει³¹ τῷ χορῷ. Β. Τὸ
καταπληγήσει τοῦτο παρὰ τῶν ῥητόρων. Α. Ἀπο-
βήσεται³² σοι ταῦτά ποι τὰ ῥήματα. Β. Παρ’
Ἀλκιβιάδου τοῦτο ἀποβήσεται³³.

§ 119. Πᾶσι τοῖς μέλλουσι τελευτᾶν ἐμπίπτει μεταμέλεια, μεμνημένοις ὥς ἐν τῷ βίῳ ἡδίκηκας, καὶ ὁρμῇ¹ τοῦ βούλεσθαι πάντα πεπρᾶχθαι δικαίως αὐτοῖς². — Ὁ Ἀθηναίων δῆμος τοῖς μὲν ἐπαινοῦσιν αὐτὸν μάλιστα ἔχαιρε, τοῖς δὲ σκώπτουσιν ἥκιστα ἐδυσχέραινεν. — Ἐν τῇ Κύπρῳ πόλεις ἦσαν ἀξιόλογοι μὲν ἐννέα, ὑπὸ δὲ ταύτας ὑπῆρχε³ τεταγμένα μικρὰ πολίσματα. — Τὸν Πύλιον Νέστορα διὰ γνώμην καὶ γῆρας πάντων τῶν ἡρώων⁴ προὔτιμα Ἀγαμέμνων. — Λέγουσί τινες, ὅτι κοσμήσας ἑαυτὸν Κροῖσος ὁ Λυδὸς παντοδαπῶς, καὶ καθίσας ἐπὶ τὸν θρόνον, ἤρετο τὸν Σόλωνα, εἰ⁵ τι θέαμα κάλλιον τεθέαται⁶. ὁ δέ⁷. “Ἀλεκτρυόνας,” εἶπε, “καὶ φασιανούς καὶ ταῶς· φυσικῶ γὰρ ἄνθει κεκόσμηνται καὶ μυρίφ⁸ καλλίονι.” — Α. Ὡ Κλέων, παῦσαι⁹ φλυαρῶν. ἂν¹⁰ ὁκνῆς τὸ μανθάνειν, ἀνεπικούρητον σεαυτοῦ τὸν βίον λήσει¹¹ ποιῶν. οὔτε γὰρ ναυαγός, ἂν¹⁰ μὴ γῆς λάβηται¹² φερόμενος, οὔ ποτ’ ἂν σώσειεν¹³ αὐτόν· οὔτ’ ἀνὴρ πένης γεγώς¹⁴, μὴ οὐ¹⁵ τέχνην μαθὼν, δύναιτ’¹⁶ ἂν ἀσφαλῶς ζῇν τὸν βίον. κἂν¹⁷ μὲν ὁρμισθῇ τις ἡμῶν εἰς λιμένα τὸν τῆς τέχνης, ἐβάλετ’¹⁸ ἄγκυραν καθάψας¹⁹ ἀσφαλείας εἵνεκα· ἂν¹⁰ δ’ ἀπαίδευτος μετασχῇ²⁰ πνεύματος φορούμενος, τῆς ἀπορίας²¹ εἰς τὸ γῆρας οὐκ ἔχει σωτηρίαν. ΚΛ. “Ἀλλὰ χρήματ’ ἔστιν ἡμῶν.” Α. “Ἄ γε²² τάχιστ’ ἀπόλλυται²³. ΚΛ. “Κτήματ’, οἰκίαι.” Α. Τύχης δὲ μεταβολὰς οὐκ ἄγνοεῖς, ὅτι τὸν εὐπορον τίθησι²⁴ πτωχὸν εἰς τὴν αὔριον. ΚΛ. “Ἄλλ’ ἐταῖροι καὶ φίλοι· σοὶ καὶ συνήθεις, νῆ Δία, ἔρανον εἰσίσουσιν²⁵.” Α.

Εὖχου μὴ λαβεῖν²⁸ πείραν φίλων· εἰ δὲ μὴ, γνώσει²⁷ σεαυτὸν ἄλλο μηδὲν πλὴν σκίαν. — Ἐδοξας²⁸ γάρ μοι εἰδότε²⁹ εἰκέναι³⁰ ὅτι ἔζη. — Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν³¹. καὶ γὰρ ἂν τοὺς ἄλλους λάθης³², σεαυτῷ συνείσει³³. — Ἄπαντα δόκει³⁴ ποιεῖν ὡς μηδένα λήσων³¹. καὶ³⁵ γὰρ ἂν³⁶ παραυτίκα κρύψης, ὕστερον ὀφθήσει³⁷. μάλιστα δ' ἂν εὐδοκιμοίης³⁸, εἰ φαίνοιο ταῦτα μὴ πράττων ἅ τοῖς ἄλλοις ἂν³⁹ πράττουσιν ἐπιτιμώης⁴⁰. — Ἄ μὲν ἐπίστασαι⁴⁰, ταῦτα διαφύλαττε ταῖς μελέταις, ἃ δὲ μὴ μεμάθηκας⁴¹, προσλάμβανε ταῖς ἐπιστήμαις· ὁμοίως γὰρ αἰσχρὸν⁴² ἀκούσαντα⁴³ χρησίμου λόγον μὴ μαθεῖν⁴⁴ καὶ διδόμενόν⁴⁵ τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαβεῖν⁴⁶. κατανάλισκε τὴν ἐν τῷ βίῳ σχολὴν εἰς τὴν τῶν λόγων φιληκοίαν· οὕτω γὰρ τὰ τοῖς ἄλλοις χαλεπῶς εὐρημένα⁴⁷ συμβήσεται⁴⁸ σοι ῥαδίως μανθάνειν.

§ 120. Σύλλας, ὁ εὐτυχής¹ ἀναρρηθείς, τῶν μεγίστων εὐτυχιῶν² ἐποιεῖτο δύο, τὴν Μετέλλου τοῦ Πίου φίλιαν καὶ τὸ μὴ κατασκάψαι Ἀθήνας, ἀλλὰ φείσασθαι³ τῆς πόλεως. — Φίλιππος ὁ Μακεδόνων βασιλεὺς, πολλῶν εὐτυχημάτων καὶ καλῶν ἐν μιᾷ ἡμέρᾳ προσαγγελθέντων⁴ αὐτῷ, “ὦ Τύχῃ,” εἶπε, “μικρὸν τί μοι κακὸν ἀντὶ τοσοούτων καὶ τηλικούτων ἀγαθῶν ποιήσων.” — Ξενοκράτει χρημάτων κομισθέντων⁵ ἀπὸ Ἀλεξάνδρου, ἐστιάσας τοὺς κομίσαντας κατὰ τὸν αὐτοῦ τρόπον, “Ἀπωγγείλατε,” ἔφη⁶, “Ἀλεξάνδρῳ, ὅτι, ἔστ’ ἂν οὕτω ζῶ, οὐ δέομαι τῶν πεντήκοντα ταλάντων” τοσαύ-

τα γὰρ ἦν τὰ πεμφθέντα. — Κράτης καὶ Πολέμων οὕτως ἀλλήλω ἐφιλείτην, ὥστε καὶ ζῶντε οὐ μόνον τῶν αὐτῶν ἦσθην ἐπιτηδευμάτων, ἀλλὰ καὶ ἐξωμοισύσθην ἀλλήλοιν, καὶ θανόντε⁸ τῆς αὐτῆς ταφῆς⁹ ἐκοινωνεῖτην. — Βίων ἔλεγε καταγελάστους εἶναι τοὺς σπουδάζοντας περὶ πλοῦτον, ὃν τύχῃ μὲν παρέχει, ἀνελευθερία δὲ φυλάττει, χρηστότης δὲ ἀφαιρείται. — Ἀνθρώπων ἕκαστος δύο πήρας φέρει, τὴν μὲν ἔμπροσθεν, τὴν δὲ ὀπίσθεν, γέμει δὲ κακῶν ἑκατέρα· ἀλλ’¹ ἡ μὲν ἔμπροσθεν ἀλλοτρίων², ἡ δὲ ὀπίσθεν τῶν³ αὐτοῦ τοῦ φέροντος. Καὶ διὰ τοῦτο οἱ ἄνθρωποι τὰ μὲν ἐξ αὐτῶν κακὰ οὐχ ὁρῶσι, τὰ δὲ ἀλλότρια πάνυ ἀκριβῶς θεῶνται⁴. — Βασιλεὺς αἰρεῖται¹⁰, ἵνα οἱ ἐλόμενοι¹¹ διὰ τοῦτον εὖ πράττωσιν. — Ἡδὴ δὲ πολλῶν ἡρέθη¹² λόγων κριτῆς, καὶ πόλλ’¹³ ἀμιλληθέντα¹⁴ μαρτύρων ὑπο¹⁵ τὰναντί¹⁶ ἔγνω¹⁷ συμφορᾶς μιᾶς πέρι¹⁵. — Αἰρείσθων¹⁸ ἐκ τῶν προβεβλημένων¹⁹ πάντες οἱ τοῦ πολέμου κοινωνοί. — Ἀνδροκλείδας ὁ Λάκων πηρωθεὶς τὸ σκέλος, κατέταξεν αὐτὸν εἰς τοὺς πολεμιστάς· ὡς δ’ ἐνίσταντό²⁰ τινες διακωλύοντες, ὅτι ἐπεπῆρωτο, “Ἄλλ’ οὐ φεύγοντα,” εἶπε, “ μένοντα δὲ δεῖ τοῖς ἀντιτεταγμένοις²¹ μάχεσθαι.”

§ 121. Ἄρτεμις λέγεται εὐρεῖν¹ τῶν νηπίων παίδων θεραπείαν καὶ τροφάς τινας ἄρμοττοῦσας τῇ φύσει τῶν βρεφῶν· ἀφ’ ἧς αἰτίας κουροτρόφος ὠνομάζετο. — Σωκράτης παρήνει φυλάττεσθαι ἐκείνα² τῶν βρωμάτων, ὅσα μὴ πεινῶντας ἐσθίειν ἀναπείθει, καὶ τῶν πωμάτων³, ὅσα πίνειν⁴ μὴ δι-

ψῶντας. — Σίδην τὴν Ὀρίωνος γυναῖκα ἡ Ἥρα ἔρριψεν ἐς Ἄϊδου, περὶ μορφῆς ἐρίσασαν⁵. — Ἐρμῆς, ἔτι βρέφος ὢν, Ἄρεως ἐξείλκυσε λαθὼν⁶ ἐκ τοῦ κολεοῦ τὸ ξίφος. — Νῶος ὁ βασιλεὺς τῶν Ἀσσυρίων, ἐπιφανεστάτας πράξεις τῶν πρὸ αὐτοῦ⁷ κατειργασμένος⁸, ἔκτισε πόλιν μεγάλην καὶ εὖ τετειχισμένην, ἣν ἐφ'⁹ αὐτοῦ Νῖνον ἐκάλεσεν. — Ἐγενέσθην¹⁰ μὲν Κριτίας τε καὶ Ἀλκιβιάδης φύσει φιλοτιμοτάτω πάντων Ἀθηναίων, βουλομένω τε πάντα δι' αὐτῶν πράττεσθαι καὶ πάντων ὀνομαστοτάτω γενέσθαι¹¹. ᾗδεσαν¹² δὲ Σωκράτην ἀπ'¹³ ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα¹⁴, τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα¹⁵, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον¹⁶ ἐν τοῖς λόγοις ὅπως βούλοιτο. ταῦτα δὲ ὁρῶντες καὶ ὄντες οἷω προεῖρησθον¹⁷, πότερόν τις αὐτῷ φῆ¹⁸ τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν¹⁹, ὀρέξασθαι²⁰ τῆς ὁμιλίας αὐτοῦ, ἣ νομίσαντε, εἰ ὁμιλησαίτην ἐκεῖνω, γενέσθαι²¹ ἂν ἱκανωτάτω λέγειν τε καὶ πράττειν; ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος²² αὐτοῖν ἢ ζῆν ὅλον τὸν βίον ὥσπερ ζῶντα Σωκράτην ἐώρων²³ ἢ τεθνάναι²⁴, ἐλέσθαι²⁵ ἂν αὐτὸ μᾶλλον τεθνάναι· δήλω δ' ἐγενέσθην²⁶ ἐξ ὧν²⁷ ἐπραξάτην· ὥς γὰρ τάχιστα²⁸ κρείττονε τῶν συγγυνομένων ἡγησάσθην εἶναι, εὐθὺς ἀποπηδήσαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὧν περ ἕνεκα Σωκράτους ὠρεχθήτην²⁹.

§ 122. Κρέων μετὰ τὸν θάνατον τῶν Οἰδίποδος παίδων, Ἐτεοκλέους καὶ Πολυνείκους, τὴν Θη-

βαίων βασιλείαν παραλαβών¹, τῶν Ἀργείων² τῶν μετὰ Πολυνείκους ἐπὶ Θήβας στρατευσαμένων τοὺς νεκροὺς ἔρριψεν ἀτάφους, καὶ ἐκήρυξε μηδένα θάψαι. Ἀντιγόνη δέ, μία τῶν Οἰδίποδος θυγατέρων, κρύφα τὸ Πολυνείκους σῶμα κλέψασα ἔθαψε· καὶ φωραθεῖσα ὑπὸ Κρεοντος αὐτῇ τῷ τάφῳ ζῶσα ἐνεκρύφθη³. — Ἐλθὼν⁴ δὲ οἴκαδε ἐκέλευον ἀκολουθεῖν μοι τὴν θεράπαιναν εἰς τὴν ἀγοράν, ἀγαγὼν⁵ δ' αὐτὴν ὡς⁶ τῶν ἐπιτηδείων τινα ἔλεγον ὅτι ἐγὼ πάντα εἶην πεπυσμένος⁷ τὰ γιγνόμενα ἐν τῇ οἰκίᾳ· “Σοὶ οὖν,” ἔφην⁸, “ἔξεστι⁹ δυοῖν ὁπότερον βούλει ἐλέσθαι¹⁰, ἢ μαστιγωθεῖσαν εἰς μυλῶνα ἐμπεσεῖν¹¹ καὶ μηδέποτε παύσασθαι¹²· κακοῖς τοιούτοις συνεχομένην, ἢ κατεμπούσαν¹³ ἅπαντα τάληθῇ¹⁴ μηδὲν παθεῖν¹⁵ κακὸν ἀλλὰ συγγνώμης παρ’¹⁶ ἐμοῦ τυχεῖν¹⁷ τῶν ἡμαρτημένων¹⁸. ψεύσῃ¹⁹ δὲ μηδέν, ἀλλὰ πάντα τάληθῇ¹⁴ λέγε.” — Δεινὸν γὰρ ἂν εἴη, ὦ Ἀθηναῖοι, εἰ, ὅτε μὲν ἐφεύγομεν²⁰, ἐμαχόμεθα Λακεδαιμονίοις, ἵνα κατέλθωμεν²¹, κατελθόντες²¹ δὲ φευξόμεθα²², ἵνα μὴ μαχώμεθα.

§ 123. Ὁ Αἰδῆς κατηγορίαν Ἀσκληπιοῦ ἐποιήσατο πρὸς Δία, ὡς ἀδικηθεὶς καὶ τῆς ἀρχῆς μέρος τι ἀφαιρεθεὶς¹. ἐλάττους γὰρ αἰεὶ γίγνεσθαι² τοὺς τετελευτηκότας, θεραπευομένους ὑπὸ τοῦ Ἀσκληπιοῦ ὁ δὲ Ζεὺς παροξυνθεὶς κεραυνώσας τὸν Ἀσκληπιὸν ἀπέκτεινεν. — Εὐθύδημός τις γράμματα πολλὰ συνειλεγμένος³ ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων, ἐκ τούτων ἥδη ἐνόμιζε διαφέ-

ρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ. — Τυφῶν μετὰ συριγμῶν καὶ βοῆς πέτρας ἡμμένας⁴ ἐπὶ τὸν οὐρανὸν ἔβαλλε πολλή δὲ ἐκ τοῦ στόματος πυρὸς ἐξέβρασε ζάλη. — Ὡς Ἐέρξῃ⁵ πάντα ἡτοίμαστο πρὸς τὴν ἐπὶ τοὺς Ἕλληνας στρατείαν, κήρυκας ἐξέπεμψεν εἰς πάσας τὰς τῆς Ἑλλάδος πόλεις, προστάξας παρὰ τῶν Ἑλλήνων αἰτεῖν ὕδωρ καὶ γῆν⁶. — Σχολαστικὸς πρὸς νοσοῦντα ἐλθὼν⁷ ἡρώτα περὶ τῆς ὑγείας· ὁ δὲ οὐκ ἠδύνατο⁸ ἀποκρίνασθαι· ὀργισθεὶς οὖν εἶπεν, “Ἐλπίζω καμὲ νοσήσειν καὶ ἐλθόντι⁹ σοι μὴ ἀποκρивεῖσθαι.” — Εὐρυβιάδου εἰπόντος¹⁰, “ὦ Θεμιστοκλείς, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους¹¹ ραπίζουσι¹²,” “Ναί,” εἶπεν ὁ Θεμιστοκλής, “ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν.” — Τῶν ἀγαθῶν τὸν πλοῦτον ὕστατον τίθει¹³, ἀβεβαιοτάτον γάρ ἐστιν ὧν¹⁴ κεκτῆμεθα¹⁵. — Φρύγες οὐ κατώρυστον τοὺς ἱερέας τελευτήσαντας, ἀλλ’ ἐπὶ λίθους δεκαπῆχεις ἐτίθουσιν¹⁶ ὀρθούς. — Ὁ οἶνος μέτριος μὲν ληφθεὶς¹⁷ ῥώννυσσι¹⁸, πλείων δὲ¹⁹ παρίησιν²⁰. — Ξυοκράτης στρουθίου ποτὲ διωκομένου ὑπὸ ἱέρακος καὶ εἰσπηδήσαντος εἰς τοὺς κόλπους αὐτοῦ, καταψήσας μεθήκεν²¹, εἰπὼν “Τὸν ἱκέτην δεῖ μὴ ἐκδιδόναι²².” — Χείλωνά φασιν²³ Αἰσώπου πυθέσθαι²⁴, ὁ Ζεὺς τί εἶη²⁵ ποιῶν; τὸν δὲ φάναι²⁶. “Τὰ μὲν ὑψηλὰ ταπεινῶν, τὰ δὲ ταπεινὰ ὑψηλῶν.” — Μεγάλην παιδεῖαν νόμιζε δι’ ἧς δυνήσει²⁷ φέρειν ἀπαιδευσίαν. — Ἦν καλῶς ἄρχεσθαι μάθωμεν²⁸, πολλῶν ἄρχειν δυνησόμεθα. — Ἀρχεσθαι μαθὼν²⁹ ἄρχειν ἐπιστήσει³⁰. — Ὀρίων Μεγαρέας ὁ Διογένης τὰ μακρὰ τείχη ἰστώντας³¹, “ὦ μοχθη-

ροί" εἶπε, "μὴ τοῦ μεγέθους προνοεῖτε τῶν τειχῶν, ἀλλὰ τῶν ἐπ' αὐτῶν στησομένων²⁰."

§ 124. Λακωνικὴ γυνὴ ἀκούσασα τὸν ἑαυτῆς υἱὸν σεσωσμένον καὶ πεφευγότα ἐκ τῶν πολεμίων, γράφει αὐτῷ "Κακὴ φήμη σου κατακέχυται· σὺ οὖν ἢ ταύτην ἀπότρισψαι, ἢ μὴδ' ἡμῖν φανῆς." — Οἱ ποιηταὶ φασί², τὰς Δαναΐδας ἐν "Αἰδου³ κολάζεσθαι διὰ τὸν φόνον τῶν ἰδίων ἀνδρῶν, ὑδροφορεῖν καταδικασθείσας ἐν τετρυντημένῳ πύθῳ· ὅθεν καὶ παροιμίαν⁴ ἐπὶ τῶν ἀνήνυτα μοχθούντων "εἰς τετρυντημένον πύθον ἀντλεῖν" λέγομεν. — Σαλμωνεὺς ἐν "Ηλιδι πόλιν ἔκτισεν· ὕβριστῆς δὲ ὦν καὶ τῷ Διὶ ἐξισοῦσθαι θέλων, διὰ τὴν ἀσέβειαν ἐκολάσθη. "Ἐλεγε γὰρ εἶναι Ζεὺς⁵, καὶ ἑαυτῷ προσέτασσε θύειν· καὶ βύρσας μὲν ἐξηραμμένας⁶ ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ κεραυνώσας αὐτόν, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας. — Ἀλέξανδρος, ὁ Φεραίων τύραννος, ἐν τοῖς μάλιστα⁷ ἔδοξεν⁸ ὠμότατος εἶναι. Θεοδώρου δὲ τοῦ τῆς τραγωδίας ποιητοῦ ὑποκρινομένου τὴν Μερόπην, ὁ δὲ⁹ εἰς δάκρυα ἐξέπεσεν¹⁰, εἶτα ἐξανέστη¹¹ τοῦ θεάτρου. Ἀπολογούμενος δὲ ἔλεγε τῷ Θεοδώρῳ, ὡς οὐ καταφρονήσας οὐδὲ ἀτιμάσας αὐτὸν ᾔχετο¹², ἀλλ' αἰδοῦμενος, εἰ τὰ μὲν τῶν ὑποκριτῶν πάθῃ οἷός τε ἦν ἐλεεῖν, τὰ δὲ τῶν ἑαυτοῦ πολιτῶν οὐχί¹³. — Βασκάνου τινὸς ἐσκυθρωπακότος, ὁ Βίαν, "Ἡ τούτῳ," ἔφη, "κακὸν γέγονεν¹⁴ ἢ ἄλλῳ ἀγαθόν."

— Λάμαχος ἐπετίμα τινὶ τῶν λοχαγῶν ἀμαρτάνοντι· τοῦ δὲ φήσαντος¹⁵ μηκέτι τοῦτο ποιήσῃς, “Οὐκ ἔστιν¹⁶,” εἶπεν, “ἐν πολέμῳ δις ἀμαρτάνειν.” — Ὀδυρομένου τινὸς τῶν μετὰ Φωκίωνος μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, “Εἴτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκων;” — Πρῶτοι νόμισμα ἔκοψαν οἱ Αἰγινῆται τὸ καὶ ἀπ’ αὐτῶν κληθὲν νόμισμα Αἰγιναιῶν. — Εὐδαιμονίδας ἰδὼν¹⁷ ἐν Ἀκαδημίᾳ Ξενοκράτην πρεσβύτερον ἤδη μετὰ τῶν μαθητῶν φιλοσοφούντα, καὶ πυθόμενος¹⁸, ὅτι τὴν ἀρετὴν ζητεῖ, “Πότε οὖν,” εἶπεν, “αὐτῇ χρῆσεται;” Πάλιν ἀκούσας φιλοσόφου διαλεχθέντος¹⁹, ὅτι μόνος ἀγαθὸς στρατηγὸς ὁ σοφὸς ἔστιν, “Ὁ μὲν λόγος,” ἔφη, “θαυμαστός, ὁ δὲ λέγων οὐ περισσεύει²⁰.”

§ 125. Οὐδεὶς ἄνθρωπος ὦν ἀλύπως τὸν βίον διήγαγεν, οὐδὲ πάλιν¹ μέχρι τοῦ τέλους εὐτυχῶν ἔμεινεν. — Ζάλευκος ὁ νομοθέτης τάδε ἔγραψεν ἐν τοῖς νόμοις “Ὡδε ἡμῖν² παρηγγέλθω πᾶσι τοῖς πολίταις καὶ πάσαις ταῖς πολίτισι, μεμνήσθαι, ὅτι εἰσὶ θεοὶ καὶ δίκας ἐπιπέμπουσι τοῖς ἀδίκους.” — Περσεὺς ἐκαρτόμησε τὴν Γοργόνα Μέδουσαν, ἀπεστραμμένος³ καὶ βλέπων εἰς ἀσπίδα χαλκὴν, δι’ ἧς τὴν εἰκόνα τῆς Γοργόνος ἔβλεπεν. — Οἱ Ὀδυσσεὺς ἑταῖροι παρέπλευσαν παρὰ τὰς Σειρήνας, δεδεδεμένοι τὰς χεῖρας⁴ καὶ τὰ ὦτα κηρῷ φραζάμενοι. — Οἱ Καρχηδόνιοι τὴν ἐπὶ Ἰμέρα ναυμαχίαν⁵ παρ’ ἐλπίδας ἡττηθέντες ὑπὸ Συρακοσίων, ἐπὶ τοσοῦτο κατεπλάγησαν⁶, ὥστε τὰς νύκτας ἅπαντες διηγρύπνου

φυλάττοντες τὴν πόλιν, ἡγούμενοι τὸν Γέλωνα πα-
 ραχρήμα πλευσεσθαι ἐπὶ τὴν Καρχηδόνα. — Ἀφί-
 κετο⁹ ἐξ Ἑλλησπόντου παρὰ τὴν Γνάθαιναν ξένος
 τις κατὰ⁹ κλέος αὐτῆς. παρὰ ποτὸν οὖν πολλὸς⁹ ἦν
 λαλῶν καὶ ἐδόκει φορτικός. ὑπολαβοῦσα¹⁰ οὖν ἡ
 Γνάθαινα πρὸς αὐτὸν ἔφη· “Εἴτα σὺ μέντοι¹¹
 λέγεις ἦκειν ἐξ Ἑλλησπόντου;” τοῦ δὲ ὁμολογή-
 σαιτος¹², “Καὶ πῶς,” ἔφη, “οὐκ ἔγνωσ¹³ τῶν ἐκεῖ
 πόλεων τὴν πρώτην;” τοῦ δὲ εἰπόντος¹⁴, “Καὶ τίς
 ἐστιν;” ἡ δὲ¹⁵ ἀπεκρίνατο, “Σίγειον·¹⁶” καὶ ἐμμε-
 λῶς διὰ τοῦ ὀνόματος κατεσίγασεν ἅμα αὐτόν. —
 Ἑορτῆς οὔσης¹⁷ παρὰ τοῖς Ἀθηναίοις ἐφιλοτιμή-
 σατο Ἀλκιβιάδης δῶρα πολλὰ πέμψαι τῷ Σω-
 κράτει. Τῆς οὖν Ξανθίππης καταπλαγείσης¹⁸, καὶ
 τὸν Σωκράτην λαβεῖν αὐτὰ ἀξιούσης, ὁ δὲ¹⁹ ἔφη,
 “Ἀλλὰ καὶ ἡμεῖς τῇ φιλοτιμίᾳ τῇ τοῦ Ἀλκιβιά-
 δου παραταξώμεθα, μὴ λαβεῖν²⁰ τὰ πεμφθέντα
 ἀντιφιλοτιμησάμενοι²⁰.” Ἐπεὶ δὲ τις ἔφη πρὸς
 αὐτόν, ὅτι μέγα ἐστίν, ὧν ἐπιθυμεῖ τις, τούτων
 τυχεῖν²¹, ὁ δὲ²², “Ἀλλὰ μείζον ἐστι τὸ μηδὲ ἐπι-
 θυμεῖν τὴν ἀρχήν²³.” — Πλέων Ἀρίστιππος, χει-
 μῶνος ἐπιγενομένου²⁴, πάνυ σφόδρα ἐταράττετο.
 Ἐφη²⁴ δὲ τις τῶν συμπλεόντων, “ὦ Ἀρίστιππε,
 καὶ σὺ δέδοικας²⁵, ὥς οἱ πολλοί;” ὁ δὲ²⁶, “Καὶ
 μάλα γε εἰκότως” ἔφη, “ὑμῖν μὲν γὰρ περὶ κακο-
 δαίμονός ἐστι βίου ἡ σπουδὴ καὶ ὁ νῦν κίνδυνος,
 ἐμοὶ δὲ περὶ εὐδαίμονος.”

§ 126. Ἰκάριος ἔλαβε¹ παρὰ Διονύσου κλῆμα
 ἀμπέλων καὶ τὰ² περὶ οἰνοποιῆαν μαυθάνων, καὶ

τὰς τοῦ θεοῦ χάριτας δωρήσασθαι θέλων ἀνθρώποις, ἀφικνεῖται³ πρὸς τινὰς ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες ἀπέκτειναν αὐτόν· μεθ' ἡμέραν⁴ δὲ νοήσαντες⁵ ἔθαψαν αὐτόν, καὶ σφόδρα κατωδύραντο. — Δαρεῖος τῆς Ἀσίας σχεδὸν ὅλης κυριεύσας, τὴν Εὐρώπην ἐπεθύμει καταστρέψασθαι, αἰσχροὺς εἶναι νομίζων, τοὺς μὲν πρὸ αὐτοῦ βεβασίλευκotas, καταδεεστέρας ἀφορμὰς κτησαμένους⁶, τὰ μέγιστα τῶν ἐθνῶν καταπολεμηκέναι, αὐτὸν⁷ δὲ τηλικαύτας ἔχοντα δυνάμεις, ἡλικας οὐδεὶς τῶν πρὸ αὐτοῦ⁸ εἶχε, μηδεμίαν ἀξιόλογον πρᾶξιν κατειργάσθαι⁹. — Θηραμένης ἔτυχεν¹⁰ ἐν οἰκίᾳ τινὶ διατρίβων, εἶτα, ἐπεὶ προῆλθεν¹¹ αὐτῆς, παραχρῆμα ἐκείνη κατέπεσεν¹². οἱ μὲν οὖν Ἀθηναῖοι, ἄλλοι ἀλλαχόθεν αὐτῷ περιφύντες¹³, συνήδοντο ἐπὶ τῇ σωτηρίᾳ τῇ παραδόξῳ. ὁ δὲ παρὰ τὴν πάντων ἐλπίδα ἀπεκρίνατο, “ὦ Ζεῦ, ἐς τίνα με καιρὸν φυλάττεεις;” καὶ μετ' οὐ πολὺν χρόνον ὑπὸ τῶν τριάκοντα ἀνῆρέθῃ¹⁴, πιεῖν¹⁵ κώνειον κατακριθεὶς. — Πτωχὸς ἤτησε Λάκωνα· “Ἄλλ' εἰ δοίῃ¹⁶ σοι,” ἔφη, “μᾶλλον πτωχεύσεις· τῆς δὲ ἀσχημοσύνης σου ταύτης ὁ πρῶτος μεταδοὺς¹⁷ αἷτιος, ἀργὸν σε ποιήσας.” — Ἐπιλέγουσι δ' οἱ Ἀάκωνες καὶ¹⁸ παροιμιάζόμενοι “τὴν χεῖρα προσφέροντα τὴν Τύχην καλεῖν¹⁹.” ὡς θέον²⁰ ἐπικαλεῖσθαι τοὺς θεοὺς μετὰ τοῦ ἐγχειρεῖν τι καὶ πράττειν, ἄλλως δὲ μή. — Ἀντίγονος, Θρασύλλου τοῦ Κυνικοῦ δραχμὴν αἰτήσαντος²¹ αὐτόν, “Ἄλλ' οὐ βασιλικόν,” ἔφη, “τὸ δῶρον” τοῦ δὲ εἰπόντος²², “Οὐκ οὖν τέ-

λαιτον δός²⁸ μοι,” “Ἄλλ' οὐ Κυνικόν,” ἔφη, “τὸ λήμμα.”

§ 127. Ἐπεὶ εἰς Σπάρτην ἐπὶ τὸν Ἑλένης γάμον οἱ βασιλεύοντες τῆς Ἑλλάδος παρεγένοντο¹, Τυνδάρεως, ὁρῶν αὐτῶν τὸ πλῆθος, ἐδεδοίκει², μὴ προκριθέντος³ ἐνὸς στασιώσωσιν οἱ ἄλλοι. Ἐξώρ-
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θίων βασιλέως ἐκ Κορίνθου, παραιτησαμένη πρὸς
μίαν ἡμέραν μέναι¹⁰ καὶ τυχοῦσα¹¹, μισθὸν τῆς
χάριτος δῶρα ἔπεμψε τῇ Γλαύκῃ, πέπλον μεμα-
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μέτρων εὐρήματα· κακέειν¹⁶ ἔτευξε πρῶτος ἐξ ἐνὸς
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μαντήρσιν¹⁹ ἐνθαλασσίων Ἀρκτου στροφάς τε καὶ

Κυνὸς ψυχρὰν δύσιν. — Ἐγὼ πέφυκα²⁰ γραμμάτων μὲν οὐκ ἴδρις, μορφὰς δὲ λέξω καὶ σαφὴ τέκμηρια. κύκλος τις ὡς τόρνοισιν²¹ ἐκμετρούμενος· οὗτος δ' ἔχει σημεῖον ἐν μέσῳ σαφές. τὸ δεύτερον²² δὲ πρῶτα μὲν γραμμαὶ δύο· ταύτας διείργει δ' ἐν μέσαις ἄλλη μία. τρίτον²³ δὲ βόστρυχός τις ὡς²⁴ εἰλυμένος²⁵. τὸ δ' αὖ τέταρτον ἦν μὲν εἰς ὀρθὴν²⁶ μία²⁷, λοξαὶ²⁸ δ' ἐπ' αὐτῆς τρεῖς κατεστηρυγμέναι εἰσίν. τὸ πεμπτόν δ' οὐκ ἐν εὐμαρεῖ²⁹ φράσαι· γραμμαὶ γάρ εἰσιν ἐκ διεστώτων³⁰ δύο, αὗται δὲ συντρέχουσιν εἰς μίαν βάσιν. τὸ λοισθιον δὲ τῷ τρίτῳ προσεμφερές³¹.

§ 128. Ζώπυρος ὁ Μεγαβύζου, ἀνὴρ Πέρσης, ἀποτεμὼν ἑαυτῷ τὴν ῥίνα καὶ τὰ ὦτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγώσας ἑαυτόν, ἠὺτομόλησε¹ πρὸς Βαβυλωνίους ὑπὸ Δαρείου πολιορκουμένους. Οἱ δὲ Βαβυλώνιοι, ὀρώντες ἄνδρα τῶν Περσῶν δοκιμώτατον² ῥινός τε καὶ ὠτων ἔστερην³ καὶ μάστιξί τε καὶ αἵματι ἀναπεφυρμένον, ἐλπίσαντες σφισιν ἤκειν⁴ σύμμαχον, ἐπετράπειον αὐτῷ τὴν στρατιάν. — Ἀλεξάνδρου τοῦ Μακεδόνης ἑκατὸν τάλαντα χρυσίου Φωκίῳ τῷ Ἀθηναίῳ πεπομφότος⁵, ἤρετο οὗτος τοὺς κομίσαντας⁶, τί δήποτε, πολλῶν Ἀθηναίων ὄντων⁷, αὐτῷ μόνῳ Ἀλέξανδρος πέπομφεν; εἰπόντων⁸ δέ, “Ὅτι⁹ ἡγεῖται σε καλὸν καὶ ἀγαθόν.” “Οὐκοῦν,” ἔφη, “ἑασάτω με καὶ εἶναι καὶ δοκεῖν τοιοῦτον” καὶ ταῦτα τοῖς κομίσασιν εἰπὼν ἀπεπέμψατο μὲν τὰ χρήματα, Ἀλεξάνδρῳ δὲ ἔγραψεν, εἰ βούλοιτο αὐτῷ χαρί-

σασθαι, ἀπολύσαι⁹ τοὺς ἐν Σάρδεσιν αἰχμαλώτους, ὑπὲρ καὶ ἐκεῖνος πεποίηκεν. — Ὡς¹⁰ τοῖς κακῶς πράσσουσιν ἡδὺ καὶ¹¹ βραχὺν χρόνον λαθῆσθαι¹² τῶν παρεστώτων¹³ κακῶν. — Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. — Ζῆ¹⁴, πῖνε, φέρβου. — Οὐ λιμὸν οὗτος¹⁵ τῶνδ'¹⁶ ἀπώσε¹⁶, σὺν Θεῷ εἰπεῖν¹⁷, χρόνου τε διατριβὰς¹⁸ σοφωτάτας ἐφεῦρε¹⁹, φλοίσβου μετὰ κόπον καθημένοις²⁰, πεσσούς, κύβους τε, τερπνὸν ἀργίας ἄκος; — Ἔσειον, ἦτουν²¹ χρήματ', ἠπεῖλουν, ἐσυκοφάντουν. — Οὐδ' ἀργύριόν ἐστιν κεκερματισμένον. — Ὡρα βαδίζειν μούστι²² πρὸς τὸν δεσπότην, ἥδη γὰρ αὐτοὺς οἶομαι δεδειπνᾶναι²³. — Καὶ ξυννένοφε²⁴ καὶ χειμέρια²⁵ βροντᾶ μάλ' εὔ. — Ὅδοῦ παρόνσης²⁶ τὴν ἀτραπὸν κατερρήνῃ²⁷. — Ἐπσπεπώκαμεν²⁸ γάρ, ὦνδρες²⁹, καὶ καλῶς ἠρίστα-μεν³⁰.

XIX.

VERBS IN μ.

§ 129. Ἡ μωρία δίδωσιν ἀνθρώποις κακά. — Ἀλκυὼν, θαλαττία τις ὄρνις, γοῶδη τὸν ἦχον ἀφίησιν. — Ὡς ἐπίπαν τοῖς εὐτυχούσιν ἢ τῶν πραγμάτων ἐπίρροια τὴν τοῦ πλείονος ἐπιθυμίαν παρίστησιν. — Ἀπόλλωνι ἀνατιθέασι¹ τὴν εὕρεσιν τῆς δάφνης, καὶ καθιερούσιν αὐτὴν τούτῳ τῷ θεῷ. — Οἱ ποιηταὶ ἐπιδεικνύασι τὰ τῶν παλαιῶν ἀνδρῶν ἔργα καὶ πράξεις θαυμαστάς καὶ λόγους. — Πυθαγόρας παρήγγελλε τοῖς μανθάνουσι σπανίως ὁμνύναι. — Τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν ξυνῆκα² καὶ πέφρικα³. — Τοὺς χαλεποὺς κύνας τὰς

μὲν ἡμέρας⁴ διδάσαι⁵, τὰς δὲ νύκτας ἀφιάσιν. — Μάστιγος οὔσης⁶ ὄρκον οἰκέτῃ δίδωσ⁷; — Δί' ὃν ἀπέκαυσεν⁸ ἡ πάχνη τὰς ἀμπέλους, δι' ὃν ἀσεβοῦντα δ' ὁ πέπλος⁹ ἐρρώγη¹⁰ μέσος, ἀνθρωπίνας¹¹ ποιοῦντα τὰς τιμὰς θεῶν. ταῦτα καταλύει δῆμον, οὐ κωμωδία. — Ὁ τὸν ἐνιαυτὸν συντεμὼν¹² εἰς μῆν' ἓνα, ὁ τὴν ἀκρόπολιν πανδοκεῖον ὑπολαβὼν¹³. — Ξενοφῶντι θύοντι ἡκέ τις ἐκ Μαντινείας¹⁴ ἄγγελος, λέγων τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι¹⁵. ὁ δὲ τὸν μὲν στέφανον ἀπέθετο¹⁶, διετέλει δὲ θύων. ἐπεὶ δ' ὁ ἄγγελος καὶ¹⁷ ἐκείνο προσέθηκε¹⁸, ὅτι νικῶν μέντοι¹⁹ τέθυγκε²⁰, πάλιν ὁ Ξενοφῶν ἐπέθηκε²¹ τῇ κεφαλῇ τὸν στέφανον. — Ὁ Πυθαγόρας ἔλεγεν ὅτι πάντων σοφώτατον ὁ ἀριθμὸς, δεύτερον δὲ ὁ τοῖς πράγμασι τὰ ὀνόματα θέμενος²². — Ῥνὴν ἔθου²³ καὶ πρᾶσιν, ὡς Φοῖνιξ ἀνὴρ Σιδωνίος κάπηλος. — Ὁρόντης ὁ βασιλέως Ἀρταξέρξου γαμβρός, ἀτιμία περιπέσων²⁴ δι' ὀργὴν καὶ καταγνωσθεὶς²⁵, ἔφη, καθάπερ οἱ τῶν ἀριθμητικῶν δάκτυλοι νῦν μὲν μυριάδας, νῦν δὲ μονάδα τιθέναι δύνανται, οὕτω καὶ τοὺς τῶν βασιλέων φίλους νῦν μὲν τὸ πᾶν δύνασθαι, νῦν δὲ τοῦλάχιστον²⁶.

§ 130. Θέλομεν καλῶς ζῆν πάντες, ἀλλ' οὐ δυνάμεθα. — Ἀφείς¹ τὰ φανερά μὴ δέωκε τάφανῃ. — Μὴ ἐπὶ μικροῖς σαυτὸν ὀξύθυμον δείκνυε. — Πολλοὶ μᾶλλον πρόθυμοί εἰσι διδόναι πλουσίῳ κακῷ² ἢ πένητι καγαθῷ³. — Ἀριστος κριτὴς ὑπονοείσθω ὁ ταχέως μὲν συνιείς, βραδέως δὲ κρίνων. — Σὺν τῷ νόμῳ δεῖ⁴ τὸν δικαστὴν τὴν ψήφον

τίθεσθαι. — Ὁ νικήσας ἐν πολέμῳ στρατηγὸς ἀνατιθέτω Ἄρεως ἄγαλμα χρυσοῦν. — Οἱ τῶν μειζόνων ὀρεγόμενοι πολλάκις καὶ ἑαυτοὺς πρὸς αὐτοῖς τοῖς ὑπάρχουσιν⁵ ἀπολλύασιν. — Μίνως καὶ Λυκούργος νόμους ἐθέτην. — Οὐδένα θησαυρὸν καταθήσει⁶ ἔνδον ἀμείνω αἰδοῦς, ἣν ἀγαθοῖς ἀνδράσι δίδως. — Ὅσα ἂν πλείω τίς παραθήται τὰ περιττὰ τῶν ἱκανῶν, τοσούτῳ καὶ θάττον κόρος ἐμπίπτει τῆς ἐδωδῆς. — Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένη σοφίας, σωφροσύνην καὶ ἐγκράτειαν. — Λάκαινα προσαναδιδούσα τῷ παιδί τὴν ἀσπίδα καὶ παρακελευομένη· “Τέκνον,” ἔφη, “ἡ ταύτην⁸, ἡ ἐπὶ ταύτης⁹.” Ἑτέρα ἀκούσασα τεθνηκέναι¹⁰ τὸν υἱὸν ἐν μάχῃ, καθάπερ ἐτέτακτο, “Κατάθετε αὐτόν,” ἔφη, “ἀναπληρωσάτω δὲ τὴν ἐκείνου τάξιν ὁ ἀδελφός.” — Μῆτε νύξ μῆτε ἡμέρα ἐπισχέτω¹¹ σε, ὥστε ἀνεῖναι πράττειν τι. — Τοὺς μηδεμίαν, ὧν¹² ἂν εὐπάθωσιν¹³ ὑπὸ σοῦ, χάριν ἐκτίνοντας ἄλλοι λεγόντων¹⁴ ἀχαρίστους, σὺ δ’ ἀνοήτους, ὅτι τοῦ καλλίστου τῶν ἀγαθῶν οὐ συνιᾷσιν¹⁵.

§ 131. Τὸ ψεῦδος οὐ δύνασαι ἀληθὲς ποιεῖν. — Τὴν εὐνοίαν τὴν πρὸς ἡμᾶς¹ ἐν τοῖς ἔργοις ἐνδεκνυσθε μᾶλλον ἢ ἐν τοῖς λόγοις. — Τὴν συγὴν σου συγχώρησιν θήσω². — Ὁ λόγος, φησὶ Σωκράτης, καλὸν τῇ ψυχῇ περιτίθῃσι σχῆμα. — Κάτων γέροντι ποιηρευομένῳ ἔφη “Τί³, ἀνθρωπε, τῷ γήρῳ πολλὰ κακὰ ἔχοντι τὴν ἐκ⁴ τῆς ποιηρίας αἰσχύνην προστίθης;” — Οἱ θεοὶ Τιθωνὸν πολυετὴ καὶ μακρόβιον ἔθεσαν. — Προμηθεὺς Δία παρελογίσατο,

ἐν τῇ νομῇ τῶν κρεῶν ὅσα παραθεῖς αὐτῷ κεκαλυμμένα τῇ πιμελῇ*. — Ζεὺς Σαρπηδόνι τῷ Ἀνκίων βασιλεῖ ἔδωκεν ἐπὶ τρεῖς γενεάς ζῆν. — Ἄθουμουντες ἄνδρες οὐπω τρόπαιον ἔστησαν*. — Ἔως μὲν ἂν ἡ περιφορὰ ἢ κινουμένη καὶ ὁ ἥλιος, πάντα ἔστι καὶ σώζεται ἐν ἀνθρώποις· εἰ δὲ σταίῃ* τοῦτο ὥσπερ δεθέν, πάντα χρήματ' ἂν διαφθαρείη. — Μελέτη χρονισθεῖς· εἰς φύσιν καθίσταται. — Οἱ Λακεδαιμόνιοι τὴν πολιτείαν ὁμοίαν κατεστήσαντο στρατοπέδῳ καλῶς διοικουμένῳ καὶ καλῶς πειθαρχεῖν ἐθέλοντι τοῖς ἄρχουσιν. — Μισθὸν μοχθήσαντι δίδου μὴ θλίβε πένητα. — Παρακαταθήκην λαβὼν δικαίως ἀπόδος. — Οἱ ἐν τῇ ἀγορᾷ φροντίζουσιν, ὅ,τι ἐλάττους* πριάμενοι** πλείονος* ἀποδῶνται¹¹.

§ 132. Τὸν¹ τὴν ἰδίαν οἰκίαν καλῶς οἰκοῦντα καὶ² τὰ κοινὰ³ τῆς πόλεως παραπλησίως διαθήσειν ἠγοῦμαι. — Σιδῶν ἀποστάσας⁴ Ἀρταξέρξου τοῦ Ὀχου⁵ καλουμένου, διὰ προδοσίας ὑποχείριος ἐγένετο τοῖς Πέρσαις. — Οἱ ἀδελφοὺς παριέντες καὶ ἄλλους φίλους ζητοῦντες παραπλήσιοί εἰσι τοῖς τὴν μὲν ἑαυτῶν γῆν ἐῶσι, τὴν δὲ ἀλλοτρίαν γεωργοῦσιν. — Τειρεσίας ὁ μάντις τοῖς Θηβαίοις μαντενομένοις εἶπε νικήσειν* ἐὰν Μενουκεὺς ὁ Κρέοντος Ἀρεῖ σφάγιον αὐτὸν ἐπίδῃ. Τοῦτο ἀκούσας ὁ Μενουκεὺς ἑαυτὸν πρὸ τῶν πυλῶν ἐσφαξεν. — Μίνως τοῖς Κρησὶ νόμους ἔθηκε, προσποιούμενος παρὰ Διὸς τοῦ πατρὸς λαμβάνειν. — Λάκαινά τις πρὸς τινα Ἰωνικὴν δείξασαν¹ αὐτῇ τὸν κόσμον, ἀντεπέδειξε τὰ τέκνα εἰποῦσα, “Ὁ δὲ ἐμὸς κόσμος τοιοῦτος².”

— Ἐν Ἰλίῳ θύοντι Ἀλεξάνδρῳ ἔφη ὁ ἱερεὺς δείξειν τὴν Πάριδος λύραν.⁹ ὁ δέ, “Τὴν Ἀχιλλέως,” εἶπεν, “εἰ ἔχεις, δεῖξον, καὶ πρό γε τῆς λύρας τὴν μέλαν.” — Ἀλέξανδρος νοσήσας μακρὰν νόσον, ὡς ἀνέρρωσεν¹⁰, οὐδὲν ἔφη διατεθῆναι χεῖρον “Ἐπέμνησε γὰρ ἡμᾶς ἡ νόσος μὴ μέγα φρονεῖν ὡς θνητοὺς ὄντας.” — “Ὅταν τις ἐξίῃ¹¹ τῆς οἰκίας, ζητείτω πρότερον, τί μέλλει πράττειν; καὶ ὅταν εἰσέλθῃ¹², πάλιν ζητείτω, τί ἔπραξεν; — Σχολαστικὸς οἰκίαν πριάμενος¹³, τῆς θυρίδος προκίψας ἡρώτα τοὺς παριόντας¹⁴, εἰ πρέπει αὐτῷ ἡ οἰκία; — Πλάτων πρὸς Ἀριστιππον εἶπε “Σοὶ μόνῳ δέδοται καὶ χλαμύδα εὖ φορεῖν καὶ ῥάκος.” — Μέγα κακὸν τὸ μὴ δύνασθαι φέρεω κακόν.

§ 133. Δίκην διδόντων¹ οἱ τοὺς νόμους παραβαίνοντες. — Μαρδόνιος ὁ Περσῶν στρατηγός, ἐν τῇ Βοιωτίᾳ διατρίβων μετὰ τοῦ στρατεύματος, τῶν ἐν τῇ Πελοποννήσῳ πόλεων τινὰς ἐπειρᾶτο ἀφιστάναι τῆς τῶν Ἑλλήνων συμμαχίας. — Ὀρφεὺς ἐτελεύτησε διασπασθεὶς ὑπὸ Θρακίων γυναικῶν, ὅτι οὐ μετεδίδου αὐταῖς τῶν ὀργίων. — Εἰώθαμεν² λέγειν ἐπὶ³ τῶν ταχέως τρεχόντων, ὅτι πέτονται. — Ἐν Δωδώνῃ πόλει τῆς Ἠπείρου ἵστατο δρῦς ἱερὰ τοῦ Διός, καὶ ἐν ταύτῃ ἦν τὸ μαντεῖον, γυναικῶν οὐσῶν⁴ προφητῖδων. — Καμβύσης οὐκ ἤθελε βίαν προσφέρειν Φοίνικιν, ὅτι ἐκόντες ἑαυτοὺς ἐδεδώκεσαν Πέρσαις, καὶ πᾶν τὸ ναυτικὸν ἐκ Φοινίκων ἤρτητο. — Ἰχθύς Θεόφραστός φησιν ὑπὸ ῥίγους πεπηγέτας⁵, ἐὰν ἀφεθῶσιν εἰς τὴν γῆν, κατὰγνυσθαι καὶ συντρίβε-

σθαι δίκη⁹ ὑάλων. — Ἐπεὶ τοῖς ἐν Θερμοπύλαις μαχομένοις Σπαρτιάταις τὰ δόρατα ἐτίγγαυε κατ-
εαγόντα¹, τοῖς ξίφεσι διειργάζοντο τοὺς Πέρσας. —
Πιόντες⁸ οἱ Λάκωνες ἐν τοῖς συσσιτίοις μετρίως,
ἀπέρχονται δίχα λαμπάδος· οὐ γὰρ ἔξεστι⁹ πρὸς¹⁰
φῶς βαδίζειν οὔτε ταύτην οὔτε ἄλλην ὁδόν, ὥπως ἐθί-
ζονται σκότους¹¹ καὶ νυκτός¹¹ εὐθαρσῶς καὶ ἀδεῶς
ὀδεύειν. — Εἴ τις τῶν Λακόνων φωραθείη ἀμαρτά-
νων, ἔδει τοῦτον βωμόν τινα τῶν ἐν τῇ πόλει κύκλω
περιῦναι¹², ψόγον ἄδοντα πεπονημένον εἰς ἑαυτόν.
— Οἱ φαῦλοι τεχνῦται βάσεις μεγάλας μικροῖς
ὑφιστάσιν ἀναθήμασιν. — Σωκράτης ὀλίγον χρό-
νον πρὸ τοῦ θανάτου, “Οὐδενί,” ἔφη, “ἀνθρώπων
ὑφεῖμην ἂν οὔτε βέλτιον οὔτε ἥδιον βεβιωκέναι¹³.”

§ 134. Οὐδὲν μᾶλλον δύναται εὐδαίμονα βίον
παρασκευάσαι τῆς εὐνομίας καὶ δίκης καὶ εἰρήνης. —
Τὴν παρὰ θεοῦ διδομένην τύχην ἀνθρωπίνως φέρε.
— Δίκαιος ἔρως ἀκορέστως ἐφίεσθαι τῶν καλῶν.
— Πολλοῖς ὁ ἐν γήρᾳ βίος δύσκολος καταφαίνεται
διὰ τὴν τῶν αἰσθήσεων στέρησιν, κατ’ ὀλίγον ἀπο-
σβεννυμένων. — Τοὺς εὖ παθόντας¹, ὅταν δυνάμε-
νοι χάριν ἀποδοῦναι μὴ ἀποδιδῶσιν, ἀχαρίστους
καλοῦμεν. — Οἱ Σπαρτιάταις πάντα τὰ κατὰ τὸν
βίον ἀγαθὰ δεύτερα ἐτίθεντο τῆς δόξης. — Περί-
άνδρος ἐρωτηθεὶς, διὰ τί οὐκ ἀποτίθεται τὴν ἀρχήν,
εἶπεν “Ὅτι τῷ κατ’ ἀνάγκην ἄρχοντι καὶ² τὸ
ἐκουσίως ἀποστῆναι³ κίνδυνον φέρει.” — Διογένης,
λέγοντος⁴ αὐτῷ τινος ἰσχυρῶς δεισιδαίμονος, “Μιᾷ
πληγῇ τὴν κεφαλὴν σου διαρρήξω,” “Ἐγὼ δέ γε,”

εἶπε, “πατρὸν⁵ ἐξ ἀριστερῶν τρέμειν σε ποιήσω.” Ἀριστῶντι αὐτῷ ἐν ἀγορᾷ οἱ περιεστῶτες⁶ συνεχῆς ἔλεγον, “Κύν.” ὁ δέ, “Τμεῖς,” εἶπεν, “ἐστὲ κύνες, οἷ με ἀριστῶντα περιέστατε⁷.” — Τοὺς ἀθέμιστα εὐχομένους ἔφησθα εἰκὸς εἶναι παρὰ θεῶν ἀτυχεῖν. — Μετατίθει τὰ μὴ καλῶς καθεστῶτα⁸. — Πρὸς τὸν ἀξιούντα δημοκρατίαν ἐν τῇ πόλει καταστήσασθαι ὁ Λυκούργος εἶπε, “Σὺ πρῶτος ἐν τῇ οἰκίᾳ σου ποιήσον δημοκρατίαν.” — Ἐγὼ γεωργῶ τὸν ἀγρόν, οὐχ ὅπως τρέφῃ αὐτός⁹ με, παρ’ ἐμοῦ δ’ ἵνα τροφήν προσλαμβάνῃ· σκάπτω γὰρ αὐτὸς¹⁰ ἐπιμελῶς, σπείρω τ’ αἰεὶ καὶ πάντα ποιῶ πρὸς τὸ δοῦναι καὶ λαβεῖν⁹. ὁ δὲ¹⁰ λαμβάνει μὲν, ἀποδίδωσι δ’ οὐδὲ ἔν¹¹.

§ 135. Λύσανδρος ἀνὴρ ἐντιμότητος τῶν Σπαρτιατῶν τὰς θυγατέρας οὐκ ἐδύνατο ἐκδόσθαι προῖκα δούς. — Ἀπελλῆς ὁ ζωγράφος ἐρωτηθεὶς, διὰ τί τὴν τύχην καθημένην ἔγραψεν, “Οὐχ ἔστηκε γάρ,” εἶπεν. — Ταῖς Χάρισιν ἢ τῆς ὕψεως κόσμησις ἐδόθη. — Ἡρακλῆς τὴν δορὰν τοῦ ἐν Νεμέᾳ λέοντος περιέθετο. — Τῶν Ἑλληνικῶν πόλεων ἢ τῶν Ἀθηναίων πρώτη νόμους ἔθετο καὶ πολιτείαν κατεστήσατο. — Μετὰ τὰ Μηδικὰ οἱ Ἀθηναῖοι φρονήματος ἐνεπὶμπλαντο¹, καὶ τῆς τῶν Ἑλλήνων ἡγεμονίας ὠρέχθησαν². — Κροῖσος ἔπεμψεν ἀγγέλους εἰς Δελφοὺς καὶ ἐπηρώτησε τὸ χρηστήριον εἰ στρατεύηται³ ἐπὶ Πέρσας, καὶ εἴ τινας ἄνδρας προσθῆται συμμάχους. — Α. Ἀποστερητὴν ἔλαθον⁴ ἀγοράσας ἀγρόν. ἔσπειρα μὲν κριθῶν μεδίμνους εἴκοσι· τού-

των ἀπέδωκεν οὐδ' ⁵ ὅλους τρισκαίδεκα· οἱ δ' ἔπγ' ἐπὶ Θήβας ἐστράτευσάν ⁶ μοι δοκῶ. B. Ὀνησιφόρα γένοιτο ⁸. A. Τοῦτο γίγνεται ⁹. ὃ γὰρ φέρει νῦν οὗτος ¹⁰, εἰς ὅνος φέρει. — A. Ἐπίκουρος οὕτω κατεπύκνου ¹¹ τὴν ἡδονήν, ἐμασάτ' ¹² ἐπιμελῶς, εἶδε ¹³ τὰγαθὸν ¹⁴ μόνος ἐκεῖνος, οἶόν ἐστιν· οἱ δ' ἐν τῇ στοᾷ ¹⁵ ζητοῦσι συνεχῶς, οἶόν ¹⁶ ἐστ', οὐκ εἰδότες ¹⁷. οὐκοῦν, ὃ γ' ¹⁸ οὐκ ἔχουσιν, ἀγνοοῦσι δέ, οὐδ' ¹⁹ ἂν ἑτέρῳ δοίησαν. B. Οὕτω συνδοκεῖ· ἀφῶμεν οὖν τὰ λοιπά· δῆλα δὴ πάλοι.

§ 136. Τὸ μέσον ἄριστον εἶναι ἅπαντές φάμεν. — Ἐνθα ἂν ἡμᾶς οἱ πόδες φέρωσιν, ἐκείσε ἄπιμεν. — Ἀξιούμεν διὰ τῆς Στωϊκῆς φιλοσοφίας εἰς τὴν ἀρετὴν εἰσιέναι. — Ὀμηρός φησιν· οὐκ ἀγαθὸν ¹ πολυκοιρανία, εἰς κοίρανος ἔστω. — Ἐπιόντων ² Περσῶν Λακεδαιμόνιοι ἐβουλευόντο τειχίσαι τὴν Σπάρτην. — Σοφοκλῆς φησιν· “Οὐδὲν ἐσμέν οἱ ἄνθρωποι πλὴν εἰδῶλα.” — Ὀμηρος οὔτε τὴν τῶν Ἀσσυρίων οὔτε τὴν τῶν Μήδων ἀρχὴν ᾗδει ³. — Τῶν φιλοσόφων ἔργον ἐστὶν εἰδέναι, τί μὲν βλαβερόν, τί δὲ ὠφέλιμον ἀνθρώποις. — Ὁ μάγειρος ἂν ⁴ μὲν ὑποδιακόνους ἔχων πρὸς τὸν ιδιώτην ⁵ καὶ μαθητὰς ⁶ εἰσίῃ ⁷, κυμινοπρίστας ⁸ πάντας ἢ λιμοὺς ⁹ καλῶν, ἔπτηξ' ἕκαστος εὐθύς· ἂν δ' ἀληθινὸν ¹⁰ σαιτὸν παραβάλλῃς, καὶ ¹¹ προσεκδारेῖς ¹² ἄπει ¹³. ὅπερ οὖν ὑπεθέμην ¹⁴, τῷ κενῷ ¹⁵ χώραν δίδου· καὶ τὰ στόμα ¹⁶ γίγνωσκε τῶν κεκλημένων ¹⁷. ὥσπερ γὰρ εἰς τὰμπόρια ¹⁸, τῆς τέχνης πέρας ¹⁹ τοῦτ' ἐστίν, ἂν ⁴ εὖ προσδράμῃς ¹⁹ πρὸς τὸ στόμα· διακο-

νοῦμεν νῦν γάμους³⁰. τὸ θῦμα³¹ βοῦς³². ὁ διδοὺς³³ ἐπιφανής³⁴, ἐπιφανής δ' ὁ λαμβάνων³⁵. τούτων γυναικές εἰς³⁶ ἱέρειαι τῇ θεῷ· κορύβαντες³⁷, αὐλοὶ, παννυχίδες, ἀναστροφή³⁸. ἵππόδρομος³⁹ οὗτός ἐστί σοι μαγειρικῆς. μέμνησο⁴⁰ καὶ σὺ τοῦτο.

§ 137. Οὐδὲν γλυκύτερόν ἐστιν ἢ πάντ' εἰδέναι. — "Οσιόν¹ ἐστι τὸν ἐπείντα πολέμιον ἀμύνεσθαι. — Δύσμορφος εἶν² μᾶλλον ἢ κακήγορος. — "Ισμεν ὡς οἱ Λακεδαιμονίων βασιλεῖς Ἑρακλέους ἔκγονοι ἦσαν. — Χρημάτων³ οὐκ ἂν πρίαο⁴ ἄρετήν καὶ γενναιότητα. — Ἐὰν ᾖς φιλομαθής, ἔσει πολυμαθής. — Ὁ μὲν τὸ ὅλον εἰδὼς εἰδείῃ ἂν καὶ τὸ μέρος· οἱ δὲ μόνον τὸ μέρος εἰδότες οὐκέτι καὶ⁵ τὸ ὅλον ἴσασι. — Εὐτυχῶν⁶ μὲν μὴ ἴσθι ὑπερήφανος, ἀπορῶν δὲ μὴ ταπεινοῦ. — Τὰς μεταβολὰς τῆς τύχης γενναίως ἐπίστασο φέρειν. — Εἰ καὶ μαρτύρεται ἡ Τύχη παίζειν τὰ τῶν ἀνθρώπων πράγματα, καὶ ὁμολογεῖ μηδὲν αὐτῶν εἶναι βέβαιον, ὅμως οἱ πολλοὶ ὀρέγονται πλούτου, καὶ περίλασι μεστοὶ οὐ γυγνομένων⁷ ἐλπίδων. — Οὗτος, ὥσπερ οἶδας, ἐσθίει, μέχρι ἂν διδῶ τις, ἢ λάθῃ⁸ διαρραγείς⁹. τοιοῦτ'¹⁰ ἔχει ταμνείον¹¹, ὥσπερ οἰκίας. — Τρίτῳ συνέζευξ¹² ἡ τύχη με φιλοσόφῳ, πάγων¹³ ἔχοντι, καὶ τρίβωνα, καὶ λόγον· εἰς προὔπτου ἤλθον¹⁴ ἐμπεσοῦσα¹⁵ δὴ κακόν· οὐδ' ὅδ'¹⁶ ἐδίδου γάρ· εἴ τι δ' αἰτοίμην, ἔφη οὐκ ἀγαθὸν εἶναι τὰργύριον¹⁷. "Ἐστω¹⁸ κακόν· διὰ τοῦτο δός μοι, ῥίψον." οὐκ ἐπέιθετο. — Πίμπλη¹⁹ σὺ μὲν ἐμοί, σοὶ δ' ἐγὼ δώσω πιεῖν²⁰. — Καίτοι τί φημι, καὶ τί δρᾶν βουλευόμαι; προδοῦς

ἀπιέναι²¹ τὸν ἀγαπητὸν δεσπότην, τὸν τροφέα, τὸν σωτήρα, δι' ὃν ἔγνω²² νόμους Ἑλλήνας²³, ἔμαθον²⁴ γράμματ', ἐμύθη²⁵ θεοῖς.

§ 138. Βίαι παρούσης οὐδὲν ἰσχύει νόμος. — Μέμνησο νέος ὢν, ὡς γέρων ἔσει ποτέ. — Ὁ ἐλέφας καθεύδει ὀρθοστάδην· κατακλιθῆναι γὰρ καὶ ἐξαναστῆναι ἐργῶδες αὐτῷ. — Κούφως φέρειν δεῖ τὰς παρεστώσας¹ τύχας. — Οὐκ ἐπ' ἐργασία καὶ χρηματισμῷ προσιτέον² τοῖς κοινοῖς. — Οἱ δράκοντες καὶ αἱ γλαῦκες ἀνέκειντο τῇ Ἀθηνᾷ, γλαυκώπιδι οὔσῃ³. — Μηδένα καιρόν, ὦ νεανίσκοι, παρ-
 λετε, εἰδότες⁴ ἀληθές ὃν⁵, ὃ λέγει ὁ Κῶφος ἰατρός⁶,
 ὡς ἄρα βραχὺς μὲν ὁ βίος, μακρὰ δὲ ἡ τέχνη. — Πίνδαρος ὁ ποιητὴς ἐρωτηθεὶς, διὰ τί μέλη γράφων ἄδειν οὐκ ἐπίσταται· “Καὶ γὰρ οἱ ναυπηγοί,” ἔφη, “πηδάλια ποιοῦντες κυβερνᾶν οὐκ ἴσασι.” — Τόλμα τι, κινδύνευε, πρᾶττ', ἀποτύγχανε, ἐπίτυχε⁸. πάντα μᾶλλον ἢ σαιτὸν προοῦ⁹. — Βαῦ, βαῦ, κυνὸς φωνὴν ἰείς¹⁰. — Παρ' Εὐκλείδῃ τις ἀρξάμενος γεωμετρεῖν ὡς τὸ πρῶτον θεώρημα ἔμαθεν¹¹, ἤρετο¹² τὸν Εὐκλείδην, “Τί δέ μοι πλέον ἔσται¹³ ταῦτα μανθάνοντι;” καὶ ὁ Εὐκλείδης τὸν παῖδα καλέσας, “Δός,” ἔφη, “αὐτῷ τριώβολον, ἐπεὶ δὲ δεῖ αὐτῷ¹⁴ ἐξ ὧν μανθάνει κερδαίνειν.” — Μέναιχμον τὸν γεωμέτρην Ἀλέξανδρος ἡξίου συντόμως αὐτῷ παραδοῦναι τὴν γεωμετρίαν· ὁ δέ, “ὦ βασιλεῦ,” εἶπε, “κατὰ μὲν τὴν χώραν ὁδοὶ εἰσιν ἰδιωτικαὶ καὶ βασιλικαί, ἐν δὲ τῇ γεωμετρίᾳ πᾶσιν ἔστιν ὁδὸς μία.”

§ 139. Μίνως ἐν Ἀιδου¹ ἐπὶ θρόνου τινὸς ὑψη-
 λοῦ ἐκάθητο· παρειστήκεσαν² δὲ αὐτῷ Ποιναὶ καὶ
 Ἀλάστορες καὶ Ἑρινύες. — Ἐπειδὴ Τειρεσίδης ὑπ'
 Ἀθηνᾶς ἐτυφλώθη, Χαρικλῶ ἐδεῖτο αὐτῆς, ἀποκα-
 ταστῆσαι αὐτῷ πάλιν τὰς ὄψεις· οὐ δυναμένη δὲ
 τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθήρασα³ πᾶσαν ὀρ-
 νίθων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ
 ἔδωκεν, ὃ φέρων ὁμοίως τοῖς βλέπουσιν⁴ ἐβάδιζεν.
 — Ἐὰν αἰεὶ μνημονεύσης, ὅτι, ὥ⁵ ἐργάζει κατὰ ψυ-
 χὴν ἢ σῶμα θεὸς παρέστηκεν ἔφορος, ἐν πάσαις
 πράξεσιν οὐ μὴ⁶ ἁμαρτησ⁷, ἕξεις δὲ τὸν θεὸν σύνοι-
 κον. — Τί, ὦ τάλας, ἔστηκας ἔτι πρὸς ταῖς θύραις
 τὸ φορτίον θεῖς⁸; σιτόκουρον⁹, ἄθλιον, ἄχρηστον εἰς
 τὴν οἰκίαν εἰλήφαμεν¹⁰. — Ἀμφοδον¹¹ ἐχρῆν αὐτῷ
 τεθεῖσθαι τοῦνομα¹². — Καὶ τί δεῖ λέγειν ἔθ'¹³ ἡμᾶς
 τοὺς τὰ σύχ'¹⁴ ἐκάστοτε ἐν τοῖς συρίχοις πωλοῦν-
 τας¹⁵, οἳ κάτωθε μὲν τὰ σκληρὰ καὶ μοχθηρὰ τῶν
 σύκων αἰεὶ τιθέασιν, ἐπιπολῆς δὲ πέποννα καὶ καλά.
 εἴθ'¹⁶ ὁ μὲν¹⁷ ἔδωκεν ὡς τοιαῦτ'¹⁷ ὠνούμενος τιμὴν¹⁸,
 ὁ δ'¹⁹ ἐγκάψας τὸ κέρμ'²⁰ εἰς τὴν γνάθον²¹ ἐρίν' ἀπέ-
 δοτο²² σύκα πωλεῖν ὁμνύων.

§ 140. Ἡρακλῆς χειρωσάμενος τὸν Κιθαιρώ-
 νειον λέοντα, τὴν μὲν δорὰν ἡμφιέσατο¹, τῷ δὲ
 χάσματι ἐχρήσατο κόρυθι². — Ἐριχθόνιος βασι-
 λεύων Ἀθηνῶν τὸ ἐν τῇ ἀκροπόλει ξόανον τῆς Ἀθη-
 νᾶς ιδρύσατο, καὶ τῶν Παναθηναίων τὴν ἑορτὴν συν-
 εστήσατο. Ὑστερον δὲ ἐν³ τοῖς ἀστροῖς θεθεῖς ὁ⁴ ἡ-
 νίοχος ἐγένετο, ὅτι πρῶτος ἵππους ἔζηξεν⁵. — Πίτ-
 τακος ὁ Μυτιληναίων τύραννος Ἀλκαῖον τὸν ποιη-

τὴν, διὰ τῶν ποιημάτων πικρότατα⁸ αὐτὸν λελοιδωρηκότα, λαβὼν⁹ ὑποχείριον ἀφήκεν⁸, ἐπιφθεγξάμενος ὡς “συγγνώμη τιμωρίας αἰρετωτέρα.” — Σταγειρεϊτῶν νόμος οὗτος καὶ⁹ πάντα Ἑλληνικός. “Ὁ μὴ κατέθου,” φησί, “μὴ λάμβανε.” — *Ἡ γὰρ ἂν ἡμέρα γυνὴ προδῶ τὸ σῶμα καὶ τὴν τάξιν λίπη¹⁰ τῆς αἰδοῦς, εὐθέως παραλλάττει τῶν φρενῶν, ὥστε νομίζειν τοὺς μὲν εἰκελούς ἐχθρούς, τοὺς δὲ ἀλλοτρίους πιστοὺς, περὶ δὲ τῶν καλῶν καὶ αἰσχυρῶν ἐναντίαν ἔχειν τὴν γνώμην. — Καὶ ἐξελθοῦσα¹¹ ἡ παιδίσκη τὴν θύραν ἀνοίγνυσιν. — Α. Ἐθέλω γεωργεῖν. Β. Εἴτα τίς σε κωλύει; Α. Ὑμεῖς· ἐπεὶ δίδωμι χιλίας δραχμάς, ἐάν με τῶν ἀρχῶν ἀφήτε. Β. Δεχόμεθα· δισχίλιαι γὰρ εἰσι σὺν ταῖς Νικίου¹². — Καὶ μὴν πόθεν Πλούτων γ’ ἂν ὠνομάζετο, εἰ μὴ τὰ βέλτιστ’ ἔλαχεν¹³; ἐν δέ σοι φράσω, ὅσω¹⁴ τὰ κάτω κρεῖττω ὅτιν¹⁵ ὦν¹⁶ ὁ Ζεὺς ἔχει. ὅταν γὰρ ἰστᾶς¹⁷, τοῦ ταλάντου τὸ ρέπον κάτω βαδίζει, τὸ δὲ κενὸν πρὸς τὸν Δία.

§ 141. Κῦρος αἰδοῦς ἐνεπὶμπλατο¹, ὥστε καὶ ἐρυθραίνεσθαι, ὅποτε συντυγχάνοι τοῖς πρεσβυτέροις. — Ἀναγκαῖόν ἐστιν ἐκάστη πόλει, ἔχειν τὸν² προνοούμενον αὐτῆς, καὶ τοῦτον³ μάλιστα σπουδαῖον· ἀνευ γὰρ τούτου οὐκ ἂν δύναιτο συστήναι. — Χαλεπὸν ἐστὶ, πολλῶν προτεθέντων⁴ αἰρεῖσθαι τὸ ἀριστον. — Οὐδὲν παρ’ ἀνθρώποις οὔτε κακὸν οὔτε ἀγαθὸν ἐστηκυῖαν ἔχει τὴν τάξιν, τῆς τύχης ὥσπερ ἐπίτηδες πάντα μετακινούσης. — Κίμων ὁ Ἀθηναῖος ἐν τοῖς ἀγροῖς καὶ τοῖς κήποις οὐδένα τοῦ

καρποῦ καθίστη φύλακα, ὅπως οἱ βουλόμενοι τῶν πολιτῶν εἰσιόντες ὀπωρίζονται καὶ λαμβάνουσιν, εἴ τινος δέονται τῶν⁸ ἐν τοῖς χωρίοις. Ἐποίει δὲ καὶ τοῦτο⁹ πολλάκις· ὅποτε τῶν πολιτῶν τινα ἴδοι⁷ κακῶς ἡμφιεσμένον, ἐκέλευεν⁸ αὐτῷ μεταμφιέννυσθαι τῶν νεανίσκων τινὰ τῶν συνακολουθούντων αὐτῷ. — Ἄγε νυν τὰς ἀμυγδαλὰς λαβὼν τασδί κάταξον⁹ τῇ κεφαλῇ σου τοῦ λίθου¹⁰. — Ἴνα μὴ καταγῇς¹¹ τὸ σκάφιόν¹² πληγείς¹³ ξύλῳ. — Ὡς σπληνὸν πρὸς ἕλκος οἰκείως τεθὲν τὴν φλεγμονὴν ἔπαυσεν¹⁴, οὕτω καὶ¹⁵ λόγος εὐκαιρος εἰς τὰ σπλῆγχνα κολληθεὶς φίλων εὐψυχίαν παρέσχε¹⁶ τῷ λυπουμενῷ. — Α. Ἐν ὅσῳ δ' ἀκροῶμαι σου, κέλευσόν μοι τινα φέρειν ἀπονίσσασθαι¹⁷. Β. Δότω τις δεῦρ'¹⁸ ὕδωρ καὶ σμῆμα. — Οἱ κατὰ χθονὸς θεοὶ λαβεῖν¹⁹ ἀμείνους εἰσὶν ἢ μεθιέναι. — Ἥφαιστε, σοὶ δὲ χρή μέλειν ἐπιστολὰς ἅς σοι πατὴρ ἐφείτο²⁰. — Εὐδαίης; ἀνίστω²¹.

§ 142. Τίς οὐκ ἂν θαυμάσειε¹ τὴν ἀρετὴν τῶν μετὰ Λεωνίδου² Σπαρτιατῶν, οἵτινες μὴ γνώμῃ χρησάμενοι τὴν μὲν ἀφωρισμένην τάξιν ὑπὸ τῆς Ἑλλάδος³ οὐκ ἔλιπον, τὸν ἑαυτῶν δὲ βίον προθύμως ἐπέδωσαν εἰς τὴν κοινὴν τῶν Ἑλλήνων σωτηρίαν; — Ὁ μὲν τὸ σῶμα⁴ κακῶς διακείμενος ἱατροῦ δεῖται, ὁ δὲ τὴν ψυχὴν⁵ φίλου εἵνους γὰρ φίλος λύπην ἐπίσταται θεραπεύειν. — Ἄργος ὁ Ἀγῆνορος ὑπερβάλλων δυνάμει, ταῦρον τὴν Ἀρκადίαν λυμαινόμενον ἀποκτείνας, τὴν τούτου δорὰν ἡμφιέσατο. — Μήδεια Ἰάσονι φάρμακον ἔδωκεν,

ὧ⁹ ζευγνύναι μέλλοντα¹ τοὺς χαλκόποδας ταύρους ἐκέλευσε χρίσαι τὴν τε ἀσπίδα καὶ τὸ σῶμα. — Ἄιδου προῦκειτο ἡ Ἀχερουσία λίμνη, πρώτη⁸ δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ ἦν⁹ διαπλεῦσαι ἀνευ τοῦ πορθμέως¹⁰. ὅθεν ἐτίθесαν Ἑλληνες ἐν τῷ στόματι τῶν ἀποτεθνηκότων¹¹ ὀβολόν, ναῦλον Χάρωνος. — Ἐλαθον¹² γενόμενος¹³ οὗ¹⁴ τὸ πρῶγμ' ἡβούλετο¹⁵. κατὰ χειρὸς ἐδόθη τὴν τράπεζαν ἡκ¹⁶ ἔχων, ἐφ' ἧς ἐπέκειτ' οὐ τυρὸς οὐδ' ἐλαῶν γένη, οὐδὲ παρέχουσαι κνῖσαν ἡμῖν πλοῖνα παροψίδες καὶ λήρος¹⁷, ἀλλὰ παρετέθη ὑπερηφάνως ὄξουσα τῶν Ὠρῶν¹⁸ λοπάς, τὸ τοῦ πόλου τοῦ παντὸς ἡμισφαίριον¹⁹. ἅπαντ'²⁰ ἐνῆν²¹ τὰ κεῖ²² γὰρ ἐν ταύτῃ²³ καλά, ἰχθυῖς, ἔριφοι, διέτρεχε τούτων²⁴ σκορπίος²⁵, ὑπέφαινε²⁶ ὠῶν ἡμίτομα τοὺς ἀστέρας. ἐπεβάλλομεν τὰς χεῖρας· ὁ μὲν ἐμοὶ λαλῶν ἅμα καὶ διανεύων ἡσυχολεῖτο, πᾶς δ' ἀγὼν ἐπ' ἐμὲ κατήντα²⁷. τὸ πέρας²⁸ οὐκ ἀνῆχ²⁹ ἕως τὴν λοπάδ' ὀρύττων ἀποδέδειχα κόσκινον³⁰. — Ἐγὼ γάρ, ἴστω³¹ Ζεὺς ὁ πάνθ' ὀρῶν αἰεὶ, οὐτ' ἂν σιωπήσαιμι τὴν ἄτην ὀρῶν στείχουσιν ἀστοῖς ἀντὶ τῆς σωτηρίας, οὐτ' ἂν φίλον³² ποτ' ἄνδρα δυσμενῆ χθονὸς θείμην ἐμαυτῷ.

§ 143. Κῦρος ὁ νεώτερος τὴν ἑαυτοῦ δύναμιν ἀθροίσας εἰς Σάρδεις, Λυδίας μὲν καὶ Φρυγίας κατέστησεν ἐπιμελητὰς Πέρσας ἑαυτοῦ συγγενεῖς, Ἰωνίας δὲ καὶ τῆς Αἰολίδος Ταμῳ, φίλον ὄντα πιστόν· αὐτὸς δὲ προῆγεν ὡς ἐπὶ¹ τῆς Κιλικίας καὶ Πισιδίας, διαδιδούς λογον, ὅτι τινὲς τῶν ἐκεῖ κατοικούντων ἀφεστήκασιν. — Κῦρος ὁ Περσῶν βα-

σιλεύς, ἐπὶ τέρματι ὧν τοῦ βίου, πρὸς τοὺς παῖδας ἔφη· “Τὸ ἐμὸν σῶμα, ὦ παῖδες, ὅταν τελευτήσω, μήτε ἐν χρυσῷ θῆτε μήτε ἐν ἀργύρῳ μήτε ἐν ἄλλῳ μηδεὶ³, ἀλλ’ ὡς τάχιστα³ τῇ γῇ ἀπόδοτε. Τί γὰρ μακαριώτερον ἢ τὸ γῇ μιχθῆναι⁴, ἢ πάντα μὲν τὰ καλὰ, πάντα δὲ τὰγαθὰ φύει καὶ τρέφει; Ἐγὼ δὲ καὶ ἄλλως φιλάνθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἂν μοι δοκῶ⁵ κοινωνήσαι τοῦ εὐεργετοῦντος⁶ ἀνθρώπου.” — Παύσασθ’⁷, ἄνακτες· καιρίαν δ’ ὑμῖν ὁρῶ τήνδ’ ἐκ δόμων στείχουσιν Ἰοκάστην, μεθ’⁸ ἧς τὸ νῦν παρεστὸς⁹ νέικος εὖ θέσθαι χρεών¹⁰. — Α. Ἐρμων, τί ἔστι, πῶς ἔχομεν¹¹; Β. Τί δ’ ἄλλο γ’ ἦ¹² ὁ πατήρ ἄνωθεν εἰς τὸ φρέαρ, ἐμοὶ δοκεῖν¹³, ὥσπερ τὸν οἶνον τοῦ θέρους¹⁴, καθεύκε με. — Βούλει τήνδε σοι πλεκτὴν καθῶ¹⁵, κᾶπείτ’¹⁶ ἀνελκύσω¹⁷ σε. — Οὐδεμίαν ἢ γραῦς ὅλως κύλικα παρήκεν, ἀλλὰ πίνει τὴν κύκλῳ¹⁸. — Ἐάσαθ’¹⁹ οὕτως ὡς ἔχει¹¹. τὸ πῦρ μόνον ποιεῖτε τοῖς ὀπτοῖσι μήτ’ ἀνειμένον, τὸ γὰρ τοιοῦτ’ οὐκ ὀπτόν ἀλλ’ ἐφθόν²⁰ ποιεῖ· μήτ’ ὀξύ, κατακάει γὰρ ὅσ’²¹ ἂν ἔξω λάβῃ²² τοῦτο πάλιν, εἰς τὴν σάρκα δ’ οὐκ ἐνδύεται.

XX.

IRREGULAR VERBS.

§ 144. Ταῦτα ἔδοξε τῇ φύσει, πάντως ἀποθνήσκειν ἅπαντας, ὥστε χρή ἐμμένειν τῷ νόμῳ, καὶ μὴ ἀνιάσθαι τοῖς τεταγμένοις. — Τίς οὕτως ἐστὶ δυστυχής, ὅστις πατρίδα ἕνεκα κέρδους βραχέος προέσθαι βουλήσεται; — Τίς ἂν φήθῃ¹ ταῦ-

τα γενέσθαι; — Ὁ σίδηρος ἐπὶ κακῷ τῶν ἀνθρώπων εὔρηται. — Δὺς ἑξαμαρτεῖν ταυτὸν³ οὐκ ἀνδρὸς σοφοῦ³. — Ἄφνω μεταβέβλησαι⁴, καὶ ὅλως ὑπεροπτικῷ τινι ἔοικας. — Εἴ τις τὰς ἐπιφανεστάτας αἵρέσεις τῶν φιλοσόφων ἀκριβῶς ἐξετάζοι, πλείστον ἔσον⁵ εὐρήσει διαφερούσας⁶ ἀλλήλων. — Τὴν τῶν κρατούντων μάθε φέρειν ἐξουσίαν. — “Δίδαξον καὶ ἐμέ,” ἔφη ὁ Σωκράτης, “ὦ φίλε Εὐθύφρων, ἵνα σοφώτερος γένωμαι⁷. ἐπιθυμητὴς γάρ εἰμι τῆς σῆς σοφίας, καὶ προσέχω τὸν νοῦν αὐτῇ, ὥστε οὐ χαμαὶ ποτε πεσεῖται⁸, ὅ,τι αὖ εἶπης.” Καὶ ὁ Εὐθύφρων, “Πάνυ καλῶς,” ἔφη, “ὦ Σώκρατες, ἐνενόησας, δ εἶπον.” — Ἀεὶ γεωργὸς εἰς νέωτα πλούσιος⁹. — Ἀντισθένης πρὸς μειράκιόν τι, μέλλον φοιτᾶν αὐτῷ καὶ πυθόμενον¹⁰, τίνων¹¹ αὐτῷ δεῖ¹², “Βιβλιαρίου,” ἔφη, “καινοῦ καὶ γραφείου καινοῦ καὶ πινακιδίου καινοῦ,” τὸν νοῦν παρ-εμφαίνων¹³. — Ἀναξαγόρας ἐρωτηθεὶς ποτε, εἰς τί γεγένηται¹⁴, “Εἰς θεωρίαν,” ἔφη, “ἡλίου καὶ σελήνης καὶ οὐρανοῦ.” — Δημήτριος Φαληρεὺς τοὺς νέους ἔφη δεῖν ἐπὶ μὲν τῆς οἰκίας τοὺς γονέας αἰδεῖσθαι, ἐν δὲ ταῖς ὁδοῖς τοὺς ἀπαντῶντας, ἐν δὲ ταῖς ἐρημίαις ἑαυτούς. — Κάτων ὁ πρεσβύτερος ἔφη βούλεσθαι μᾶλλον εὐεργετήσας¹⁵ μὴ κομίσασθαι χάριν, ἢ μὴ ὑποσχεῖν¹⁷ κόλασιν ἀδικήσας¹⁶, καὶ πᾶσιν αἰεὶ τοῖς ἁμαρτάνουσι χωρὶς ἑαυτοῦ δοῦναι¹⁸ συγγνώμην. Παρορμῶν δὲ τοὺς ἀρχοντας ἐπιτιμᾶν τοῖς ἁμαρτάνουσι, ἔλεγε, τοὺς δυναμένους κωλύειν τοὺς κακῶς ποιοῦντας, ἐὰν μὴ κωλύωσι, κατακελεύειν. Στρατιώτην δ' ἔλεγε μισεῖν, ὅς ἐν

τῷ περιπατεῖν τὰς χεῖρας, ἐν δὲ τῷ μάχεσθαι τοὺς πόδας κινεῖ, ῥέγχει δὲ μείζον ἢ ἀλαλάζει¹⁹. — Ἀνταλκίδας, σοφιστοῦ μέλλοντος²⁰ ἀναγινώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, “Τίς γὰρ αὐτὸν ψέγει;” — Ἀλέξανδρος ἀποθνήσκων πρὸς τοὺς ἐταίρους ἀπιδῶν²¹, ἔφη, “Μέγαν ὀρῶ μου τὸν ἐπιτάφιον²² ἐσόμενον.” — Ἀντίγονος, Ἀριστοδήμου τῶν φίλων τινὸς ἐκ μαγείρου γεγονέναι δοκοῦντος²³, συμβουλευόντος δὲ αὐτῷ τῶν ἀναλωμάτων καὶ τῶν δωρεῶν ἀφαιρεῖν, “Οἱ λόγοι σου,” εἶπεν, “ὦ Ἀριστόδημε, περιζώματος²⁴ ὄξουσιν.”

§ 145. Οὐδὲν ἐθέλεις εἰπεῖν, ὅποιον ἂν μοι ἀρέσειεν. — Πάλαι διέγνωσται¹, τὰς τῶν βροτῶν τύχας μὴ βεβαίους εἶναι. — Φρόνησιν ἀσκῶν ἄφροσιν μὴ χρῶ φίλοις, ἐπεὶ² κεκλήσει³ καὶ σὺ παντελῶς ἄφρων. — Ὑφ’ Ἑρμοῦ λέγεται τὰ γράμματα εὐρεθῆναι. — Ξέρξης τὸν Ἑλλήσποντον ἔξευξε καὶ τὸν Ἄθω διέσκαψεν. — Οἱ Λήδας παῖδες Κάστωρ καὶ Πολυδεύκης διὰ τὴν ἀνδρείαν ἐκλήθησαν ἀμφοτέροι Διόσκουροι. — Κροῖσος ἐπὶ Κῦρον μέλλον στρατεῦεσθαι, ἔπεμψεν εἰς Σπάρτην ἀγγέλους, δεησομένους⁴ συμμαχίας⁵. — Φερεκύδης καὶ Σιμωνίδης φασιν, ὡς ἡ Μήδεια ἀνεψήσασα τὸν Ἰάσονα νέου ποιήσειεν. — Τὸ θρέψαι δ’ ἐν βροτοῖσι πολλάκις πλείω πορίζει φίλτρα τοῦ⁶ φῦσαι τέκνα. — Ἄλλ’ αἰσχροὺν⁷ εἰπεῖν καὶ σιωπῆσαι βαρύν. — Ὁ δ’ ἄρτι θάλλων σῶμα⁸, διοπετὴς ὅπως⁹ ἀστήρ, ἀπέσβη¹⁰, πνεῦμ’ ἀφείλς ἐς αἰθέρα. — Νόμος¹ τὸν ἐχθρὸν¹¹ δρᾶν, ὅπου λάβης, κακῶς. — Οἱ γὰρ πόνοι τίκτουςι

τὴν εὐανδρίαν, ἥ δ' εὐλάβεια σκότον ἔχει καθ' ¹³ Ἑλλάδα, τὸ διαβιώναι ¹³ μόνον αἰὲς θηρωμένη. — Αἰαί, τόδ' ἤδη ¹⁴ θείον ἀνθρώποις κακόν, ὅταν τις εἰδῇ ¹⁵ τὰγαθόν ¹⁶, χρῆται δὲ μή. — Χωρεῖ δ' ὀπίσω τὰ μὲν ἐκ γαίας φύντ' εἰς γαῖαν, τὰ δ' ἀπ' αἰθερίου βλαστόντα γονῆς εἰς οὐράνιον πόλον ἤλθε ¹⁷ πάλιν· θνήσκει δ' οὐδὲν τῶν γυγνομένων, διακρινόμενον δ' ἄλλο πρὸς ἄλλου μορφὴν ἰδίαν ἀπέδειξε ¹⁸. — Χάριν λαβὼν μέμνησο καὶ δούς ἐπιλαθοῦ. — Χαιρόντων ¹⁹ πόνοι. — Προσειπέτω ²⁰ τινὰ φιλικῶς ὃ τε ἄρχων καὶ ὁ ἰδιώτης· ἐν τούτῳ τὴν ποτέρου πρόσρησιν μᾶλλον εὐφραίνειν τὸν ἀκούσαντα νομίζεις; — Πύρρος, ἐπεὶ συμβαλὼν ²¹ Ῥωμαίοις δις ἐνίκησε, πολλοὺς τῶν φίλων καὶ τῶν ἡγεμόνων ἀπολέσας ²², “Ἄν ²³ ἔτι μίαν,” ἔφη, “μάχην ²⁴ Ῥωμαίους νικήσωμεν, ἀπολώλαμεν ²⁵.” — Τὸ μὲν συγρηθὲν ἐξειπεῖν ῥάδιον ²⁶, τὸ δὲ ῥηθὲν ²⁷ ἀναλαβεῖν ἀδύνατον ²⁸. — Ἡ Μυτιλήνη ὑπὸ τῶν Ἀθηναίων αὐτοβοεῖ ἐάλωκεν ²⁹. — Ὁ λαγῶς ἀλώσεται ³⁰ καὶ ἄνευ τῶν δικτύων. — Μάνης ³¹ οὗτος ἀνὴρ ἦν ζῶν ποτε· νῦν δὲ τεθνηκὼς ³² ἴσον Δαρείῳ τῷ μεγάλῳ δύναται. — Ἑλπίς, καὶ σύ, Τύχη, μέγα χαίρετε ³³· τὸν λιμέν ³⁴ εὖρον ³⁵· οὐδὲν ἐμοὶ χυμῶν ³⁶· παίζετε τοὺς μετ' ἐμέ. — Ἴνα ξυνῶσιν ³⁷ ὥπερ ἡδεσθον βίῳ σκώληκας ἐσθίοντε. — Οὐκ εἴ ³⁸ λαβὼν ³⁹ θύραζε τὰ ψηφίσματα καὶ τὴν ἀνάγκην ⁴⁰ εἰς κόρακας ⁴¹ ἐντευθενί; — Ἐπὶ ⁴² τῷ ταρίχει τὸν γέλωτα κατέδομαι ⁴³. — Λίθος τις ὥξισεν ⁴⁴ τεθυμαμένος.

§ 146. Ἀνὴρ πονηρὸς ἀρχῆς τυχὼν οὐκ εἴωθε

φέρειν τὴν εὐτυχίαν κατ' ἄνθρωπον¹. — Ἀπόλλων
 εὐρετὴς γενόμενος τοῦ τόξου, ἐδίδαξε τοὺς ἀνθρώ-
 πους τὰ² περὶ τὴν τοξικὴν. — Χείλων ἀφικόμενος
 εἰς Δελφοὺς ἐπέγραψεν ἐπὶ τινα κίονα τοῦ νεώ·
 “Γνώθι³ σεαυτόν.” — Τυδεὺς ἐπὶ Θήβας μετ' Ἀδρά-
 στου στρατευσάμενος, ὑπὸ Μελανίππου τρωθεὶς
 ἀπέθανεν⁴. — Ὁ ἐπικεικὴς ἀνὴρ τὸ τεθνάναι⁵ οὐ δει-
 νὸν ἡγήσεται. — Οὐκ ἔστιν⁶ εἰπεῖν ζῶντα⁷. τοῦτ'
 οὐ πείσομαι⁸. — Διονύσιος ὁ τύραννος ἐκπεσὼν⁹ τῆς
 ἀρχῆς, εἴ τις αὐτὸν ἡνία¹⁰ ἐν Κορίνθῳ διατρίβοντα,
 ἐπέλεγε· “Ὡς μακάριοι οἱ ἐκ παίδων¹¹ δυστυχεῖς.”
 — Φιλόξενος ὁ Κυθήριος διαφυγὼν¹² τὰς λατομίας¹³
 εἰς ἃς αὐτὸν Διονύσιος ὁ τύραννος ἐνέβαλεν οὐκ
 ἐπαινοῦντα¹⁴ τὰς τραγωδίας αὐτοῦ, διέτριβεν ἐν
 Κρότῳ τῆς Ἰταλίας· πυθόμενος δὲ ὁ Διονύσιος
 ἡξίου αὐτὸν εἰς Συρακούσας παραγενέσθαι· ὁ δὲ
 πρὸς ταῦτα λαβὼν βιβλίον καὶ γράψας μικρὸν
 οὐ¹⁵ περὶ τούτου μείζονα περιεχάραττεν ὥστε τὸ
 σχῆμα τοιοῦτον γενέσθαι ©, καὶ πλήσας τούτων¹⁶
 πᾶν τὸ βιβλίον ἔπεμψεν, ἐμφαίνων ὅτι πολλάκις
 καὶ σφόδρα ἀρνεῖται¹⁷. ὅθεν ἐπὶ¹⁸ τῶν σφόδρα ἀρνου-
 μένων παροιμία¹⁹ τὸ Φιλοξένου οὐ. — Διογένης
 ὁ Σινωπεὺς ἔλεγε, ὅτι τὰς ἐκ τῆς τραγωδίας ἀρὰς
 αὐτὸς ἐκπληροῖ καὶ ὑπομένει, εἶναι²⁰ γὰρ
 πλάνης, ἄοικος, πατρίδος ἐστερημένος,
 πτωχός, δυσείμων, βίον ἔχων ἐφήμερον.
 Καὶ ἐπὶ τούτοις μέγα ἐφρόνει οὐδὲν ἦττον ἢ Ἀ-
 λέξανδρος ἐπὶ τῇ τῆς οἰκουμένης ἀρχῇ, ὅτε καὶ²¹
 Ἰνδοὺς ἐλὼν²² εἰς Βαβυλῶνα ὑπέστρεψεν.

§ 147. Κόνων ὁ Ἀθηναῖος στρατηγῶν βασιλεῖ¹, κατεναυμάχησε Λακεδαιμονίους, καὶ τοὺς ἄρμοστὰς ἐξήλασεν ἐκ τῶν νήσων. — Οἱ κακοδαίμονες ὥχροί εἰσιν ὑπὸ φροντίδων, καὶ τὸ σῶμα κατεσκληρότε². — Εἰ ἐβελήσειας ἄψασθαι τῆς φιλοσοφίας, ἔψει³ ἐν βραχεῖ, ὅσον διοίσεις⁴ τῶν ἄλλων. — Δίκαια δράσας συμμάχου τεύξει⁵ θεοῦ. — Ἡ ἐν Δελφοῖς πρόμαντις, ἐπεὶ πῶς τοῦ ἱεροῦ νάματος⁶, ἐνθεὸς εὐθὺς ἐγένετο καὶ ἔχρησε τοῖς προσιούσιν. — Οἱ Πελοποννήσιοι Βρασίδαν τὸν στρατηγόν, ἐπ' Ἀμφιπόλει πεσόντα, ἄραντες ἐκ τῆς μάχης ἔτι ἔμπνουν ἐκόμισαν εἰς τὴν πόλιν. καὶ αἰσθόμενος, ὅτι νικῶσιν⁷ οἱ μετ' αὐτοῦ⁸, οὐ πολὺ διαλιπὼν ἐτελεύτησεν. — Πενθεὺν δὲ μετρίως τοὺς προσήκοντας φίλον⁹. οὐ γὰρ τεθνᾷσιν¹⁰, ἀλλὰ τὴν αὐτὴν ὁδόν¹¹, ἣν πᾶσιν ἐλθεῖν ἔστ'¹² ἀναγκαίως ἔχον¹³, προεληλύθασιν· εἴτα χημεῖς¹⁴ ὕστερον εἰς ταῦτ'¹⁵ καταγωγείον αὐτοῖς ἥξομεν, κοινῇ τὸν ἄλλον συνδιατρίψοντες χρόνον. — Κύσον¹⁶ με καὶ τὴν χεῖρα δὸς τὴν δεξιάν. — Ἔασον, ὦ δαιμόνιε¹⁷, καταδαρθεῖν¹⁸ τί με. — Ὅστις γὰρ αὐτὸς αὐτὸν οὐκ αἰσχύνεται συνειδῆθ'¹⁹ αὐτῷ φαῦλα διαπεπραγμένῳ²⁰, πῶς τὸν γε μηδὲν εἰδὼτ'²¹ αἰσχυνθήσεται²²; — Δεινὸν γε τοὺς μὲν δυσσεβεῖς κακῶν ἀπο²³ βλαστόντας, εἴτα²⁴ τοῖςδε μὲν πράσσειν καλῶς, τοὺς δ' ὄντας ἐσθλοὺς ἐκ τε γενναίων ἅμα γεγῶτας²⁵ εἴτα²⁶ δυστυχεῖς πεφυκέναι. οὐ γὰρ τὰδ οὕτω δαίμονας θνητῶν περὶ²⁷ πράσσειν· ἐχρῆν γὰρ τοὺς μὲν εὐσεβεῖς βροτῶν ἔχειν τι κέρδος ἐμφανὲς θεῶν πάρα²⁸, τοὺς δ' ὄντας ἀδίκους τοῖςδε τὴν ἑναν-

τίαν δίκην κακῶν τιμωρὸν ἐμφανῇ τίνειν. κοῦδεῖς²⁶ ἂν οὕτως εὐτύχει κακὸς γεγώς²⁶. — Φορεῖτε, μασσέτω τις, ἐγχείτω βαθὺν κρατῆρ²⁷. ὅδ' ἀνὴρ²⁸ οὐ πρὶν ἂν φάγῃ²⁹ καλῶς, ὅμοια³⁰ καὶ βούς ἐργάτης, ἐργάζεται³¹. — Διογένης ὁ Κύνων³² πρὸς τὸν εἰπόντα, “Σινωπεῖς σου³³ φυγὴν ἐκ Πόντου κατέγνωσαν,” “Ἐγὼ δέ,” εἶπεν, “ἐκείνων ἐν Πόντῳ μονήν³⁴.”

§ 148. Κακοῖς ὁμιλῶν αὐτὸς ἐκβήσει¹ κακός. — Τὸ καλὸν δις ῥηθὲν² οὐδὲν βλάπτει. — Ἀνάλγητος ὁ θάνατος ὁ πρὶν δόξαι³ συμβάς. — Κατὰ τὸν Πελοποννησιακὸν πόλεμον Μυτιλήνῃ, πόλιν τῆς Λέσβου, ὑπ' Ἀθηναίων ἐύλω⁴. — Τὸ παθεῖν⁵ προσδοκᾶν τοῦ πεπονθέναι⁵ δεινότερον. — Δημοσθένης εἶπεν ἐν λόγῳ τινί· “Τίς οὐκ οἶδεν, ὅτι τοῖς μὲν ζῶσιν ἅπασιν ὕπεστί τις ἢ πλείων ἢ ἐλάττων φθόνος, τοὺς δὲ τεθνεώτας⁶ οὐδὲ τῶν ἐχθρῶν οὐδεὶς⁷ ἔτι μισεῖ;” — Πολλῶν δωρεῶν ἀξιωθεὶς ὁ Θεμιστοκλῆς, καὶ ταχὺ πλούσιος γενόμενος, πρὸς τοὺς παῖδας ἔφη, “Ὡ παῖδες, ἀπωλόμεθ⁸ ἂν, εἰ μὴ ἀπωλώλειμεν⁹.” — Ὀρᾶς, τυράννους διὰ μακρῶν ηὔξημένους¹⁰ ὡς μικρὰ¹¹ τὰ σφάλλοντα, καὶ μί¹² ἡμέρα τὸν μὲν καθεῖλεν¹³ ὑψόθεν, τὸν δ' ἦρ¹⁴ ἄνω. ὑπόπτερος¹⁵ δ' ὁ πλοῦτος· οἷς γὰρ ἦν¹⁶ ποτε, ἐξ ἐλπίδων πίπτοντας ὑπτίους ὀρῶ. — Τί τοὺς θανόντας οὐκ ἐὼς τεθνηκέναι, καὶ τὰκχυθέντα¹⁷ συλλέγεις ἀληγήματα; — Τεθνᾶσι¹⁸ παῖδες οὐκ ἐμοὶ μόνῃ βροτῶν, οὐδ' ἀνδρὸς ἐστερήμεθ¹⁹, ἀλλὰ μύριαι τὸν αὐτὸν ἐξήντηλσαν ὡς ἐγὼ βίον. — Οὐ δικαίως, ἦν θάνω; θανούμεθα. — Ἰστώ²⁰ δ' ἄφρων ὢν, ὅστις ἀτεκνος

ὦν τὸ πρὶν παῖδας θυραίους εἰς δόμους ἐκτίσαστο, τὴν μοῖραν εἰς τὸ μὴ χρεὼν παραστρέφων³⁰. ᾧ γὰρ θεὸς δίδωσι μὴ φῦναι³¹ τέκνα, οὐ χρή γκαλεῖσθαι³² πρὸς τὸ θεῖον, ἀλλ' ἔαν. — Εἰ δ' ἦσθα μὴ κάκιστος, οὐποτ' ἂν πόλιν τὴν σὴν ἀτίζων τήνδ' ἂν εὐλόγεις πάτραν³³. — Ἐγὼ δέ γ' ὑμᾶς προσδοκῶς³⁴ ἐγρηγόρη³⁵ τὴν νύκτα πᾶσαν. — Καὶ πάνυ ταλαιπώρως ἔγωγ', ὃ φιλτάτη, ἐκδράσα³⁶ παρέδυν³⁷. — Ἄλλ' ἐγκουῶμεν τοῦ τόπου γὰρ ἐγγὺς ἔσμεν ἤδη ὕθενπερ εἰς ἐκκλησίαν ὠρμώμεθ'³⁸, ἥνικ' ἤμεν³⁹.

§ 149. Τοῖς συμφορὰς παθοῦσι συναχθεσθι-
σόμεθα. — Εἰ, ἂ τῇ πόλει συμφέρει¹, χωρὶς κολα-
κειάς ἐθελήσετε ἀκούειν, ἐτοιμός εἰμι λέγειν. —
Ἄλωτὰ γίνεταί ἐπιμελεία καὶ πόνος ἅπαντα. —
Κλαύδιος ὁ Ῥωμαίων αὐτοκράτωρ μύκτης πεφαρ-
μακευμένους φαγὼν² ἀπέθανεν. — Λέγουσι, Δημο-
σθένην τὸν ῥήτορα, ἔτι νέον ὄντα, εἰς σπήλαιον
ἀπιέναι κακεῖ³ φιλολογεῖν⁴, τὸ ἥμισυ τῆς κεφαλῆς
ξυράμενον, ἵνα μὴ προτοί⁵. — Λέγονται οἱ Κύκλω-
πες ἀνθρωποφάγοι εἶναι, καὶ τοὺς Ὀδυσσεὺς ἐταί-
ρους κατεδηδοκέнай⁶. — Ἐλενος παῖς Πριάμου τοῖς
Τροίαν πολιορκούσιν Ἑλλήσιν ἀπεκάλυπεν, ὡς
ξυλίνῳ ἵππῳ πεπρωμένον⁷ ἐστὶν Ἴλιον ἀλῶναι. —
Ἡρακλῆς τὸ δέρμα τοῦ Νεμεαίου λέοντος, ὃν ἀνη-
ρήκει, ἡμπίσχετο⁸. — Εἴ τις προσελθὼν μοι θεῶν
λέγοι· “Κράτων, ἐπὶ ἀποθάνης, αὐθις ἐξ ἀρχῆς
ἔσει⁹. ἔσει δ' ὅ,τι ἂν βούλῃ¹⁰, κύων, πρόβατον,
τράγος, ἀνθρωπος, ἵππος· δις βιώναι¹¹ γὰρ σε δεῖ·
εἰμαρμένον¹² τοῦτ' ἔστιν· ὅ,τι βούλει δ' ἐλοῦ¹³.”

ἅπαντα μᾶλλον, εὐθύς εἰπεῖν ἂν¹⁴ δοκῶ, ποίει¹⁵ με πλὴν ἄνθρωπον· ἀδίκως εὐτυχεῖ κακῶς τε πράττει τοῦτο τὸ ζῶον μόνον. ὁ κράτιστος ἵππος ἐπιμελεστέραν ἔχει ἐτέρου θεραπείαν· ἀγαθὸς ἂν¹⁶ γένη¹⁷ κύων, ἐντιμότερος εἰ τοῦ κακοῦ κυνὸς πολὺ· ἀλεκτρυῶν γενναῖος ἐν ἐτέρᾳ τροφῇ ἔστιν, ὁ δ' ἄγεννης καὶ¹⁷ δέδιδε¹⁸ τὸν κρείττονα. ἄνθρωπος ἂν¹⁶ ἢ χρηστός, εὐγενὴς σφόδρα, γενναῖος, οὐδὲν ὄφελος¹⁹ ἐν τῷ νῦν γένει· πράττει²⁰ δ' ὁ κύλαξ ἄριστα πάντων, δεύτερα ὁ συκοφάντης, ὁ κακοήθης τὰ τρίτ'²¹ ἔχει· ὄνον γενέσθαι κρείττον²² ἢ τοὺς χείρονας ὁρᾶν ἑαυτοῦ ζῶντας ἐπιφανέστερον. — Ὅσας ἄξιος ἦν λαβεῖν²³ πληγὰς, τοσαύτας εἴληφε²³ δραχμάς. — Καὶ φανερὸς γέγονεν²⁴ οὐ τῶν σωμάτων συγγενὴς ὦν ἀλλὰ τῶν χρημάτων²⁵. — Θυόντων τινῶν τοῖς θεοῖς ἐπὶ τῷ²⁶ υἱὸν γενέσθαι, ἔφη ὁ Διογένης· "Περὶ δὲ τοῦ²⁷, ποταπὸς ἐκβῆ²⁸, οὐ θύετε;"

§ 150. Αἰγυπτίοις νόμος ἦν οὐδαμῶς θηρίοις νέκυν διδόναι. Καὶ διὰ ταῦτα ἐταρίχευον, ἵνα μὴ κείμενος ὑπ' εὐλῶν καταβρωθεῖη. — Τυφῶν μεμνημένην εἶχε φύσιν ἀνδρὸς καὶ θηρίου. — Νιόβη ἐπεπύγη καὶ εἰς λίθον μετεβέβλητο. — Διόνυσος ἐφ' ἄρματος ὠχεῖτο, παρδάλεω ὑπεξευγμένων, βότρυσιν ἐστεφανωμένος καὶ μίτρα τὴν κόμην¹ ἀναδεδεμένος. — Ἐς μέσας νύκτας ἀποταθείσης² τῆς συνουσίας ἐπεπώκειμεν³ καὶ ἐδεδειπνήκειμεν πλέον τοῦ ἱκανοῦ. — Σεμίραμις ἡ τῶν Ἀσσυρίων βασιλεῖα πυθομένη τὸ τῶν Ἰνδῶν ἔθνος μέγιστον εἶναι καὶ πλείστην τε καὶ καλλίστην χώραν νέμεσθαι, προή-

χθῆ οὐδὲν προαδικηθεῖσα⁴ πρὸς Ἴνδοις ἐξηγεγκείν⁵ πόλεμον. — Οὐκ ἀπείρω προσέβαλες⁶. — Ὅταν τὸ ὕδωρ ἀποπνύγῃ, τί δεῖ ἐπιπιεῖν⁷; — Καὶ πάντ' ἀκούσας ὧν⁸ ἐφίεμην μαθεῖν⁹ ἔστην· ὁρῶ δὲ Ῥῆσον ὥστε δαίμονα ἔστώτ'¹⁰ ἐν ἱππείοισι Θρηκίοις ὄχοις. — Ὅστις νέος ὧν μουσῶν ἀμελεῖ, τὸν τε παρελθούτ'¹¹ ἀπόλωλε¹² χρόνον, καὶ τὸν μέλλοντα τέθνηκεν. — Μὴ καταφρόνει, Φιλῖν', ἐθῶν γεροντικῶν, οἷς ἐνοχος, εἰς τὸ γῆρας ἂν¹³ ἔλθῃς, ἔσει¹⁴. ἀλλὰ μέγα τοῦθ'¹⁵ οἱ πατέρες ἡλαττώμεθα¹⁶. ὑμεῖς μὲν ὠνειδίσατ'¹⁷, ἐάν τι μὴ ποιῇ ὁ πατήρ προθύμως, “Οὐ γέγονας¹⁸ αὐτὸς νέος;” τὸ¹⁹ δὲ πατρὶ πρὸς τὸν υἱόν, ἂν²⁰ ἀγνωμονῇ, οὐκ ἔστιν²¹ εἰπεῖν, “Οὐ γέγονας¹⁸ αὐτὸς γέρων²²;” — Οὐ χαλεπὸν ἐστὶ τῷ κακῶς διακειμένῳ εἰπεῖν τιν'²³ εὐσθενούντα, “Μὴ κακῶς ἔχε²⁴.” πύκτη τ' ἐπιτιμᾶν οὐδὲν ἔργον²⁵ μαχομένῳ, αὐτὸν μάχεσθαι δ' οὐκέτ' ἐστὶ ῥάδιον. ἑτερόν τι τὸ λέγειν ἐστὶ τοῦ²⁶ πεπονθέναι²⁷. — Ὅταν ἀτυχεῖν σοι συμπίσῃ²⁸ τι²⁹, δέσποτα, Εὐριπίδου μνήσθητι³⁰, καὶ ῥάων ἔσει¹⁴. “Οὐκ ἔστιν ὅστις πάντ'³¹ ἀνὴρ εὐδαιμονεῖ.” εἰναὶ δ' ὑπόλαβε³² καὶ³³ σὲ τῶν πολλῶν ἕνα. — Ἄλλ' ἐν χρόνῳ γνώσει³⁴ τάδ' ἀσφαλῶς, ἐπεὶ χρόνος δίκαιον ἄνδρα δεικνυσινμόνος· κακὸν δὲ κἂν³⁵ ἐν ἡμέρᾳ γνοίης³⁶ μιᾶ.

§ 151. Οἱ ἀπὸ τοῦ αὐτοῦ σπέρματος φύντες, καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες, καὶ ἐν τῇ αὐτῇ οἰκίᾳ αὐξηθέντες, καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι, καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, οὗτοι δὴ πάντων εἰς

οικειότατοι. — Οἱ Ἕλληνες ἐν Πλαταιαῖς ὤμοσαν¹ παραδοῦσιν παίδων παισὶ² τὴν πρὸς Πέρσας ἔχθραν, ἕως ἂν³ οἱ ποταμοὶ ῥέωσιν εἰς τὴν θάλασσαν καὶ γένος ἀνθρώπων ᾗ, καὶ γῇ καρποὺς φέρῃ. — Ἑρακλέους ἐξ Ἀλκμήνης γεννηθέντος, ἡ μὲν Ἥρα δύο δράκοντας ἀπέστειλε τοὺς ἀναλώσοντας⁴ τὸ βρέφος· ὁ δὲ παῖς οὐ καταπλαγεῖς⁵ ἑκατέρᾳ τῶν χειρῶν τὸν ἀνχένα σφίγξας, ἀπέπνιξε τοὺς δράκοντας. — Τὸν μὴ λέγοντα τῶν δεόντων⁶ μηδὲ ἐν⁷ μακρὸν νόμιζε, κἂν⁸ δύ⁹ εἶπῃ συλλαβάς· τὸν δ' εὖ λέγοντα μὴ νόμιζ¹⁰ εἶναι μακρὸν, μηδ' ἂν¹¹ σφόδρ¹² εἶπῃ πολλὰ καὶ πολλὸν χρόνον. τεκμήριον δὲ τοῦδε τὸν Ὀμηρον λάβε¹³· οὗτος γὰρ ἡμῖν μυριάδας ἐπῶν γράφει, ἀλλ' οὐδὲ εἰς¹⁴ Ὀμηρον εἴρηκεν¹⁵ μακρὸν. — Πυθομένου¹⁶ δὲ τοῦ Μυλλίου καὶ¹⁷ τί ποτ'¹⁸ ἐστίν, ὃ μαθεῖν¹⁹ προθυμεῖται, “Ἐκείνο,” εἶπεν ὁ Διόνυσος, “τίς ἡ αἰτία²⁰, δι²¹ ἣν οἱ ἐταῖροί σου ἀποθάνειν μᾶλλον εἶλοντο²² ἢ κυάμους²³ πατῆσαι.” καὶ ὁ Μυλλίας εὐθύς, “Ἄλλ' ἐκεῖνοι μὲν,” εἶπεν, “ὑπέμειναν, ἵνα μὴ κυάμους πατήσωσιν, ἀποθάνειν²⁴, ἐγὼ δὲ αἰρούμαι, ἵνα τούτου σοι τὴν αἰτίαν μὴ ἐξείπω²⁵, κυάμους μᾶλλον πατῆσαι.” — Φιλοσοφίαν καινὴν γὰρ οὗτος²⁶ φιλοσοφεῖ· πεινῇ διδάσκει καὶ μαθητὰς λαμβάνει· εἰς ἄρτος²⁷, ὄψον²⁸ ἰσχάς, ἐπιπιεῖν²⁹ ὕδωρ.

§ 152. Ὅστις τοὺς τεκόντας¹ ἐν βίῳ σέβει, καὶ ζῶν καὶ ἀποθανόν φίλος ἐστὶ θεῶ. — Ὡς ἡδὺ² συνέσει χρηστότης κεκραμένη³. — Γύλιππος ὁ Λακεδαιμόνιος στρατηγὸς φυγὰς ἀπηλάθη⁴ τῆς Σπάρ-

της. — Θεόπομπος ὁ ἱστορικός φησι, τὴν Εὐρώπην
 μηδέποτε ἐνηνοχέναι⁵ τοιοῦτον ἄνδρα, οἷον Φίλιπ-
 πον, τὸν Ἀλεξάνδρου πατέρα. — Οὐθ⁶ οἱ τῶν Περ-
 σῶν βασιλεῖς οὐθ⁶ οἱ τῶν Μακεδόνων, καίπερ
 πλείστον ἰσχύσαντες, ἐδυνήθησαν τὸ τῶν Ἀράβων
 ἔθνος καταδουλώσασθαι. — Πρὸς ταῦτ' ἴτω⁸ μὲν⁸
 πῦρ, ἴτω δὲ⁸ φάσγανα· πίμπρη, κάταιθε σάρκας,
 ἐμπλήσθητί⁹ μου πίνων κελαινὸν αἷμα· πρόσθε γὰρ
 κάτω γῆς εἰσιν¹⁰ ἄστρο, γῇ δ' ἄνεισιν¹⁰ ἐς αἰθέρα⁶,
 πρὶν ἐξ ἐμοῦ σοι θῶπ¹¹ ἀπαντῆσαι λόγον¹². —
 Ἴστω¹³ δὲ μηδεὶς ταῦθ'¹⁴, ἂ σνγᾶσθαι χρεῶν· μι-
 κροῦ γὰρ ἐκ λαμπτήρος Ἰδαῖον λέπας πρήσειεν¹⁵
 ἂν τις, καὶ πρὸς ἄνδρ'¹⁶ εἰπὼν¹⁷ ἕνα πύθοντ'¹⁸ ἂν
 ἄστοι πάντες ἂ κρύπτειν χρεῶν. — Ἐγγχεον σὺ δὴ
 πιεῖν¹⁹. — Πιεῖν¹⁹ τις ἡμῶν ἐγγχεάτω. — Ἐπ²⁰ ἐμοῦ
 δ' ὄραν σὺ τοῦτο προκατειλημμένον²¹ ἴδιον ἐφεύρη-
 κάς²² τι, καὶ τοῦτ' ἔστι σόν. — Θάνατον φυγῶν²³ μὴ
 λέγ²⁴ ὅτι φεύξομαι²⁵ πάλιν, ὥς γὰρ πέφευγας²⁶
 προσδόκα καὶ μὴ φυγεῖν²⁷. — Τὸ γινῶθι²⁸ σαυτὸν οὐ
 μάτην εὐ ἴσθ²⁹ ὅτι τὸ ῥῆμα τοῦτο δόξαν ἐν Δελφοῖς
 ἔχει. — Πολλά με διδάσκεις ἀφθόνως διὰ φθόνον,
 ὅπως ἀκούων πολλά μηδὲ ἐν³¹ μάθω³². — Α. Ἐν
 Καρὶ τὸν κίνδυνον³³. Β. Οἶδα, δέσποτα. — Πολύ
 κρεῖττόν ἐστιν ἐν καλῶς μεμαθηκέναι³⁴, ἢ πολλὰ
 φαύλως περιβεβλησθαι³⁵ πράγματα. — Ὅταν λέ-
 γης μὲν πολλά, μανθάνης δὲ μὴ, τὸ σὸν διδάξας
 τοῦμόν³⁶ οὐ μαθὼν³⁷ ἔσει³⁸.

§ 153. Οὐ μικρόν ἐστιν ἀντισχεῖν ταῖς ἐπιθυ-
 μίαις, πάντοθεν ἐλκοῦσαι καὶ ἀντιλαμβανομέναις.

— Ἀρχομένων¹ δεῖ τῶν ἀδικημάτων ἐμφράττειν τὰς ὁδοὺς· ὅταν δ' ἅπαξ ῥιζωθῇ κακία καὶ παλαιὰ γένηται, καθάπερ σύντροφος ἀρρωστία, χαλεπὸν αὐτὴν κατασβεῖσαι. — Ἀλέξανδρος ἐνέπρησε² τὰ ἐν Περσепόλει βασίλεια, τιμωρῶν τοῖς Ἕλλησιν, ὅτι ἀκεῖνων ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν. — Ἐπαμεινώνδας ἐρωτηθεὶς, τί ὀνῆσεται³ ὁ μὴ γήμας; “Τὸ μὴ ὀκνεῖν,” ἔφη, “ὑπὲρ τῆς πατρίδος ἀποθανεῖν.” — Τῆς Ἀραβίας ἡ ἄνδρος διειλημμένη⁴ ἐστὶ φρέασι κεκρυμμένοις, καὶ μόνοις τοῖς ἐγχωρίοις γνωριζομένοις⁵. — Τίς οἶδεν εἰ ζῇ τούθ' ὃ κέκληται⁶ θανεῖν, τὸ ζῆν δὲ θνήσκειν ἐστί; πλὴν ὅμως⁷ βροτῶν νοσοῦσιν οἱ βλέποντες, οἱ δ' ὀλωλότες⁸ οὐδὲν νοσοῦσιν οὐδὲ κέκτηνται⁹ κακά. — Β. Τὰ πάρεργά¹⁰ μου ταῦτ' ἐστίν· ἂν¹¹ δὲ δὴ λάβω¹² τὰ δέοντα¹³, καὶ τοῦπτάνιον¹⁴ ἀρμόσωμ¹⁵ ἅπαξ, ὅπερ ἐπὶ τῶν ἐμπροσθε Σειρήνων, Σύρε¹⁶, ἐγένετο¹⁷, καὶ νῦν ταῦτ¹⁸ τοῦτ' ὄφει¹⁹ πάλιν. ὑπὸ²⁰ τῆς γὰρ ὀσμῆς οὐδὲ εἰς²¹ δυνήσεται²² ἀπλῶς²³ διελθεῖν²⁴ τὸν στενωπὸν τουτονί, ὃ δὲ παριῶν²⁵ πᾶς εὐθέως πρὸς τὴν θύραν ἐστήξετ'²⁶ ἀχανὲς προσπεπατταλευμένος, ἄφωνος, ἄχρι ἂν τῶν φίλων, βεβυσμένος²⁷ τὴν ῥῖν²⁸, ἕτερός τις προσδραμῶν²⁹ ἀποσπάσῃ³⁰. Α. Μέγας εἰ τεχνίτης. Β. Ἀγνοεῖς, πρὸς ὃν λαλεῖς· πολλοὺς ἐγὼ σφόδρ'³¹ οἶδα τῶν καθημένων³², οἳ καταβεβρώκασ'³³ ἐνεκά μου τὰς οὐσίας. — Τὰς τρίχας, ὦ Νικύλλα, τινὲς βάπτειν σε λέγουσιν, ἃς σὺ μελαινοτάτας ἐξ ἀγορᾶς ἐπρίω³⁴. — Γῆς ἐπέβην³⁵ γυμνός, γυμνός θ'³⁶ ὑπὸ γαῖαν ἀπειμι·³⁷ καὶ τί μάτην μοχθῶ, γυμνὸν ὄρων τὸ τέλος;

§ 154. Φερεκίδης ὁ φιλόσοφος, παρὰ τὸν αἰ-
γιαλὸν τῆς Σάμου περιπατῶν καὶ ναῦν οὐριοδρομοῦ-
σαν ἰδὼν¹, εἶπεν, ὡς μετ' οὐ πολὺ² καταδύσεται·
καὶ κατέδυ ἐν ὀφθαλμοῖς αὐτοῦ. — Ἀνάχαρσις ὁ
Σκύθης ἀφίκετο εἰς τὴν Ἑλλάδα, συνεσόμενος³ τοῖς
βελτίστοις τῶν Ἑλλήνων, καὶ ἦθη καὶ πανηγύρεις
καὶ βίον αὐτῶν καὶ πολιτείαν καὶ τὰ κάλλιστα τῆς
Ἑλλάδος ὀψόμενος⁴. — Μετὰ τὴν ἐν Πλαταιαῖς
μάχην οἱ Ἕλληνες ἐκ τῶν λαφύρων τὴν δεκάτην
ἐξελόμενοι⁵ κατεσκεύασαν χρυσοῦν τρίποδα, καὶ
ἀνέθεσαν εἰς Δελφοὺς. — Ἀδμήτου λόγον, ὃ ταῖρε⁶,
μαθὼν⁷ τοὺς ἀγαθοὺς φίλει, τῶν δειλῶν δ' ἀπέχου,
γνοὺς⁸ ὅτι δειλοῖς ὀλίγη χάρις. — Ὁ κόλαξ τοιοῦ-
τός τις ὥστε ἐπυγελάσας⁹ εἰπεῖν; “Ὁρᾷς; ὅτι
δυοῖν σοι¹⁰ ἡμερῶν¹¹ οὐκ ἐντετύχηκα¹², πολίων¹³
ἔσχηκας¹⁴ τὸν¹⁵ πῶγωνα μεστόν, καίπερ¹⁶, εἴ τις καὶ
ἄλλος, ἔχων πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα¹⁷.” —
Ἐπίκουρος ὁ σοφός, ἀξιώσαντός τινος¹⁸ εἰπεῖν πρὸς
αὐτόν, ὅ,τι¹⁹ ποτ' ἐστὶ τ'ἀγαθόν²⁰, ὃ διὰ τέλος ζητοῦ-
σιν²¹, εἶπεν ἡδονὴν· εὐ γ'²², ὃ κράτιστ' ἀνθρώπε καὶ
σοφώτατε. τοῦ γὰρ μασᾶσθαι²³ κρεῖττον οὐκ ἔστ'²⁴
οὐδὲ ἐν²⁵ ἀγαθόν. πρόσεστιν ἡδονῇ γὰρ τ'ἀγαθόν²⁶.
— Ἡ τάξις σοφὸν ἀπανταχοῦ μὲν ἐστὶ καὶν²⁷ πάσῃ
τέχνῃ, ἐν τῇ καθ'²⁸ ἡμᾶς δ' ὥσπερ ἡγείται²⁹ σχεδόν·
τὸ γὰρ παραθεῖναι³⁰ κάφελεῖν³¹ τεταγμένως ἕκαστα,
καὶ τὸν καιρὸν ἐπὶ τούτοις ἰδεῖν, πότε δεῖ πυκνότερον
ἐπαγαγεῖν³², καὶ πότε βάδην, καὶ πῶς ἔχουσι³³ πρὸς
τὸ δεῖπνον, καὶ πότε εὐκαιρον αὐτῶν³⁴ ἐστὶ τῶν
ἰψῶν τὰ μὲν θερμὰ παραθεῖναι³⁵, τὰ δ' ἐπανέντα³⁶,
τὰ δὲ μέσως³⁶, τὰ δ' ὅλως ἀποψύξαντα; ταῦτα

πάντα δὴ ἐν τοῖς στρατηγικοῖσιν ἐξετάζεται μαθημασιν.

§ 155. Οἱ ἐν τῇ Αἰγύπτῳ ἱερεῖς ἑαυτοὺς περιρραίνουσιν, οὐ παντὶ ὕδατι, ἀλλ' ἐκείνῳ, ἐξ οὗ πεπιστεύκασιν¹, ὅτι καὶ ἱβὺς πέπωκεν· ἴσασι γὰρ κάλλιστα², ὅτι οὐκ ἂν πίνοι ἢ ὄρνις ἐκείνῃ ῥυπαροῦ καὶ ἔκ τινων φαρμάκων. λελυμασμένου ὕδατος. — Ὅταν δελφὶς δικτύῳ περιπέσῃ³, τὰ μὲν πρῶτα ἡσυχάζει καὶ φυγῆς οὐδέν⁴ μένηται, εὐωχεῖται⁵ δὲ τῶν συνεαλωκίτων⁶ ἰχθύων· ὅταν δὲ ἐπισυρρόμενος αἰσθηται, ὅτι γύγνεται τῆς γῆς πλησίον, ἐνταῦθα τὸ δίκτυον διατραγῶν⁷ ἀπαλλάττεται⁸, καὶ πολλάκις ἐλεύθερος γύγνεται. — Ἐν Πλαταιαῖς πρῶτοι κατήρξαντο τῆς μάχης οἱ βάρβαροι, νυκτός⁹ ἐκχυθέντες ἐπὶ τοὺς Ἕλληνας, καὶ πᾶσι τοῖς ἰππεύεισι πρὸς τὸ στρατόπεδον αὐτῶν ἐπελάσαντες. — Δρυὸς πεσοῦσης¹⁰ πᾶς ἀνὴρ ξυλεύεται¹¹. — Εἰπεῖν, ἀκοῦσαι καὶ δρᾶσαι, μικρὸν μέσον¹². — Ἐμοῦ θανόντος¹³ γαῖα μιχθήτω¹⁴ πυρί¹⁵. — Ἐνὸς χανόντος¹⁶ μετακέχνηεν¹⁶ ἄτερος¹⁷. — Εἰ δεῖν¹⁸ ἔδρασας, δευνὰ καὶ παθεῖν¹⁹ σε δεῖ. — Ἐρδοι τις ἦν ἕκαστος εἰδείη²⁰ τέχνην. — Ζητῶν γὰρ ὄψον θοιμάτιον²¹ ἀπώλεσα²². — Ἡ γλωσσ' ὁμώμοχ'²⁴, ἡ δὲ φρὴν ἀνώμοτος²⁵. — Ἦτοι τέθνηκεν²⁶ ἢ διδάσκει γράμματα. — Θνητοὶ γεγῶτες²⁷ μὴ φρουεῖθ'²⁸ ὑπὲρ θεοῦς. — Ἦν γὰρ ὁ Πλούτος νυνὶ βλέψῃ, καὶ μὴ τυφλὸς ὢν περινοσῇ, ὥς²⁹ τοὺς ἀγαθοὺς τῶν ἀνθρώπων βαδιεῖται³⁰ κούκ³¹ ἀπολείψει· τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους φευξέεται³². κᾶτα³³ ποιήσει πάντας χρηστοὺς καὶ πλουτοῦντας δῆπου τά τε θεῖα σέβοντας. — Ἐρωτηθεὶς

ὁ Βίας τί δυσχερές; “Τὴν ἐπὶ τὸ χεῖρον,” ἔφη, “μεταβολὴν εὐγενῶς ἐνεγκεῖν³⁴.” — Ἑλλήνων³⁵ προμαχοῦντες Ἀθηναῖοι Μαραθῶνι.³⁶ χρυσοφόρων Μήδων ἐστόρεσαν³⁷ δύναμιν.

§ 156. Ὀρφεύς, ἀποθανούσης αὐτῷ Εὐρυδίκης τῆς γυναικός, δηχθείσης¹ ὑπ’ ὄφεως, κατῆλθεν εἰς Ἀιδου², θέλων ἀναγαγεῖν αὐτήν, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι. Ὁ δὲ ὑπέσχετο³ τοῦτο ποιήσειν, ἐὰν μὴ⁴ πορευόμενος⁵ Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν αὐτοῦ οἰκίαν παραγενέσθαι. Ὁ δὲ ἀπιστῶν⁶, ἐπιστραφεὶς ἐθεάσατο τὴν⁷ γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν. — Κριὸς χρυσόμαλλος τὸν Φρίξον εἰς τὴν Κολχίδα διεπόρθμευσεν· ἐκεῖ δὲ τοῦτον, ὥς φασιν, ἔθυσσε Φυξίῳ Διὶ, καὶ ἐν Ἀρεῶς ἄλσει περὶ τινα δρῦν τὸ δέρμα αὐτοῦ ἀπεκρέμασεν· ἐφύλαττε δὲ τοῦτο δράκων. — Ἐπεὶ Ἀντίπατρος ὁ Μακεδὼν ἠπειλήσε πολιορκήσιν Ἀθηναίους, εἰ μὴ τοὺς ῥήτορας⁸ ἐκδοῖεν, καταλιπὼν Δημοσθένης τὴν πόλιν ἔφυγε πρῶτον μὲν εἰς Αἴγιναν, ἐπὶ τὸ Αἰάκειον καθεδόμενος⁹, φοβηθεὶς δ’ εἰς Καλαυρίαν μετέστη. — Ἄνθρωπος εἰ δῆπουθεν· οὐκ ἔστ’ οὐδὲ εἰς¹⁰ ὃ μὴ κακὸν τι γέγονεν¹¹ ἢ γενήσεται¹¹. ὁ ποιῶν δ’ ἐλάχιστον τὸν γεγενημένον¹² κακὸν ἀμφοτέρων¹² οὗτος εὐτυχεῖ τε καὶ φρονεῖ. — Ἐπὶ¹³ Σπαρτιάτης τὸ ἔπος Ἡσιόδου τὸ λέγον· “Οὐδ’ ἂν βούς ἀπόλοιτ’¹⁴, εἰ μὴ γείτων κακὸς εἴη.” ἀκούοντος Διογέ- νους. ὁ δὲ εἶπε, “Καὶ μὴν Μεσσήνιοι καὶ οἱ βόες αὐτῶν ἀπολώλασι¹⁴, καὶ ὑμεῖς αὐτῶν ἐστε οἱ γείτονες.” — Τῆς νυκτὸς ἤδη προηκούσης¹⁵ ἐπαν-

ηρι¹⁶ ποτὲ ἀπὸ δείπνου Σωκράτης. Νεανίσκοι οὖν ἀκόλαστοι προμαθόντες¹⁷ ἐνελόχησαν ἐπανιώντα¹⁸, δᾶδας ἔχοντες ἡμένας¹⁹ καὶ Ἑρινύων πρόσωπα· ἔθος δὲ²⁰ ἦν αὐτοῖς καὶ²¹ ἄλλοις προσπαίξειν. Οὗς ἰδὼν²² ὁ Σωκράτης οὐ διεταράχθη, ἀλλ' ἐπιστάς²³ ἡρώτα, οἷα²⁴ καὶ²⁵ τοὺς ἄλλους ἢ ἐν Λυκείῳ ἢ ἐν Ἀκαδημίᾳ. — Ὁ δὲ Σωκράτης, ἰδὼν²⁶ τὸν Ἀντισθένη τὸ διερρωγὸς²⁷ τοῦ ἱματίου μέρος αἰεὶ ποι οὖντα φανερόν, “Οὐ παύσει²⁸,” ἔφη, “ἐγκαλλωπιζόμενος ἡμῖν;” — Θεόδωρος ὁ Κυρηναῖκος, Λυσιμάχου τοῦ βασιλέως ἀπειλήσαντος²⁹ αὐτὸν ἀναιρῆσαι, “Ἐλελήθεις³⁰ με,” εἶπεν, “οὐ βασιλέως ἀλλὰ κώνειον δύναμιν ἔχων.” — Καὶ³¹ βραδὺς εὐβουλος εἶλεν³² ταχὺν ἄνδρα διώκων. — Ἐνδυμῳον Ζεὺς ἔδωκεν, ὃ βούλοιτο, ἐλέσθαι³³, ὃ δὲ αἰρεῖται κοιμᾶσθαι διὰ παντὸς ἀθάνατος καὶ ἀγήρως μένων. — Ἀφυοὺς ποιητοῦ ἀκρόασιν ποιουμένου³⁴, Θεόκριτος ἐρωτώμενος ὑπ' αὐτοῦ, ποῦά ἐστι τὰ καλῶς εἰρημένα³⁵; ἔφη, “Ἀ παρέλιπες.” — Κηφισόδωρος ἔλεγεν, ὅτι οὐδεὶς οὐσίαν, ἣν μὲν αὐτὸς ἐκτήσατο, κατέφαγεν³⁶, ἣν δὲ παρ' ³⁷ ἄλλον παρέλαβεν³⁸. — Σόλωνος ἦν νόμος· “Ὁ τὰ πατρῷα κατεδηδοκῶς³⁹ ἄτιμος ἔστω, καὶ ὁ ἀργὸς ὑπεύθυνος ἔστω παντὶ τῷ βουλομένῳ γράφεσθαι.” — Τὸ τῶν Ἀμαζόνων ἔθνος τοσοῦτον ἀνδρεία διήνεγκεν⁴⁰, ὥστε μὴ μόνον πολλήν χώραν ὕμωρον καταδραμεῖν⁴¹, ἀλλὰ καὶ πολλήν τῆς Εὐρώπης καὶ τῆς Ἀσίας καταστρέψασθαι. — Σχολαστικὸς ποταμὸν βουλόμενος περᾶν ἐπέβη⁴² ἐπὶ τὸ πλοῖον ἐφ' ἵππου καθήμενος. πυθομένου⁴³ δὲ τινος τὴν αἰτίαν, ἔφη σπουδάξειν.

§ 157. Ἦνίκα Φίλιππος ὁ Μακεδὼν ἐτεθήκει, Δημοσθένης λαμπρὰν ἐσθῆτα ἡμφιεσμένος προῆλθε, καίπερ τῆς θυγατρὸς αὐτοῦ νεωστὶ τετελευτηκυίας¹, ἐφηδόμενος τῷ τοῦ Μακεδόνα θανάτῳ. — Ἐπεὶ φίλτατος ἦν Τελαμῶν Ἡρακλεῖ, εἰς πολλοὺς ἄθλους συνεμαχέσατο Ἡρακλεῖ. Συνέπλει γὰρ αὐτῷ πρὸς Ἀμαζόνας, καὶ τὸν Ἀλκυνονέα ἀνείλε· στρατευσάμενος δὲ ἐπὶ Τροίαν σὺν Ἡρακλεῖ, ἔλαβε γέρας Ἡσιόνην τὴν Λαομέδοντος θυγατέρα, ἐξ ἧς ἐγένετο Τεύκρος. — Ὅτε Φρίξος καὶ Ἑλλη ἐπὶ χρυσομάλλου κριοῦ φερόμενοι τὴν μεταξὺ Σιγείου καὶ Χερρονήσου κειμένην θάλατταν ὑπερέβαινον, ὤλισθεν εἰς τὸν βυθὸν ἡ Ἑλλη· καέκῃ² ἀποθανούσης αὐτῆς, ἐπ' ἐκείνης Ἑλλησποντος ἐκλήθη τὸ πέλαγος. — Πῶς δὴθ' ὁδοῦρὸν ὁλος ἐξέβης³ λαθών⁵; — Σπάρτην ἔλαχες⁶, ταύτην κόσμει. —

Χρυσὸν ἀνὴρ εὐρών⁷ ἔλιπεν βρόχον· αὐτὰρ ὁ χρυσὸν

ὃν λίπεν⁸ οὐχ εὐρών, ἦψεν⁹ ὃν εὐρε⁷ βρόχον. —

⁴ Ἡ θεὸς ἦλθ' ¹⁰ ἐπὶ γῆν ἐξ οὐρανοῦ, εἰκόνα δείξων¹¹,

Φειδία, ἡ σύ γ' ἔβης¹² τὸν θεὸν ὀφόμενος¹³. —

A. Εἰπέ¹⁴, κύον, τίνας ἀνδρὸς ἐφεστῶς¹⁵ σῆμα φυλάσσεις;

B. Τοῦ Κυνός. A. Ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ Κύων;

B. Διογένης. A. Γένος εἰπέ¹⁴. B. Σινωπέως.

A. Ὅς πίθου ᾤκει¹⁶;

B. Καὶ μάλα¹⁷. νῦν δὲ θανών¹⁸ ἀστέρας οἶκον ἔχει. —

Ῥῆσις βραχεῖα τοῖς φρονούσι σῶφρονα¹⁹ πρὸς τοὺς

τεκόντας²⁰ καὶ φυτεύσαντας πρέπει. — Δημοσθένης ἐρωτηθεὶς, “Πῶς τῆς ῥητορικῆς περιεγένου²¹;” “Πλέον,” ἔφη, “ἔλαιον οἴνου δαπανήσας²².”

§ 158. Ἐπεὶ Σαρδανάπαλλος ὁ ἔσχατος Ἀσσυρίων βασιλεὺς ἀπέγνων τὴν σωτηρίαν, ἵνα μὴ τοῖς πολεμίοις ὑποχείριος γένοιτο, πυρᾶν ἐν τοῖς βασιλείοις κατασκευάσας ὑπερμεγέθη, τὸν τε χρυσὸν καὶ τὸν ἄργυρον ἅπαντα, πρὸς δὲ τούτοις τὴν βασιλικὴν ἐσθῆτα πᾶσαν ἐπὶ ταύτην ἐσώρευσε, καὶ ἅμα τούτοις ἅπασιν ἑαυτὸν τε καὶ τὰ βασιλεια κατέκαυσεν. — Γοργίας ὁ Λεοντίνος ἐπὶ τέρματι ὦν τοῦ βίου, ὑπὸ τινος ἀσθενείας καταληφθεὶς, κατ’ ὀλίγον εἰς ὕπνον ὑπολισθάνων ἔκειτο. Ἐπεὶ δέ τις αὐτὸν¹ παρήλθε τῶν ἐπιτηδείων ἐπισκοπούμενος, καὶ ἤρετο, τί πράττοι, ὁ Γοργίας ἔφη. “Ἦδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ².” — Δημάδης τοὺς Ἀθηναίους εἵκαζεν αὐλοῖς, ὧν εἴ τις ἀφέλοι³ τὴν γλῶτταν, τὸ λοιπὸν οὐδὲν ἔστιν. — Βίον αἱροῦ τὸν ἄριστον· τοῦτον γὰρ ἡδὺν ἢ συνήθεια ποιήσει. — Μηδέποτε ἐπὶ⁴ μηδενὸς εἶπης⁵, ὅτι⁶ ἀπώλεσα⁷ αὐτό· ἀλλ’, ὅτι ἀπέδωκα. Τὸ παιδίον ἀπέθανεν⁸; ἀπεδόθη⁹. Ἡ γυνὴ ἀπέθανεν; ἀπεδόθη. Τὸ χωρίον ἀφηρέθη¹⁰; οὐκ οὖν καὶ τοῦτο ἀπεδόθη. “Ἀλλὰ κακὸς ὁ ἀφελόμενος¹¹.” Τί δὲ σοὶ μέλει, διὰ τίνος σε ὁ δοὺς ἀπῆτήσε¹²; — Γαστήρ ἀναλτος καὶ νεῶν εὗρεν¹³ δρόμον.

§ 159. Τῶν Ἑλλήνων ἐπὶ Τροίᾳ διὰ τὴν Ἀχιλλέως ὀργὴν κεκμηκότων¹, Πάτροκλος προτραπείς

ὑπὸ Νέστορος ἰκέτευσεν Ἀχιλλέα, δοῦναι κὰν³ ἐπ' ὀλίγον τὴν πανοπλίαν αὐτῷ, ἵνα τοὺς Τρῶας τῶν νεῶν ἀπώσῃται². Ἐξελθὼν οὖν ὁ Πάτροκλος καὶ γενναίως ἀριστεύσας μετ' οὐ πολὺ⁴ ἀνῆρέθη. Χαλεπήνας δὲ ὁ Ἀχιλλεύς ἐπαύσατο μὲν τῆς πρὸς Ἀγαμέμνονα ἔχθρας, λαβὼν δὲ ἡφαιστότευκτον πανοπλίαν, ἄλλους τε πολλοὺς καὶ τελευταῖον Ἑκτορα ἀνέειλεν. — Κύρος ὁ νεώτερος ἐν τῇ ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην μάχῃ προχειρότερον κινδυνεύων, ὑπὸ τίνος τῶν τυχόντων⁵ Περσῶν πληγείς καιρῶς ἔπεσε· τοῦτου δ' ἀναιρεθέντος οἱ⁶ βασιλέως πρὸς τὴν μάχην ἐπερρώσθησαν, καὶ τέλος τῷ τε πλήθει καὶ τῇ τόλμῃ εἰς φυγὴν ἔτρεψαν τοὺς ἀνθεστῶτας⁷. — Διογένης, ἀποδράντος⁸ τοῦ οἰκέτου, οὐκ ἐφρόντιζε, δεινὸν εἶναι λέγων, εἰ Διογένης μὲν χωρὶς αὐτοῦ⁹ ζῆν οὐ δύναται, αὐτοῦ¹⁰ δὲ ἐκείνος χωρὶς δύναται. — Ὁ καρκίνος ὧδε ἔφη, χηλῇ¹¹ τὸν ὄφιν λαβὼν¹². “Εὐθὺν χρὴ τὸν ἐταῖρον εἶναι καὶ μὴ σκολιὰ¹³ φρονεῖν.” — Ἀεὶ σφῶν¹⁴ κλέος ἔσται κατὰ γῆν, φίλτατε Ἀρμόδιε καὶ Ἀριστόγειτον, ὅτι τὸν τύραννον ἐκτανέτην¹⁵, ἰσονόμους τε Ἀθήνας ἐποιήσατην. — Τοῖς γὰρ τεθνεῶσι¹⁶ χρὴ τὸν οὐ τεθνηκότα τιμὰς διδόντα χθόνιον εὐσέβειν θεόν. — Ἄν¹⁷ ἡ λεοντῇ μὴ ἐξίκηται¹⁸, τὴν ἀλωπεκὴν πρόσσῃ. — Ἄ μὴ κατέθου¹⁹, μὴ ἀνέλη²⁰.

§ 160. Δημοσθένης φησὶν ἐν λόγῳ τινί· “Νόσημα, ὦ ἄνδρες Ἀθηναῖοι, δεινὸν ἐμπέπτωκεν¹ εἰς τὴν Ἑλλάδα καὶ χαλεπὸν καὶ πολλῆς παρ' ἡμῶν² ἐπιμελείας δεόμενον· ἄνθρωποι γὰρ μιαιοὶ καὶ κό-

λακες καὶ ἀλάστορες τὴν τῆς ἑαυτῶν πατρίδος ἔλευ-
 θερίαν προπεπώκασι πρότερον μὲν Φιλίππῳ, νῦν
 δὲ Ἀλεξάνδρῳ.” — Σωκράτης ἐν τῇ φυλακῇ κώ-
 νειον πιὼν τέθνηκεν· Αἰσχύλῳ γράφονται ἐμπέ-
 πτωκε χελώνῃ· Σοφοκλῆς ῥῶγα φαγὼν σταφυλῆς
 ἀποπνυγείς ἀπέθανε· κύνες κατὰ Θράκην Εὐριπίδην
 ἔτραγον³· τὸν θεῖον Ὅμηρον λιμὸς ἀπέφθισεν. —
 Ἀσκληπιὸς φύσει καὶ ἀγγινοῖα διενεγκών⁴, ἐξήλωσε
 τὴν ἰατρικὴν ἐπιστήμην, καὶ πολλὰ τῶν συντει-
 νούντων πρὸς ὑγίειαν ἀνθρώπων ἐξεύρε. Πολλοὺς
 δὲ τῶν ἀπεγνωσμένων ἀρρώστων παρὰ δόξαν θερα-
 पेύων ἐπὶ τοσοῦτο προὔβη⁵ τῆς δόξης, ὥστε διὰ
 τοῦτο πολλοὺς δοκεῖν⁶ τῶν τεθνεώτων⁷ ποιεῖν πάλιν
 ζῶντας. — Ἄν⁸ μὺς διορύξῃ βωμόν, ὄντα πῆλινον,
 κἂν⁹ μηδὲν ἄλλ’¹⁰ ἔχων διατράγῃ¹¹ θύλακον, ἀλεκ-
 τρυὼν τρεφόμενος ἂν⁸ ἐφ’ ἐσπέρας ἄσῃ, τίθενται
 τοῦτο σημεῖον τινες¹². — Ἄλμην τί κυκᾶς, πρὶν
 τοὺς ἰχθύας ἔλῃς¹³; — Ἄ γὰρ τρόπος καθεῖλεν¹⁴,
 οὐ στήσῃ¹⁵ χρόνος. — Ἄλλ’¹⁶ ἡδύ¹⁷ τοι σωθέντα¹⁸
 μεμνήσθαι¹⁹ πόνων²⁰. — Πυθοῦ²¹, χελιδὼν πηνυκί²
 ἄττα²³ φαίνεται. — Πολλαὶ πόλεις ἐνίστε καθάπερ
 πλοῖα καταδυνόμενα διόλλυνται καὶ διολώλασι καὶ
 ἔτι διολοῦνται διὰ τὴν τῶν κυβερνητῶν καὶ ναυτῶν
 μοχθηρίαν τῶν περὶ τὰ μέγιστα μεγίστην ἀγνοίαν
 εἰληφότων²⁵. — Ἀνάχαρσις ὑπὸ μειρακίου παρὰ
 ποτὸν ὕβρισθεις, ἔφη, “Μειράκιον, ἐὰν νέος ᾖν τὸν
 οἶνον μὴ φέρῃς, γέρων γενόμενος²⁴ ὕδωρ οἴσεις²⁵.”

I.

FIRST DECLENSION.

§ 1. ¹ from *ἐμὶ*. A knowledge of the ind. pres. and imperf. of *ἐμὶ* is presupposed. ² 'makes', produces. ³ 'is guarded'. ⁴ 'invented'. ⁵ 'used to call'. ⁶ Comparative of *μᾶλα*. ⁷ 'maintains'. ⁸ adj. from *πικρός*, -*δ*, -*όν*. ⁹ 'calls'. ¹⁰ dat. answering the question, Wherein? ¹¹ 'takes delight'. ¹² 'nothing', neut. of *οὐδέν*. ¹³ 'appears'. ¹⁴ 'made'. ¹⁵ gen. of quality; 'he made the mina of 100 drachmae', i.e. he fixed the value of it at 100 drachmae.

§ 2. ¹ 'cut out'. ² 'of the Egyptians'. ³ 'had'. ⁴ 'died'. ⁵ *παρὰ πολὺ*, 'considerably', greatly. ⁶ 'extended', enlarged. ⁷ Whatever serves as an epithet to a substantive is placed by the Greeks between the art. and subst.; so here *ἡ ἐν Μυκῆναις βασιλεία*, 'the sovereignty in Mykenae', the Mykenean crown. ⁸ 'came'. ⁹ dat. answering the question, Why? ¹⁰ 'came'. ¹¹ 'hail'. ¹² *μάλιστα*, superl. of *μᾶλα*. ¹³ 'is by nature'.

§ 3. ¹ i.e. Paris, son of Priamos. ² 'carried away'. ³ Names of rivers in Greek generally stand between art. and subst., so § 33 n. 7. ⁴ 'discharges itself'. ⁵ neut. of *ἀσχρός*. ⁶ 'to fly'. ⁷ 'contended'; with whom? dat. ⁸ 'was brought up'. ⁹ 'adorn' (imperat.); wherewith? dat. ¹⁰ 'excelled'; wherein? dat. ¹¹ superl. of *μᾶλα*. ¹² 'was admired'. ¹³ 'fairer', better, from *καλός*. ¹⁴ 'feeds', supports. ¹⁵ *ἔστι τοῦ κρ. Ιουδίας ἐστ.* ¹⁶ 'to abstain', with gen. ¹⁷ 'sacrifice'.

§ 4. ¹ 'brought forth'. ² 'they ascribe'. ³ 'was adjudged' (as property). The same gen. § 95 n. 7. ⁴ The gen. depends on *ἐπαί*; the deity, to whom a thing is 'consecrated', is in the gen. § 33 n. 1. ⁵ 'used to wear'. ⁶ 'began'. ⁷ *αἱ ἐν τῇ ἀκρ.* 'those on the citadel'. ⁸ 'were called'. ⁹ 'they say', *οὐκ εἶπεν*. ¹⁰ 'that Hermes was', accus. with inf. ¹¹ 'shut'. ¹² 'variegated', painted. ¹³ 'they call'. ¹⁴ 'assigned'. ¹⁵ 'limbless'; mere trunks without legs or arms. See § 54 n. 15.

II.

SECOND DECLENSION.

§ 5. ¹ 'distrust'; imperat. ² 'follow'. ³ 'is cured', with dat. of instrument. ⁴ 'conceal'. ⁵ 'produce'. ⁶ 'conquered'. ⁷ 'to follow', with dat. ⁸ 'had become'. ⁹ 'made', painted. ¹⁰ 'nursing'. ¹¹ 'nickname'. The diminutives are contemptuous, like *homunculus*, 'mannikin'.

§ 6. ¹ 'undertook'. ² When in Greek the subject is a neut. pl., the verb is generally in the sing. ³ 'is full', *abundat*, of what? gen. ⁴ 'produces'. ⁵ 'when dying'. ⁶ the dat. *Περδικα* instead of *Περδικῆς*, because it is a foreign name in -as, and foreign, like Dorian names, ordinarily form the gen. in -a, instead of -ov. ⁷ 'committed'. ⁸ 'used to carry'. ⁹ 'sowed'. ¹⁰ dual imperf. from *ἐπι*. ¹¹ See § 9 n. 7. ¹² 'lead'; dual verb after *ὁδῶ*. ¹³ 'of the blessed'. ¹⁴ 'somewhat deficient', with gen. ¹⁵ Supply *ἐστὶν*.

§ 7. ¹ 'revealed'. ² 'appointed'. ³ 'made over'. ⁴ 'lay'. ⁵ 'hatch them'. ⁶ 'founded'. ⁷ *ἀπέδειξεν αὐτῇ*, 'appointed for her'. ⁸ 'ravaged'. ⁹ 'adorned'; with what? dat. In the next sentence supply *ἐστὶν*; on the neut. predicate see § 13 n. 8. ¹⁰ *ὁ μὲν ἔτερος—ὁ δὲ ἕρ. alter—alter autem*. ¹¹ 'dies', i. e. is put to death. *ὅπως* with gen. 'by'. ¹² 'flies'. ¹³ 'many'. ¹⁴ 'are fed'. ¹⁵ 'Hear ye!' *Oyez*. This was the technical phrase at the beginning of proclamations in Athens. ¹⁶ 'looked', *spectabant*. ¹⁷ supply *ἐστὶν*, as often with this word. ¹⁸ 'to use', with dat. ¹⁹ poetic for *ἀ-ερώσας*. In the next sentence supply *ἐστὶν*.

III.

THIRD DECLENSION.

a. SIMPLE.

§ 8. ¹ 'called'. ² 'honoured'. ³ 'is admired'. ⁴ 'the Spartans with Leonidas'. § 142 n. 2. ⁵ 'observed'. ⁶ 'appointed'. ⁷ 'defeated'. ⁸ 'had'. ⁹ from *πᾶς, πᾶσα, πᾶς*. ¹⁰ from *πίτ*. ¹¹ 'sat in judgement'. ¹² 'think'. *ἔγκ.* is subject, and *κα.* predicate of *ἐβου*=Latin *esse*. ¹³ 'washes'. ¹⁴ 'seek for'. ¹⁵ 'goes bail for'. ¹⁶ 'he makes'; Cf. 'to make a mountain of a molehill'. ¹⁷ Supply *εἰς*. ¹⁸ 'more'. ¹⁹ 'enjoins upon', with dat. ²⁰ 'to love'.

§ 9. ¹ 'took the field'. ² 'the daughter'; *θυγάτηρ* omitted; in appositions to proper names the Greeks generally

omit *υἱός* and *θυγάτηρ*, and use the art. alone; see § 80 n. 2. § 93 n. 4. e.g. *Κίμων ὁ Μιλτιάδου*, 'Kimón, son of Miltiades'.
² gave birth to'. ⁴ 'alarmed'. ⁵ 'represent'. ⁶ The gen. depends on *καρδία*. ⁷ *ἐν Ἀΐδου*, 'in the dwelling of Hades', in the lower world; *οἶκω* omitted; as in English, *St Paul's*. See § 156 n. 2. ⁸ 'devoured'. ⁹ 'was brought up'.
¹⁰ 'abstained'; from what? gen. ¹¹ 'invented'.
¹² Supply *ἔστι*. ¹³ 'hard'. ¹⁴ 'to speak'. ¹⁵ 'not having', i.e. 'since it has not'.

§ 10. ¹ 'was dedicated', sacred. ² 'was fed'. ³ 'said', with acc. and inf. ⁴ 'shoot up', are produced by. ⁵ *ὁ ἐγρηγορώς*, -ότος (from *ἐγείρω*), 'he who is awake'. ⁶ 'called'.
⁷ 'better'; compar. of *ἀγαθός*. ⁸ 'to slip'. ⁹ 'to thee'.
¹⁰ 'gave'. ¹¹ 'I pity'. ¹² acc. of *σός*. ¹³ Cf. 'A burnt child dreads the fire'. *Nocumenta, documenta*. ¹⁴ 'would have known'.
¹⁵ 'says'. *γενον*. 'that the M. are born'.
¹⁶ *ἀρρεν*, 'male'. *ὤφ*. 'owed'. *πλ*. 'more'.

§ 11. ¹ 'came to aid'. ² fem. of *ἡδύς*. ³ 'practised'.
⁴ *τὰ κατὰ πόλεμον*, 'what belongs to war', the arts of war.
⁵ Superl. of *μύλα*. ⁶ 'shines forth'. ⁷ 'wrote'. ⁸ 'was blinded'.
⁹ *τὸν* belongs to *πλοῦν*. ¹⁰ 'betrayed'. ¹¹ 'by days'.
¹² 'used to count'. ¹³ 'gave'. ¹⁴ 'thought'.
¹⁵ adv. with art. used as adj. 'upper'. See § 61 n. 22. § 76 n. 4.
¹⁶ 'first'. ¹⁷ *κατὰ κώμας φκεῖτο*, 'was inhabited in several villages'; *κατὰ κώμας*=*pagatim*. The population was not concentrated in one capital. ¹⁸ 'best'; superl. of *ἀγαθός*.
¹⁹ See § 147 n. 1. ²⁰ 'are educated'.

§ 12. ¹ 'begat'. ² 'namely Eirene' etc. *Ἐιρήνη* and the two following names are in apposition to *Ἦρας*. ³ 'was persecuted'.
⁴ gen. of time; 'by day and night'. ⁵ from *πᾶς*.
⁶ 'sought'. ⁷ 'called'. ⁸ fem. of *εἰς*. ⁹ 'slew'.
¹⁰ 'it is fitting', with acc. and inf. ¹¹ 'obey'. ¹² 'used to say'.
¹³ *δεῖ φυγαδ.*, 'one must banish'. ¹⁴ 'in every way'. *πάντα*, and *πάντων* below, from *πᾶς*. ¹⁵ 'generally'.

IV.

THIRD DECLENSION.

b. CONTRACTED.

§ 13. ¹ 'brought'. ² 'excels'. ³ 'by descent'. ⁴ 'used to call'.
⁵ 'besmeared'. ⁶ 'are tossed'. ⁷ 'begat'. ⁸ 'an efficacious means'; constr. as *Triste lupus stabulis*. See § 61 n. 1.
⁹ 'is found'. ¹⁰ 'sang'. ¹¹ 'called'. ¹² 'used to

say'. ¹² = *esse*. ¹⁴ 'of all', gen. fem. of *πάντες*. ¹⁵ 'produces'. Order: *III. τ. ὁ. φ. β.* ¹⁶ 'to overcloud', with dat. ¹⁷ = *posse*, from *δύναμαι*. ¹⁸ *τῶν δαίνων* = *trium rerum esse opus*, 'that three things were needful'. ¹⁹ *κατὰ μέρος*, 'piece-meal'; with art. 'particular'. ²⁰ 'flow'. ²¹ Supply *ἔστιν*.

§ 14. ¹ 'calls'. ² 'judge'; imperat. ³ 'by', 'according to'. ⁴ 'performed'. ⁵ 'stir up'; sing. verb after neut. pl. ⁶ 'struck'. ⁷ gen. of *Ζεύς*. ⁸ 'leapt forth'. ⁹ 'with arms', i.e. armed. So Lat. *cum gladio*. ¹⁰ 'honoured'. ¹¹ 'arise'.

§ 15. ¹ 'knit'. ² 'modelled'. ³ supply *θυγατέρα*. See § 9 n. 2. ⁴ 'transformed'. ⁵ *μετὰ ταῦτα*, 'thereupon'. ⁶ 'set against'. ⁷ 'kindled', burning; part. perf. pass. from *αἴπτω*. ⁸ 'darted'. ⁹ 'ravaged'. ¹⁰ 'thou didst overcome', aor. from *κρᾶτέω*. ¹¹ The gender of *βοῦς*, like that of *ἴππος* and *bos*, is common, but *αἱ βόες* is generically used for kine. ¹² 'drove off'.

§ 16. ¹ 'fabled', related. ² 'used to devour'. ³ 'fed'. ⁴ 'served for hire'. ⁵ 'slew'. ⁶ 'Be willing'. ⁷ 'to hold'. ⁸ 'used to call'. ⁹ 'was at their service', 'belonged'. ¹⁰ 'wounds'. ¹¹ 'used to take'. ¹² 'battering down'. ¹³ 'persuading', i.e. by persuasion. ¹⁴ 'said'. ¹⁵ = *ferre*. ¹⁶ 'when asked'. ¹⁷ *πόσων ἀπέχει* = *quantum distet?* with gen. ¹⁸ *inquit*. ¹⁹ Supply *ἀπέχουσι*, 'are distant'. ²⁰ *πλέον* with gen. 'more than'. *δύοι* 'two'. ²¹ Predicate, 'as tithe'. ²² 'offered'.

§ 17. ¹ 'granted'. ² *ἔγρ.* 'wrote'. ³ sc. *ἔστι*. ⁴ sc. *υἱός*. See § 9 n. 2. ⁵ 'had'. ⁶ from *χρυσούς*. ⁷ *ἔαρ*. *λέγ.* 'is reported to have crossed'. ⁸ 'gave birth to'. ⁹ 'sent'. ¹⁰ 'sailed'. ¹¹ 'more', a greater number of men. ¹² 'killed'. ¹³ from *μήν*. ¹⁴ Supply *ἔστιν*. On the neut. predicates *τυφλόν* and *ἐλλιπές*, see § 61 n. 1. ¹⁵ 'said'. ¹⁶ 'remember'. ¹⁷ *ἤρξω*, 'you began', from *ἀρχομαι*. ¹⁸ Supply *ἤρξάμην*, 'I began'. ¹⁹ acc. of limitation; see § 46 n. 23. § 75 n. 2. ²⁰ 'said', with acc. and inf. ²¹ 'mistress'.

V.

IRREGULAR DECLENSION.

§ 18. ¹ 'gave birth to'. ² 'moulded'. ³ 'was torn asunder'. In the next sentence supply *ἔστι*. ⁴ 'judge'; imperat. ⁵ *τὸ παλαιόν*, 'of old'. ⁶ 'had'. ⁷ 'sacrificed'. ⁸ 'handed down'. ⁹ 'kept'. ¹⁰ 'advise'. ¹¹ 'to practise'. ¹² 'saves'. ¹³ 'puts off'. ¹⁴ 'also'.

¹⁵ 'nothing', neut. of οὐδείς. ¹⁶ ἀλλ' ἢ, 'except'. ¹⁷ 'what', from ὅσπερ. ¹⁸ καὶ ἐάν, 'even if'. ¹⁹ conj. pres. of εἶμι. ²⁰ 'he has'.

§ 19. ¹ See § 9 n. 2. ² 'moulded, created'. ³ 'was fed'. ⁴ Superl. of μάλα. ⁵ 'of', i. e. 'among the'. ⁶ 'honoured'. ⁷ See § 9 n. 7. ⁸ 'used to roll'. ⁹ 'even'. ¹⁰ 'obtain', with gen. ¹¹ 'had'. ¹² See § 12 n. 4. ¹³ 'sent'. In the next sentence εἰς. 'resemble', with dat. ¹⁴ 'hollow'. ¹⁵ Supply ἐστί. ¹⁶ 'also'. ¹⁷ 'longs for'. ¹⁸ καὶ ἐάν. ¹⁹ 'you should take away', with gen.; from ἀφαιρέω. ²⁰ predicate. ²¹ 'you make'. ²² 'It is said', with acc. and inf. The nom. might also stand. ²³ 'was enamoured of', with gen. ²⁴ gen. abs. 'When X. was making war'. ²⁵ 'seemed' (in a dream). ²⁶ 'to see', from ὁρῶ. ²⁷ 'far', Lat. *longe*.

§ 20. ¹ 'punish'; imperat. ² καὶ—καὶ, 'both—and'. See § 33 n. 9. ³ κτᾶσθαι προσ. 'it is becoming to acquire'. ⁴ 'among birds'. ⁵ 'used to delight'; wherein? dat. ⁶ 'the Greeks at Ilion', i. e. who marched against Ilion (Troy). ⁷ 'came'. ⁸ ὅποτε δέοιτο 'whenever he needed'. ⁹ 'cut off'. ¹⁰ 'bears'. ¹¹ τῇ μὲν—τῇ δέ, 'in the one (hand)—in the other'. ¹² 'she holds'. ¹³ 'having been made'. ¹⁴ 'ordered'. ¹⁵ τὸν μὲν—τὸν δέ. See n. 11. ¹⁶ 'to fly', i. e. to be banished. ¹⁷ 'to follow him'. There is a play on another meaning, 'to prosecute'. ¹⁸ ἐπ. δδ. 'made by pairs'; δδ. is here adj. and predicate to τὰ χεῖρε, τῷ πῶδε and τῷ ὀφθαλμῷ severally. ¹⁹ 'greater', from μέγας. ²⁰ 'the strongest', from καρτερός. ²¹ φύλαξ. ²² 'most dangerous', from ἐπισφαλής. ²³ φυλακή. ²⁴ oportet. ²⁵ 'to post'. ²⁶ 'is called'.

VI.

MIXED EXAMPLES ON THE DECLENSIONS.

§ 21. ¹ 'let him excel'; in what? dat.; whom? gen. ² 'became'. ³ 'taught', with double acc. like *docere*. ⁴ 'spend their time'. ⁵ 'casts'. ⁶ acc. of limitation (of part affected). See § 46 n. 23. ⁷ 'appears'. ⁸ 'for the mother of him', i. e. for his mother. ⁹ 'cared'; for whom? gen. ¹⁰ 'charged', with dat. ¹¹ 'to keep'. ¹² 'That which'. ¹³ Supply ἐστί. ¹⁴ 'that', from οὗτος. Supply ἐστί. ¹⁵ from ἐπιφανής. ¹⁶ 'compared'. ¹⁷ τοῖς κολ. 'to flatterers', partic. from κολακεύω. τοὺς παραδ. 'such as lend', partic. from παραδίδωμι. ¹⁸ 'moved from place to place', part. pass. from μεταφέρω. ¹⁹ 'Having taken up', part. aor. mid. from αἶρω. ²⁰ 'having thrown (it) down', aor. partic. of καταβάλλω.

²¹ 'this', fem. acc. of *οὗτος*. ²² 'said'. ²³ On the nom. see § 63 n. 49. *αὐτὸς τίθεται*, 'that he for his part lays down', 'gives'. *τίθεται* pres. inf. mid. of *τίθημι*. ²⁴ *γινώσκουσι*, 'know', 'discern'. *ἀνδ. δέ*. ²⁵ 'often shewed'; 'commonly shews'; on this *gnomic* use of the aor. see § 62 n. 40. § 76 n. 2.

§ 22. ¹ 'pursue'. ² *τὰς μερὰ*, 'which are associated with'. ³ 'is recognised'. ⁴ 'are decided'. ⁵ compar. of *μᾶλα*. ⁶ 'brings'. ⁷ from *οὗς*. ⁸ 'had'. ⁹ gen. in answer to the question, for what? ¹⁰ dat. in answer to the question, from what motive? ¹¹ 'went over'. ¹² 'buried'. ¹³ 'feeds'. ¹⁴ 'keeps'. ¹⁵ 'eldest', governs the gen. *νέων*. ¹⁶ 'being'. ¹⁷ 'ruled'. ¹⁸ 'punished'. ¹⁹ objective gen. 'offered to K.'. ²⁰ 'living on'. ²¹ 'the whole', from *πᾶς*. *διατ.* 'spend', from *διατίνω*. ²² *Συρ. δέ*. 'One must enure oneself'; to what? dat.

§ 23. ¹ 'made'. ² 'even'. ³ 'surpass'. ⁴ 'trust'; in what? dat. ⁵ 'planted', laid out. ⁶ 'was blinded'. ⁷ 'assuaged'. ⁸ 'won'. ⁹ 'nailed down'. ¹⁰ 'wear'. ¹¹ See § 104 n. 6. ¹² 'rules'. ¹³ *δῶρα*. ¹⁴ 'have'; *ἔχει* is sing. verb after neut. pl. ¹⁵ 'had'. ¹⁶ 'empty', with gen. as in Lat. *vacuus, inanis*. ¹⁷ 'many', from *πολύς*. ¹⁸ 'great', from *μέγας*. ¹⁹ 'raise', sing. verb after neut. pl.

§ 24. ¹ 'tests'. ² 'follows'. ³ 'used to shut'. ⁴ 'flowing'. ⁵ 'has'. ⁶ 'deified'. ⁷ 'murdered'. ⁸ 'reigned over', with gen. ⁹ 'had been given'. ¹⁰ i. e. *did*. ¹¹ The art. denotes that the number was well known; not 'a thousand ships', but 'the thousand ships'. See *Iuvenal* xii 122. ¹² 'were manned'. ¹³ Poetic for *ἀνθρώποις*. ¹⁴ On the neut. predicate see § 17 n. 14. Supply in the first line *ἐστὶ*, in the second *εἶσι*. ¹⁵ 'feed'. ¹⁶ 'you are whitening'. Cf. *Jerem. xiii 23 Can the Ethiopian change his skin?* ¹⁷ 'hides'. Prov. of the wide influence of powerful neighbours. The shadow of Athos reached a brazen heifer in the market-place of Myrina in Lemnos. ¹⁸ The dog to his chain; prov. of those who take punishment meekly. ¹⁹ 'draws'. Cf. 'The cart before the horse'. ²⁰ 'violate'. ²¹ Prov. after the introduction of corn. *Satis glandis*. ²² 'But'. ²³ 'follow the manners of the country'. Our 'Do at Rome as the Romans do'. ²⁴ i. e. *ἑαυτὸν* for *σεαυτὸν*. See § 50 n. 1. ²⁵ 'feeding', supporting. ²⁶ 'you feed', i. e. keep. Prov. of those who make large promises to others, when themselves destitute. ²⁷ 'to display'. ²⁸ *δυστύχημα*. Supply *ἐστὶ*, here and in the last sentence.

§ 25. ¹ 'are charmed'. ² gen. after *ἐπιδημῶν*. ³ 'proclaim'. ⁴ 'open', part. perf. pass. of *ἐκπνέω*. ⁵ 'sleep'.

⁶ 'taught'. ⁷ 'to feed'. ⁸ 'gives'. ⁹ 'plot against'.
¹⁰ *παρ. εφε*, 'had as'. *παρ.* is predicate. ¹¹ because Hermes was god of eloquence. ¹² 'were her (daily) meal'. The verb is singular, being attracted to the number of the predicate.
¹³ 'drank'. ¹⁴ *ὁ πηρ.* 'he who has maimed'. ¹⁵ 'is punished', with dat. of the punishment. ¹⁶ 'abounding in'. Cf. the proverb 'Physician, heal thyself'. ¹⁷ 'is caught'.
¹⁸ *γλυκεία*, 'sweet'. ¹⁹ gen. abs. perf. part. of *ἐκλείπω*; 'when the guard has deserted (his post)'. ²⁰ 'if you are'. ²¹ 'you will use', fut. of *χρᾶσθαι*. ²² Predicate; 'as a law'. Cf. 1 Tim. i. 9 'The law is not made for a righteous man'.
²³ 'brought forth'. ²⁴ After the death of Polykrates Syloson by favour of Dareios made himself master of Samos; his harshness caused a great emigration. Hence the proverb. ²⁵ 'cheated'. ²⁶ The rhetorician Hermogenes published an admired treatise on rhetoric when 18 years of age, in the reign of M. Aurelius; but in his 25th year forgot all that he had known. ²⁷ Prov. bird and egg being alike bad eating. When Korax, the Sicilian rhetorician, the first writer on rhetoric, sued his pupil Tisias for his tuition fees, Tisias replied: 'If you win the cause, then I have learnt nothing and you shall recover nothing; if you lose, then by the sentence I owe you nothing'. On which the judges exclaimed *κ. κ. κ. ὦ*. ²⁸ '(Sends) greeting'. *χ. (ἀέγει)*. Form of address in letters. ²⁹ 'Money makes the man'. ³⁰ 'was in labour'. ³¹ From *ἀποτίκτω*, 'brought forth'. ³² 'you lend'. ³³ 'brings forth'. *παρῶν* 'is present with'. ³⁴ Supply *ἐστίν*. Hence the Engl. 'the sinews of war'.

§ 26. ¹ = *κακοῖς* and *ἀνθρώποις*. An old form of the dat. used also by the Attic poets. ² 'do good to'; imperat. ³ from *πολύς*. ⁴ 'withdraw', sing. verb after neut. pl. See § 27 n. 15. and below n. 6. ⁵ acc.; 'in height'. ⁶ 'procure'; sing. verb after neut. pl. ⁷ 'ruin'. ⁸ 'ascribed'. In the 2 sing. of the imperat. of *τίθημι* etc. *τίθει*, *ἵστη*, *ἰδδου*, *δείκνυ* are used. So in the imperf. sing. *ἐτίθεις*, *ἐτίθει*, as if from *τιθέω*. ⁹ 'sowed'. ¹⁰ 'lived'; on what? *ἀπὸ* with gen. ¹¹ gen. after *γυναικα*. ¹² 'carried away'. ¹³ *χρήσιμα*; from *χρήσιμος*. ¹⁴ 'for'. ¹⁵ 'when he saw'. ¹⁶ 'said'. ¹⁷ *λελ.* *ὀσθ.* 'of petrified wealth'. Supply *ἐστίν* after *τάφος*. ¹⁸ 'when taunted'. ¹⁹ Supply *ἐστίν*. ²⁰ Predicate; as in Lat. *viaticum sume sapientiam*. ²¹ 'Take with you', as your outfit. ²² Prov. from the heroes' sufferings in Homer.

§ 27. ¹ 'lead'. ² *οὐδέτις οὐδέπω*, 'no man ever yet'. On the double negative see § 50 n. 39. ³ Out of the negative *οὐδέτις* supply 'many a one'. So in Latin *aiō* out of *nego*,

ut out of *ne*. ⁴ 'acquired'. ⁵ From *πολύς*. ⁶ 'are inbred in', are inseparable from. ⁷ 'departed'. ⁸ 'fable', followed by acc. and inf. ⁹ 'was transformed'. ¹⁰ 'set over'; over what? dat. ¹¹ *ἐστίν*. ¹² 'to be caught'. ¹³ 'to'; used of approach to persons, *εἰς* to places. See § 73 n. 30. ¹⁴ 'teaches'. ¹⁵ 'is distant', with gen. Sing. verb after neut. pl. See § 26 n. 4. ¹⁶ Supply *ἐστίν*. ¹⁷ 'even'. ¹⁸ 'to learn'. ¹⁹ *καί—καί=εἰ—εἰ*. § 20 n. 2. ²⁰ 'is angry'; with whom? dat. Two of a trade can never agree. In last line, *φθονέει*, 'envies', with dat.

§ 28. ¹ 'put upon'; *κέρμεν* is predicate. ² *καταθ. λέγ.* 'is said to have killed'. ³ 'gave'; *ἀντίτ.* is predicate. ⁴ 'from'. ⁵ 'when flying', by their flight. ⁶ 'announce'. ⁷ 'be silent'. ⁸ 'brings'. ⁹ Dat. in answer to the question, by what? according to what? ¹⁰ 'are to be trained'; supply *εἰσὶν*. ¹¹ 'dwelt'. ¹² 'far'. ¹³ 'surpassed', with gen. ¹⁴ Supply *ἐστίν*. ¹⁵ *ἐστίν*. ¹⁶ *ἔξ*. ¹⁷ *τὸ πρ.* 'at first'. ¹⁸ Acc. of limitation (of part affected); see § 21 n. 6. In Lat. *claudus utroque pede*. ¹⁹ *καὶ οὐκ*.

§ 29. ¹ 'glorify'. ² 'slips'. ³ *δεινὸν ἐποιούοντα*, 'esteemed great', i.e. made much of. ⁴ 'was condemned to death'. ⁵ 'set up'. *σημεῖα* is predicate. ⁶ 'called'. ⁷ 'built'. *Δῆμ.* and *Κόρ.* are gen. after *πεῖς*. ⁸ 'when he saw'. ⁹ 'blushing'. *Θάρρει*, 'be of good cheer'. ¹⁰ 'are'; sing. verb after neut. pl. See § 26 n. 4. What is the English proverb? ¹¹ 'When asked'. ¹² 'said'. ¹³ Supply *ἐστίν*, here and twice in the next sentence.

§ 30. ¹ 'associate'; with whom? dat. ² 'go to and fro'. ³ *corum*. ⁴ 'await'. ⁵ 'hearken'. ⁶ *καὶ μέντοι καὶ*, 'aye and even'. ⁷ 'follow'. Observe the change from sing. verb to plur., where the subject is the same. ⁸ 'cover'. ⁹ The following genitives further define *πάντων τῶν θνητῶν*; 'namely, of kings' etc. ¹⁰ *καὶ μέγα φρον.* 'and of those who (in life) were proud' etc. ¹¹ 'they call'. ¹² 'do you not trust?' with dat. ¹³ 'calls'. ¹⁴ 'having desired', with gen. ¹⁵ 'also'. ¹⁶ 'lost besides'. ¹⁷ Supply *ἐστίν*. *ἐνδεής*, like *indigens*, takes the gen.

§ 31. ¹ 'fabled', with acc. and inf. ² See § 9 n. 7. ³ *λέγεσθαι κινεῖν*, 'is reported to move'. ⁴ 'was called'. ⁵ In Greek adjectives, and phrases which stand in the same relation to a subst. as adjectives do, may follow the subst. with repetition of the art.; as here *ἐννοῦν τῷ εἰς ἄπ.*, 'his goodwill to all', = his universal goodwill. ⁶ 'encountered'.

- 7 'defeated'. 8 'greatly'. 9 'were distinguished'.
 10 'left behind him'. 11 'minds', 'cares for', with gen.
 12 'I think'. Order: νομ. παρ. δεσ. (εἶναι) δμ. δδμ. 13 'think',
 imperat. 14 ἐστὶ. The same prep. governs νεκρῶ. 15 ἐμ-
 πεφυρμένοι ἦσαν plup. pass. from ἐμφύρω; 'had been huddled'.
 16 δέ. 17 'I make'. ὄψις is here 'an omen'. 18 'thee'.
 19 Supply ἐστὶ. πιστός is predicate.

- § 32. 1 ἄν ἔχη τις, 'if a man has'. 2 'he has'. 3 'said'.
 4 δεῖ πείθεσθαι. 'must obey'; δεῖ, like oportet, takes acc. and inf.
 5 'of the men who live with them' (part. pres. of συνοικέω), i.e.
 'of their husbands'. 6 'had'. 7 'down his back'; i.e. on
 his back. 8 'set sail'. 9 'gave'. 10 Ἔστι καὶ ἐμοί =
 Est mihi quoque. 'I too have a look upon my tongue'.
 11 'even'. 12 'gives'. 13 'follows', with dat. Κύριε is
 vocat. 14 'you bought', from ἀγοράζω. 15 'at the same
 cost', gen. of price, see § 118 n. 10. 16 ἄν ᾔγ. 'you might
 have bought'. 17 'you are'. 18 'eat', with dat. of instr.
 19 'run', with dat. of instr.

VII.

ADJECTIVES.

- § 33. 1 with gen. of person, to whom a thing is sacred.
 § 4 n. 4. 2 ἑλαφός and κύων (dog) are very frequently fem.,
 where the sex is not specially insisted on; so usually ἡ ἀρκτος
 (bear), ἡ κάμηλος (camel). 3 καθαρός with gen.; so καθαίρω,
 § 90 n. 6. 4 'made'. 5 'even'. 6 'finds'. 7 See § 3 n. 8.
 8 'flows'. 9 See § 20 n. 2. 10 'needs', with gen. like Lat.
 indiget. 11 'of one who is wealthy'. 12 Supply ἐστὶ.
 13 Used here as a subst.; see § 38 n. 19. 14 'called'. 15 'has
 been united with', from συνείργω. It takes the dat.

- § 34. 1 'made away with'. 2 'gave'. 3 'with which',
 from ὅς. 4 'conducted to the shades'. 5 'slew'.
 6 'shew'. 7 'sent'. 8 'had'. 9 'imposed'. 10 'to
 bring'. 11 Supply ἐστὶ. 12 πολλά. 13 'are a care to',
 curae sunt. Sing. verb after neut. pl. 14 'say', imperat. The
 Lat. 'Ne multa, sed multum'. 15 ἀλλά. 16 'become'.
 17 'benefits'. 18 'sees'. 19 'seeing'. 20 'thinks'.

- § 35. 1 'lived', led. 2 'hamper', impede. 3 ἐργον
 ἐστίν, 'it is a work', i.e. it is hard. 4 'to dissolve'.
 5 'called'. 6 'loves'. 7 'hates'. 8 'has'. 9 'be-
 come'. Sing. verb after neut. plur. 10 'sets before one'.
 11 Supply ἐστίν. 12 'thin', i.e. fine, subtle. 13 'produces'.

¹⁴ Τὸν—*ἐστὶ*, 'him who is'. ¹⁵ *δεῖ εἶναι* = *oportet esse*. ¹⁶ *οἱ πλησίον*, 'they who are near', i. e. his neighbours. Cf. § 41 n. 16. ¹⁷ 'may reverence (him)'. ¹⁸ 'may fear'.

§ 36. ¹ 'to separate'. ² 'had'. ³ 'makes'.
⁴ 'called'. ⁵ 'brought'. ⁶ 'they say', *on dit*. ⁷ 'governed', with gen. ⁸ from *τίς*. ⁹ in apposition to *τόπου βαθ.*; 'namely Hades'. ¹⁰ 'says', with acc. and inf.
¹¹ 'dwell'. ¹² 'also'. ¹³ = *oportet*. ¹⁴ 'brings'.
¹⁵ 'both'. ¹⁶ 'beyond'. ¹⁷ 'gape', from *χάσκειν*. ¹⁸ *αἰετῶν*, i. e., that of the parent bird. ¹⁹ 'delights'. Birds of a feather etc. ²⁰ Supply *ἐστὶ*. *κοῦκ* = *καὶ οὐκ*. ²¹ 'contains'. The same belly is content with a little, and yet suffices for an Apicius. ²² *καὶ ὀλίγα*. ²³ with gen. 'befitting'. *κοῦ* = *καὶ οὐ*.

§ 37. ¹ i. e. *χεῖρα*. ² 'keep'. ³ 'maintain'. ⁴ 'being', part. pres. from *εἰμί*; we say 'mortal as thou art'. ⁵ See § 32 n. 4. ⁶ pres. inf. from *εἰμί*. ⁷ neut. acc. of *οὐδείς*.
⁸ 'accomplished'. ⁹ 'supplies'. ¹⁰ 'for (each) day', i. e. daily. ¹¹ 'we wear'. ¹² 'have', i. e. bring with them. ¹³ 'endeavour', imperat. ¹⁴ 'to entrust'. ¹⁵ 'to look into'. ¹⁶ Supply *ἐστὶ*. ¹⁷ Partitive gen. ¹⁸ 'was in repute'. ¹⁹ Supply *ἐστὶ*. ²⁰ 'they turn', i. e. 'betake themselves to' (*ἐπι*), 'embrace'. ²¹ 'both'. ²² 'it has'. ²³ Supply *ἐστὶν*. ²⁴ 'To speak much, and to speak to the point, (are) different things'; *χ.* properly 'apart'. ²⁵ Supply *ἐστὶν*. ²⁶ 'to turn cobblers'. ²⁷ Hor. *non cuivis homini contingit adire Corinthum*, the centre of fashion and luxury.

§ 38. ¹ 'to contradict'. ² 'had'. ³ 'becomes', is found to be. ⁴ 'achieved'. ⁵ 'entwined'; part. perf. pass. from *περισπειράω*. ⁶ 'those who saw (them)'. ⁷ 'made them', 'converted them into'. ⁸ *λ.* 'say', imperat. *ἄλλῃ*. ⁹ gen. after *πλήρης*. So Lat. *plenus piscium*. ¹⁰ 'corrupt'. ¹¹ *χρησά*. ¹² *δέ*. Supply *εἶναι*. ¹³ 'even'. ¹⁴ 'barley bread' (*ἀρ.* 'wheaten bread'. Proverbially used when one awards a second prize. Supply *ἐστὶ*. ¹⁵ 'instituting suits'. ¹⁶ 'you are mad'. ¹⁷ 'May I be'. ¹⁸ Compar. of *μᾶλα*. ¹⁹ *κακός* is here used as a subst. See § 33 n. 13. So in Lat. *nobilis indocti*, 'the unlettered lord'; *veteres caeci* etc. ²⁰ Supply *ἐστὶν*. ²¹ *ἄλλῃ*. ²² 'is king'. ²³ 'I call'. ²⁴ *ἐστὶν*. ²⁵ i. e. Megalopolis. ²⁶ 'even'.

VIII.

DEGREES OF COMPARISON OF ADJECTIVES.

§ 39. ¹ 'says'. ² partitive gen. after superl. as in Lat. ³ sc. *ἐστίν*. ⁴ See § 20 n. 2. ⁵ 'renders'. ⁶ part. pres. of *εἶμι*; 'although he was'. ⁷ *οἱ ὑψηλοὶ τῶν τόπων*. we seldom say in English, 'Of situations the elevated' etc., but rather 'Elevated situations' etc. ⁸ 'than the low'; as in Lat. the abl. or *quam*, so in Gr. the gen. or *ἢ* follows the compar. ⁹ partic. pres. of *νοσέω*. ¹⁰ 'in the night'. ¹¹ Supply *ἐστίν*. ¹² 'From common (i. e. public) cares (i. e. functions) retire', imperat. ¹³ *ἀλλά*. ¹⁴ 'to bear witness against', with gen. ¹⁵ *οὐκ ἔξ. νεωρ.* = *minori natus non licet*. ¹⁶ 'have'. Sing. verb after neut. pl. ¹⁷ 'say', imperat. ¹⁸ 'keep', imperat. ¹⁹ 'we have'. ²⁰ 'we may hear'. ²¹ 'we may say'. ²² 'to rule', with gen.

§ 40. ¹ 'have'. ² See § 37 n. 4. ³ *ἀκ. θέλε*. 'be willing to listen to', with gen. ⁴ 'buried together with'; the dat. *βασίλεισι* is governed by this verb. ⁵ 'become'. ⁶ *οἱ μὲν—οἱ δέ*, 'some—others', *alii—alii*. ⁷ from *οὐδέ*s. ⁸ *οἱ χαίροντες*, 'the merry'. ⁹ 'having become', from *γίγνομαι*. ¹⁰ 'did', *ἔωδ' τι*. ¹¹ 'turned out'. ¹² Supply *ἐστίν*. ¹³ 'serve'.

§ 41. ¹ See § 39 n. 8. Supply *ἐστίν*. ² 'celebrated'. ³ 'make'. ⁴ 'renders'. ⁵ 'of what is pleasant'. ⁶ 'arise amongst'. ⁷ 'draw together', are yokefellows. ⁸ Supply *ἐστίν*. ⁹ 'to obtain', from *τυγχάνειν*. It takes the gen. ¹⁰ 'that which', gen. after *ἐπεὶ*. From *δῖς, ῥῖ, ὄ*. ¹¹ 'loves'. ¹² 'to feed'. ¹³ 'to raise', i. e. build. ¹⁴ *τοιούτος ὅλος*, 'such a man as to'; i. e. 'It is his character to'—, takes inf. ¹⁵ 'to say'. ¹⁶ *οἱ νῦν δὲ*, 'the men of this day'. Cf. *οἱ πολλοί* § 35 n. 16. ¹⁷ 'cheap'. ¹⁸ 'have become', from *γίγνομαι*. ¹⁹ 'are in town'. ²⁰ 'after'. The *εἶναι* depends on *λέγειν*; observe the change of construction from *λέγειν ὅτι εἰσι* etc. to the inf. ²¹ 'would send'. ²² 'rain'. ²³ 'will be', fut. of *εἶμι*. ²⁴ 'life'. The inf. with art. is used as a subst. as in Lat. *Scire tuum nihil est, nisi te scire hoc sciat alter*. 'Your own knowledge is nothing, unless another knows that you know'.

§ 42. ¹ 'is produced'. ² 'not to love'; *τίνα* (from *τίς*, 'who?') depends on *φάειν*. ³ 'had been crucified'. ⁴ neut. pl. of adj. is used as superl. of adv.; *ώκός*: more often forms its compar. and superl. regularly. ⁵ 'creep' (same root as *serpo*). ⁶ 'to avoid'. ⁷ Supply *ἐστίν*. Prov. like 'The skin is

nearer than the shirt'; 'Charity begins at home'. ⁸ ὁ ἀμ.
'he who milks'. ⁹ Supply ἐστίν. ¹⁰ ὁ θνα. 'he who
sets under', 'puts down'. ¹¹ Cf. Chaucer's phrase 'lean as a
rake'. ¹² From ἀναμαθῆναι: 'to unlearn'. ¹³ 'being'
i.e. 'whilst he was', part. pres. from ἐμψ. ¹⁴ τῶν συμ. θηλ.
gen. abs. 'when...becomes effeminate'. ¹⁵ 'also'. ¹⁶ 'be-
come'. ¹⁷ 'when asked'. ¹⁸ 'said'. ἀρχεω, 'to rule', with gen.

§ 43. ¹ 'has', causes. ² 'arises'. ³ far. ⁴ 'to bear'.
⁵ ἐπιμ. ἐποιήσ. = ἐπεμελήθησαν 'were devoted to', with gen.
see § 52 n. 5. ⁶ 'inhabits'. ⁷ 'called'. ⁸ i.e. ἐρωτα.
⁹ ἀλλὰ. ¹⁰ 'to advise'. ¹¹ i.e. τὰ ἀληθῆ. λέγ. 'to say'.
¹² 'when asked'. ¹³ Supply ἐστίν. ¹⁴ 'said'. ¹⁵ 'I
admire'. ¹⁶ 'temperate'. τὸ μέν-ἡ δέ, illud—haec. ¹⁷ 'a-
bides'. ¹⁸ 'avoids'. ¹⁹ 'fighting'; against what? dat.
²⁰ 'saves'. ²¹ Supply εἰσι. ²² alia ad aliud. ²³ 'you
keep', μὴκέ. ²⁴ 'you will lose'.

§ 44. ¹ inf. from ἐμψ. ² 'render'. ³ 'has been'. ⁴ 'was
deemed worthy', with gen. ⁵ 'burnt'. ⁶ gen. after δέστος
(dignus aliqua re). ⁷ Supply ἐστίν. ⁸ 'called'. ⁹ 'was judged
worthy of', with gen. κριθεῖς, 'when judged', from κρινω.
¹⁰ 'when mixed', with what? dat. ¹¹ τὰς τρέφ. 'the things
that feed'. ¹² 'it makes'. ¹³ 'said'.

§ 45. ¹ sc. ἐστίν. ² 'to have'. ³ τὸ αὐτὸν γιν. 'to
know one's self', as in Lat. sui amor 'self-love'. See Iuv. xi 27
e caelo descendit γινῶθι σεαυτὸν. See § 152 n. 25. ⁴ supply
πόλεων. ⁵ from κάτω; as in Latin primus from prae. ⁶ See
vocabulary under προδργου. ⁷ χρῆ τιθ. 'one must regard'.
⁸ 'said'. ⁹ 'of existing things'. ¹⁰ 'contains'. ¹¹ 'runs'.
¹² 'masters'. ¹³ 'discovers'. ¹⁴ 'to rule', with gen. ¹⁵ 'to
remain'. ¹⁶ 'to live in the open air', abroad. ¹⁷ 'to care for',
with gen. ¹⁸ 'shall gain strength'. ¹⁹ 'will be', i.e. endure;
from ἐμψ. ²⁰ 'I am able'. ²¹ 'to make'. It was a boast
of certain sophists that they could 'make the worse appear
the better reason' (Milton). ²² 'nothing', i.e. 'not at all'.
²³ δικαίως εἰμι with inf. 'it is right that I should', 'I have a
right to'. πλεον εἶχ. to have more. ²⁴ 'I escaped'; 'ran
away from'.

IX.

NUMERALS.

§ 46. ¹ 'had'. ² 'said'. ³ 'lying', placed. ⁴ 'made
war'; on whom? dat. ⁵ 'we are composed'. ⁶ dat. in
answer to the question, within what time? ⁷ 'warred down'.

overcame in war. ⁸ 'lived'. ⁹ 'reigned'. ¹⁰ 'in addition to'. ¹¹ gen. of price. Like an Italian organ grinder he must be bribed to stop playing. ¹² 'he plays the flute'. ¹³ 'he ceases'. ¹⁴ 'take'. ¹⁵ 'makes'. ¹⁶ Supply *ἐστὶ*. The famous march of the younger Kyros up the country (*κατὰ βασις*) to Babylon, and the retreat to the sea (*κατὰ βασις*) of the 10,000 Greek mercenaries after the battle of Kunaxa A.D. 401, are here spoken of. ¹⁷ 'Not even H. is a match for two'. ¹⁸ 'made war'. ¹⁹ Acc. of duration of time. ²⁰ 'was at the head of', with gen. ²¹ δ. δ. 'wanting two', '60 save two'. So in Lat. duo-de-sexaginta. ²² 'had'. ²³ Acc. of limitation. See § 75 n. 2.

§ 47. ¹ 'were trained', *τοξεύειν*, 'to shoot with the bow'. ² *ἀκονεῖν*, 'to throw the dart', *ἀλ.* 'to speak truth'. ³ 'were called'. ⁴ *οἱ—θεσφόροι ὄντες*, 'those who were owners'. ⁵ belongs to *βοῶν*. *δύο* indecl. is used for nom. gen. dat. acc.; *δύοι* gen. and dat. ⁶ 'imposed'. ⁷ 'to bring'. ⁸ *ὧν*, 'who was'. ⁹ 'became'. ¹⁰ *δ τεκν.* 'the man of education'. ¹¹ 'is troubled'. ¹² *κύβος ἀπ' ἀπρ.* 'cube from an even number'. ¹³ 'exceeds'. ¹⁴ 'is exceeded'. ¹⁵ '4 is the arithmetic mean between 1 and 7, because it exceeds 1 by 3 (this is the force of the dat. *τριάδι*) and 7 exceeds it by 3'. ¹⁶ 'to have stated', that the moon's bulk was $\frac{7}{11}$ of the sun's. ¹⁷ 'is said'. ¹⁸ gen. after *δ τεκν.* and *τε*. 'with two or three times themselves', i.e. their own numbers. ¹⁹ 'will fight'. ²⁰ 'received'. ²¹ Depends on *ἐκαστος*. ²² *μελ. θάπτ.* 'when on the point of being buried'. ²³ 'came to life again'. ²⁴ gen. of *ἐγώ*. *μυρ. ἡμῶν*, 'ten thousand times as much as we' have. ²⁵ 'has'. ²⁶ *ἀν ποιησ.* 'would do'. On the form *ποιησ.* see § 52 n. 17. ²⁷ gen. after *μυριοσ.*

§ 48. ¹ 'called'. ² Supply *μυριάδας*. ³ 'brought', imperf. of *ἄγω*. ⁴ 'the so-called (from *καλέω*) Graecae'. ⁵ *ἀπὸ νέας*, 'from youth up' (as we say 'from a child'). See 94 n. 6. § 146 n. 11. ⁶ 'had'. ⁷ 'these', i.e. the eye and tooth. ⁸ 'lent'. ⁹ gen. after *πολλ.* ¹⁰ 'The greater number is a multiple of the less, whenever it is measured by the less', i.e. contains the less a certain number of times, without remainder. ¹¹ *ὁ περιεχ.* 'that-which-is contained'. 'A square number is that-which-is like like-times, [i.e. the-same-number-the-same-number-of-times-over, i.e. the-same-into-the-same or $A \times A$, where A is any whole number], or the-number-which-is contained by [=the product of] two equal numbers'. E. g. *τρίς τρις*, 'thrice 3', is *ισάκις τρις ἀριθμός*; for the multiplier (which is expressed by the adv.) is the same as the multiplicand, which is expressed by the cardinal numeral.

¹² = oportet. ¹³ μν. ἐχ. 'to remember', with gen. ¹⁴ 'he rules'. ¹⁵ 'said that...bears'. ¹⁶ Partitive gen. ¹⁷ 'is consecrated'. ¹⁸ 'he who has a mind at-two [=double] for single tongue'. i. e. 'whose one tongue serves a double mind, speaking now fair, now foul'.

X.

PRONOUNS.

§ 49. ¹ 'gave'. ² 'educate'. ³ 'thou wilt be', (from εἶμι). κακ. is gen. after εἰ. ⁴ 'have killed' (from δραπετώ). ⁵ 'is like', with dat. ⁶ 'occupy'. ⁷ belongs to καλλιστον. ⁸ 'make', imperat. ⁹ 'endures'. ¹⁰ 'when asked'. ¹¹ 'answered'. ¹² sc. ἐστὶ. ¹³ 'has'. ¹⁴ 'said'. ¹⁵ 'threatenest', τινί τι. ¹⁶ Supply δεικέι, 'threatens'. ¹⁷ 'died'. ¹⁸ ἀν. τ. ζ. 'having met the living brother'. ¹⁹ 'asked'. ²⁰ 'Was it you that died?' ²¹ 'being in difficulties'. ²² 'was selling'. ²³ 'writing'. ²⁴ 'Rejoice with', imperat. ²⁵ 'feed', support. Sing. verb after neut. pl. See § 6 n. 2. ²⁶ Supply παλάμῃς εἶναι. ²⁷ 'saying'. ²⁸ 'is thought'. ²⁹ 'I have'. ³⁰ Καὶ ἐγώ, 'I also'. ³¹ 'to do'. ³² εἰ ἐθέλῃ. 'if you are willing'. ³³ 'to follow'. ³⁴ 'am willing'. ³⁵ i. e. τινί. ³⁶ δεῖ ζ. oportet quærere. ³⁷ As in Lat. Unde et quo? on meeting a friend.

§ 50. ¹ αὐτῶν used for ἡμῶν αὐτῶν. See § 55 n. 16. ² 'procure in addition'. ³ 'abides'. ⁴ 'to be praised'. ⁵ The gen. of the personal pron. can in Gr. supply the place of the possessive; αὐτοῦ is always used for the possessive of the 3rd person οὗ, ἡ, δὲ, which is not used in Attic prose. See § 94 n. 4. ⁶ 'supports'. ⁷ 'care for'. ⁸ 'converses'; with whom? dat. ⁹ propterea. ¹⁰ 'they are displeased'. ¹¹ 'to rear'. ¹² 'to benefit'. ¹³ 'begets'. ¹⁴ 'selling'. ¹⁵ 'as a sample'. ¹⁶ 'carried about'. ¹⁷ δεκ. εἶναι, 'seems to be'. ¹⁸ δὲ αὐτ. 'for his own sake'. ¹⁹ Supply ἐστίν. ²⁰ Observe the contrast with ἐν οἴῳ, 'in which [i. e. while at home]—abroad'. ²¹ 'I think'. ²² 'to discern'. ²³ λέγ. ἀποκ. 'is said to have slain'. ²⁴ λέγ. ἐκδ. 'is said to have flayed'. ²⁵ νικ. ἐπ. 'after conquering him when contending'. ²⁶ 'with him', i. e. Apollo. ²⁷ 'I see'. ²⁸ 'playing'. ²⁹ 'I am charmed'. ³⁰ 'it appears'. ³¹ 'We do'. ³² δὲ φάν. 'whatever appears'. ³³ Εἰ μέλ. κτήσ. 'If we are to acquire'. ³⁴ δεῖ γιν. 'must become'. ³⁵ ἐπὶ τὸ σὺλ. 'for helping', with dat. ³⁶ 'made'. ³⁷ 'to speak'. ³⁸ χρεὶ μανθ. 'it is necessary to learn (it)'. ³⁹ αὐτὸν τε δὲ γίν. 'would become able'. ⁴⁰ 'to govern'.

§ 51. ¹ 'to enquire'. ² *sc. ἐστί.* ³ 'bears'. ⁴ 'seem'.
⁵ 'await'. ⁶ *sc. εἰσίν.* ⁷ 'were troubled'. ⁸ 'will love'.
⁹ *Δυσ. ἔχεις almost = λυπηρόν ἐστιν.* See § 148 n. 11. ¹⁰ 'save'.
 Order: *εἰ σ. τ. β. τοῖς ἐμ. κ.* ¹¹ 'you keep'. ¹² *ὅμ. προσ.*
εἶναι, 'you are bound to be'. ¹³ 'reverence', imperat.
¹⁴ *Νόμ. εἶναι, 'think that...are'.* ¹⁵ 'gratify', with dat.
¹⁶ *καὶ αὐτ. ἐτ ἴπσε, 'he too', like his brother.* ¹⁷ 'has'.
¹⁸ *τῆλικ. ὥστε ἔχ. 'so large as to have it (αὐτόν)'; i.e. 'so great*
that it has (employs) it' etc. ¹⁹ Supply *ἐστί. παύσει, 'in-*
bit'. ²⁰ *νομ. εἶναι, 'think that...is'.* ²¹ 'carries about'.
 The Lat. proverb *omnia mea mecum porto.* ²² *τὸ αὐτό,*
'the same', i.e. 'at once'. ²³ 'are approaching'.

§ 52. ¹ *ἔχει τις δν, 'can one have?'* ² 'prefer', *τινὶ*
τύπος. ³ 'far'. ⁴ 'plot against'. ⁵ *λόγων τετελεσται, 'has*
spoken', perf. mid. παύσθαι with a subst. can always be sub-
stituted for the verb which belongs to that subst. παύσθαι
θήραν = θηρᾶν. See § 48 n. 5. ⁶ 'business', i.e. problem. ⁷ 'to
know'. ⁸ 'founded'. ⁹ 'close under'; so in Lat. sub ipso
vertice. ¹⁰ 'named'. ¹¹ 'you excel'; whom? gen. in
what? dat. ¹² 'you will surpass', whom? gen. in what?
dat. From διαφέρω. ¹³ 'will not cease'. ¹⁴ 'from trifling'.
¹⁵ 'is gotten'. ¹⁶ 'have spoken'. ¹⁷ *τολ. ὅς εἰπ. 'would*
venture to say'. On the form τολμ. see § 47 n. 25. ¹⁸ Acc.
of limitation; see § 75 n. 2. ¹⁹ 'became'. ²⁰ from οἶδα.
ἥλικ. — ἴσμεν = quantam nullam aliam extitisse scimus. ²¹ 'sin'.
ὅποσα ἐξ. = quot peccant. 'Whatever sins men commit';
ὄτ. cognate acc. See § 56 n. 19. ²² 'think'. ²³ 'are
prosperous'. It is Bentham's maxim, 'The greatest happiness
*of the greatest number'. ²⁴ 'is governed'. ²⁵ = *τινὶ.*
²⁶ *οἱκ. ἀτ. λογ. 'telling certain pitiful stories'. ²⁷ π. αγ. 'try*
to bring (men)'. ²⁸ 'being', i.e. when you are. ²⁹ τὰ αὐτά.
³⁰ 'decide'. *ταὐτὰ γγ. 'pass the same sentence'. ³¹ 'doing'.**

§ 53. ¹ 'imposed'. ² Lat. *aliis aliis labores.* ³ *φασί,*
'they say' = 'the saying is' = αἰνῶν. ⁴ 'have'. ⁵ 'was
honoured'. ⁶ 'was in repute'. ⁷ ἐθέλω ἀκούειν, 'I wish
to hear'. ⁸ 'thou hast'. ⁹ 'appears'. ¹⁰ 'desires'.
¹¹ *cuiusvis, 'anything, of what kind soever'; from ὁστισοῦν. the*
gen. depends on τυγχάνειν. ¹² 'to obtain'. ¹³ 'if he has not
obtained'. ¹⁴ 'has'. ¹⁵ 'says'. ¹⁶ gen. governed by κρείττον.
 See § 39 n. 8. ¹⁷ 'in the sea-fight'; so *vincere Olympia.*
 See § 145 n. 28. ¹⁸ 'conquered'. ¹⁹ *οἱ μετὰ Α. See § 8*
n. 4. ²⁰ 'contended'. ²¹ 'arguments'. ²² 'inconclu-
sive'; supply εἰσίν. ²³ 'therefore'. ²⁴ Supply εἰμὶ. ²⁵ 'con-
clusive', 'cogent'. ²⁶ Supply ἐστίν. ²⁷ gives emphasis
to οὐ; 'you'. ²⁸ 'against themselves', i.e. 'against one
another'. So Lat. inter se, 'mutually'. See n. 35. ²⁹ πρὸς

τὸν εἰπ. 'to him who said'. ³⁰ κακῶς λέγ. with acc. 'to speak ill of'. See § 54 n. 27. ³¹ (yes) for'. ³² καλῶς λέγ. with acc. 'to speak well of'. ³³ 'he learnt', from μαθηάτω. ³⁴ 'love'. ³⁵ 'themselves' i. e. 'one another'. See n. 28. ³⁶ δ' μυχ. 'he who contrives'. ³⁷ 'turns round'. Cf. Engl. 'hoist with his own petard'. ³⁸ 'when asked'. ³⁹ 'answered'. ⁴⁰ καὶ γὰρ, the Lat. *etenim*, 'for indeed'. ⁴¹ Supply παρέσταν. ⁴² 'is present'. ⁴³ 'speaks'. ⁴⁴ ἐργα. ⁴⁵ ἐπὶ οἷς 'upon [on occasion of] which'. ⁴⁶ ἀσχηρὰ. ⁴⁷ gen. after ἐργα. ⁴⁸ 'I praise'. ⁴⁹ 'said'; or 'he said'. ⁵⁰ μὴ ἐρ. 'that... do not ask'. ⁵¹ gen. absolute. See § 57 n. 21. 'when one asked'. ⁵² 'to repel'; inf. after ἵκανοι. ⁵³ 'when he saw', from ὀράω. ⁵⁴ 'not having'; agrees with στρατόπεδον and governs στρατηγόν. ⁵⁵ 'has'. ⁵⁶ 'Thou wilt know'. In the Engl. Bible we read 'I know thee, who thou art', and this is the usual Gr. construction; in Engl. however we say commonly 'I know who thou art'. So here for 'Thou wilt know the Deity, that He is', translate 'Thou wilt know that the Deity is'. ⁵⁷ ὥστε. ⁵⁸ 'to care for', with gen. ⁵⁹ πῆμα. ⁶⁰ Supply ἐπὶ πῆμα. For the thought cf. St James i 13—15. ⁶¹ 'About what o'clock?' ⁶² gen. after πηλικά as in Lat. *ubi terrarum?* ⁶³ οἷα. ⁶⁴ ἄττα for τινά. ⁶⁵ ἄττα for ἄττω. ⁶⁶ 'you did'. ⁶⁷ 'observed'. ⁶⁸ i. e. τινός. ⁶⁹ 'staying'. ⁷⁰ 'fighting', τῷ i. e. τινί, 'with any one'. ⁷¹ 'to be in company with'. ⁷² 'also'. ⁷³ 'there springs up in', with dat. πρὸς οὓς etc., i. e. πρὸς ἐκείνους οὓς &c. 'towards all whom I suppose to have a friendly feeling [to be kindly affected] towards me'. On ἐχω with the adv. see § 143 n. 11.

XI.

VERBS.

§ 54. ¹ gen. after προτχομεν. ² gen. after ἀρχουσι. ³ 'what is utterly opposed'. ⁴ 'whom her father Akrisios imprisoned in a tower'. ⁵ 'a kind of Danaë'; *Danaen quandam*, cf. 'A day too late for the fair'. ⁶ ἐν αἰρ. γίγ. 'is put in the wrong', 'is blamed'. ⁷ καὶ ἐάν. Cf. 'Give a dog a bad name and hang him'. ⁸ nom. fem. ⁹ neut. pl. ¹⁰ Dio- genes was one of the cynics or dog-philosophers; often called simply 'dogs'. ¹¹ So δάκνω. ¹² 'I may save (them)', conj. aor. from σώζω. ¹³ 'yet being', i. e. 'while still'. ¹⁴ The Hermes-busts had heads without limbs: see § 4 n. 15; so Ph. says of the Athenians, they neither move nor strike. ¹⁵ 'when asked'. ¹⁶ πῶς δὲ τις μάλ. εὐδ. 'how one might have best report'. ¹⁷ πολ. κατ. Φ. gen. abs. 'when Ph. gained many successes'. ¹⁸ πρ. τ. συντρ. 'to those who were brought up with (him)'. ¹⁹ 'will leave'. ²⁰ gen. abs. 'but when the

boys said'. ²² *δρι* is often used after verbs of saying, even where the very words spoken follow. Here instead of 'said, that it was for him (Al.) that he (Ph.) acquired'; or, 'said, it is for you that he acquires', we have 'said, that it is for you that he acquires'. See § 158 n. 6. ²³ 'said he'. ²⁴ 'do', conj. aor. from *πράττω*. ²⁵ *φείγε*. ²⁶ gen. after *δξιος*. See § 44 n. 6. ²⁷ acc. after *κακ. λέγ.* Cf. § 53 n. 30; § 57 n. 16. ²⁸ 'being mortal', i. e. 'mortal as thou art'. See § 55 n. 23. ²⁹ 'subtly', 'precisely'. ³⁰ The dual verb often follows the pl. noun, where two things are spoken of: so also the pl. verb follows the dual noun. See Madvig's Gr. Synt. § 1 a n. 1—3. ³¹ 'that they might not look off (from other things) to'; 'might not fix their regard upon'.

§ 55. ¹ 'consists'. ² *velut*, 'for example'. See § 105 n. 1. § 117 n. 6. ³ The inf. in Gr. is converted into a subst. by prefixing the art., and can be inflected through all cases. ⁴ sc. *αὐτήν*. ⁵ imperat. ⁶ 'by', i. e. by the standard of, with reference to. Cf. n. 21. ⁷ aor. of *σπουδάζω*, 'busied himself about' (*περί*), 'made a serious study of'. ⁸ 'used to cure', imperf. of *λάομαι*. ⁹ 'cutting' and 'burning', amputation and cautery. ¹⁰ Supply *λοχύει*. ¹¹ with opt. 'whenever'. ¹² 'hindered', followed by *μή*, which is not translated in Engl. 'I hinder you from saying', 'I prevent your saying', is *κολῶς σε μή λέγειν*. ¹³ = *senum erat*. See § 3 n. 15. ¹⁴ Supply *ήν*. ¹⁵ *πρόβαλλε*. ¹⁶ = *σεαυτῷ*. See § 50 n. 1. ¹⁷ dat. after *σὺλ*. ¹⁸ 'also'. ¹⁹ dat. governed by the *σὺν* in *συγκατ*. ²⁰ gen. abs. 'when a friend died'. ²¹ 'in proportion to' cf. n. 6. ²² 'of the deceased'. ²³ 'being'; i. e. 'brothers as you are'. See § 54 n. 28. ²⁴ 'what is for the advantage', 'what is advantageous', with dat. ²⁵ Prov. of those who always succeed.

§ 56. ¹ *λέγω*. ² The constr. is, *οὐ διαφ. φρονήσει* etc. The Gr. part. with art. is translated by a relative clause; here *οὐ διαφ.* 'They who excel'. ³ *ὁλός τέ εἰμι*, 'I am able', with inf. ⁴ constr. *ἐνόμιζον γὰρ τὸ πῦρ θεὸν εἶναι* (acc. with inf.). ⁵ *ἔδω*. ⁶ A proper name. ⁷ 'they say'. ⁸ 'the son of Lagos', see § 9 n. 2. ⁹ Cf. our Lord's saying in the Acts, 'It is more blessed to give than to receive.' In the next sentence *τοὺς ἐρπ.* 'which crept'. ¹⁰ 'says'. ¹¹ 'when he learnt', aor. of *μαρθάνω*. ¹² Omit *τὸ* in Engl. ¹³ 'lives'. ¹⁴ 'having bought'. ¹⁵ gen. abs. ¹⁶ *τοῦ ἐτέρου*. ¹⁷ gen. abs. 'if the one is angry'. ¹⁸ *ἀντιτ.* ¹⁹ *πολλά*, a cognate acc. τ. ψ.β. 'put many deceits upon mortals'. See § 52 n. 21. ²⁰ *οὐδὲν οὐδαμοῦ*, 'nothing and of no account'. *οὐδαμοῦ* often = *nullo loco* (*habere* etc.). ²¹ *γε*. ²² 'against those who have power over thee', with gen. For the proverb, see Acts ix 5. ²³ *πλείεστα*. ²⁴ 'I see', with participle.

184 VERBS IN α. PRES. AND IMPERF.

§ 57. ¹ ἐρωδίζω. ² θάω. ³ ἀπεκρίπτω. ⁴ συνάγω.
⁵ προλέγω. πρό in composition often forms a crasis with the syllabic augment; προτρέψω for προτρέψω. See also § 100 n. 1. § 119 n. 4. § 160 n. 5. ⁶ ἴδ'. ⁷ gen. after βουλ.
⁸ πάντα, acc. after ἀλαβ. ⁹ 'is wont'. ¹⁰ γε. ¹¹ 'collecting'.
¹² after τρεῖς. ¹³ Supply θάλλω. ¹⁴ 'makes'. ἵψ' 'to live'.
¹⁵ 'when he heard'. ¹⁶ acc. after κ. λ. See § 54 n. 27.
¹⁷ 'said he'. ¹⁸ 'when one is doing well (to a man)', with acc. ¹⁹ κ. δα. = male audire, 'to be evil spoken of' by him, used as pass. of κακῶς λέγων, n. 16. ²⁰ μασαί. τὰ 'O. 'on being initiated into' etc. ²¹ 'when ... said', gen. abs. ²² of μ. 'such as are initiated'. ²³ See § 9 n. 7. ²⁴ gen. after μετ. ²⁵ 'on being asked'. ²⁶ dat. after ἐντι. ²⁷ 'also'. ²⁸ 'says he'. ²⁹ Supply ἐπισημαίνω. ³⁰ ἐν τῷ ἐνγ. 'on account of his associating', with whom? dat. ³¹ 'with the sick'. ³² ἀλλὰ. Compare 'They that be whole need not a physician; I came not to call the righteous, but sinners to repentance'. ³³ μὴδ'. The 2 negatives in Greek do not destroy one another. ³⁴ ὅδε. ἐστὶ = Lat. esto. ³⁵ εἰ σε ἐξ. = quod te excites, 'as to lift thee up'. ³⁶ φ. μ. § χα. 'to be more highminded than is right'. ³⁷ 'if'. ³⁸ 'should befall', from συμβαίνει. ³⁹ 'be enlaved', imperat. ⁴⁰ ὁ αἰνός, 'the same'. ⁴¹ 'like as'. ⁴² 'loves'. ⁴³ Supply ἐστὶ. ⁴⁴ 'being', 'whereas you were a carpenter, you did not work at carpentry'. Cf. 'Let the cobbler stick to his last'. ⁴⁵ 'yoked by his side'. ⁴⁶ τίς. θελ. λέγω = 'Which would you have me speak?' λέγω is conj. as in Lat. vis dicam?

XII.

§ 58. ¹ middle. ² imperat. mid. On the meaning of έχομαι (middle) with gen. see Vocabulary. ³ 'How am I to fight?' quomodo pugnam? ⁴ See § 37 n. 4. ⁵ 'whan asked'. ⁶ 'said he'. ⁷ 'I am able'. ⁸ = τίς, 'to whom?' ⁹ Nomin. as in Lat. Cui malit aliquis amicus esse? So § 59 n. 12. ¹⁰ Supply ὁ τις ἐν. βουλ. ¹¹ ὁ δ', 'what-ever'. ¹² 'Choose', imperat. pres. mid. from αἰτέω. ¹³ Genit. after φωγῆ. ¹⁴ Supply ἐστὶ. ¹⁵ 'by'.

§ 59. ¹ ὑπό, 'under', not by (which would require the gen.). ² gen. depends on ἄξ. See § 44 n. 6. ³ ἐφέτοιμαι. On the sing. of the verb see § 6 n. 2. ⁴ 'by'. ⁵ ὅτε. ⁶ 'also'. ⁷ τὰ. ⁸ 'to suffer', aor. inf. of πάσχω. ⁹ 'attempt', imperat. ¹⁰ 'to bring about'. ¹¹ 'to enslave'. The causative use of the middle; δουλεύω is 'to be a slave'. The whole passage is a syllogism (argument in logical form). 'What thou avoidest suffering, that attempt not to do', [i.e. Do not to others, what thou wouldst not have done

to thee]; but thou avoidest slavery; therefore beware of enslaving'. ¹² Nomin. as in § 58 n. 9. ¹³ 'be assured', aor. imperat. of πιστεύω. ¹⁴ δοκεῖτε, 'do ye think?' ¹⁵ δὲν οἷα. 'that ye would inhabit the land'. ¹⁶ εἰ ... ποῦ. 'if all the poor folk should form a state'. ¹⁷ Like the Lat. *tenus* generally follows its case. ¹⁸ ἀπὸ. ¹⁹ 'ends'. ²⁰ σο. ὀργή. ²¹ εἰσὶν. ²² σο. ὁ τυπτόμενος. ²³ i. e. without the boxing-gloves, which in Greece were loaded with lead. ²⁴ Where we say, 'He has a broad forehead', the Greeks say, 'He has the forehead broad' (εὐρὺ ἔχει τὸ μέτωπον). So here; we say, 'let him avenge himself with unarmed hands', or 'with bare fists'; the Greeks say, 'with the hands bare'. ²⁵ 'retreating before', with dat. ²⁶ 'advancing'. ²⁷ οὐκ ἔφη, 'said that he was not'. ²⁸ 'lying'. He said he was not running away, but following his advantage which lay in the rear.

§ 60. ¹ συμβάλλω. ² ἐπὶ τῷ εἶναι, 'for being', 'because he was'. ³ 'of obscure parents'; gen. of origin. See Madvig's Greek Syntax § 54 c. ⁴ ὀφείλον μάλλον, *debebam potius*, 'I ought rather to'. ⁵ ἀπέχομαι. ⁶ οἴομαι. ⁷ ὑπάρχομαι. ⁸ τρ. τ. = *quodam modo*, 'in a manner'. ⁹ Subject to the verb. ¹⁰ 'after he had shewn himself'. ¹¹ οἰκτῆριψ. Slaves born in the house were often petted in Rome. See a Latin dictionary under *verna*, *vernaculus*, *vernilis*, *vernilitas*. ¹² 'he loved'. ¹³ ἀνομιζώ. ¹⁴ Caligula is merely a nickname; the successor of Tiberius bore the name Gaius Caesar. ¹⁵ A Latin word, *caliga*, the hobnailed soldier's boot. ¹⁶ See § 48 n. 5. ¹⁷ τὰ π. ἐτρ. 'he was for the most part brought up', a cognate acc.; 'he had most of his breeding'. ¹⁸ 'used', i. e. wore, with dat. From χράσσομαι. ¹⁹ Accusatives after ἀποθ. ²⁰ 'being', from εἶμι. ²¹ 'when he perceived', with partic. From ἀποθάνομαι. ²² 'when he saw', from ὁρᾶω. ²³ 'tell'. ²⁴ 'said he'. ²⁵ οὐ—εἰ, 'surely you also are not?' ²⁶ Partitive gen. 'of the number of such'. See Madvig's Greek Synt. § 50. ²⁷ Predicate neut. sing., though the subject (χρήματα) is plur.; 'a more useful thing'. See § 13 n. 8. ²⁸ 'I see', from βλέπομαι. ²⁹ καὶ ἔξαρ. 'and I start up'. ³⁰ 'myself keeping watch more than I am watched'.

61. ¹ 'a thing capable of being taught'; See § 13 n. 8. § 60 n. 27. § 186 n. 1. § 152 n. 2. The adj. as predicate is often in the neut. sing., when the subst. is masc. or fem. sing. or pl. The adj. is then used substantively to denote a thing of a particular class, and we might say for *triste lupus (stabulis)*, *res tristis*. διδάκτων 'object of teaching'. ² 'let us not be ashamed'; as in Lat. *eamus*, 'let us go'. ³ 'to learn'. ⁴ 'as they were'. ⁵ βούλομαι. ⁶ δέ. ⁷ με. Cf. with the thought *videb meliora proboque, deteriora sequor*. Translate 'But though I

have judgement, nature puts force upon me', i. e. My appetites are too strong for my reason. ⁸ 'believe in'. ⁹ 'seek'.
¹⁰ 'than the search'. ¹¹ *εἶτε*. ¹² 'He exists'; when it has this accent. ¹³ 'to learn', from *μαρθάνω*. ¹⁴ 'as existing and ever present'. ¹⁵ *παρόντα*. ¹⁶ *κατά* has the force of the termination *-atim* in *paullatim*; and of the Engl. meal in *piecemeal*, *inchmeal*. ¹⁷ 'they say'. ¹⁸ 'to control', from *κατέχω*. ¹⁹ Accus. after *κατασχεῖν*. ²⁰ Predicate. ²¹ 'have turned out', from *γίνομαι*. Sing. verb after neut. plur. ²² Adv. with the art. used as adj. See § 11 n. 15. ²³ *τότε*. ²⁴ From *πορεύω*. 'If I had not laboured then'. ²⁵ 'I should not be making merry now'. ²⁶ = *oportet*, with acc. and inf. ²⁷ Subject to *γίγν.* 'Try the risk on a Carian', i. e. a worthless mercenary, is a proverb like *Fiat experimentum in corpore vili*. See § 152 n. 29. ²⁸ 'says'.
²⁹ Subject to *δοκεῖ*. ³⁰ 'seems'; to whom? dat. ³¹ *βοῦλομαι*. The subject is Xanthippe. ³² 'to put on', from *ἐνδύω*, the Lat. *induo*. ³³ 'said'. The subject is Sokrates. ³⁴ 'Do you see?'. ³⁵ 'to see', *spectatura*. ³⁶ 'to be seen', *spectanda*. Cf. Ovid. *Spectatum veniunt, veniunt spectentur ut ipsae*. ³⁷ *τὸ δλ.* ³⁸ The passive, though in the active you say not *πιστεύω τινα*, but *τυτ.* See § 80 n. 17.

XIII.

§ 62. ¹ 'it appears', from *εἶλω*. ² 'beyond human power', too high for man. ³ 'every one'. ⁴ Supply again *βιω* 2nd aor. from *ἴδω*. conj. because of *ὅταν*. ⁵ *ὁπῶς*. ⁶ 'even'.
⁷ Supply *τοῖσι*. Cf. 'It is in vain to be wise in a world of fools'.
⁸ Predicate; as we say 'grind small or fine', i. e. 'to powder'. Longfellow has turned this: 'Though the mills of God grind slowly, yet they grind exceeding small'. ⁹ 'when asked'.
¹⁰ 'said he'. ¹¹ 'The stripping off [*τρεπὶ* in *περιαιρ.* denotes 'from around', as *sub* in *submitto* etc. 'from beneath'] unlearning', is the most needful study, i. e. What we most need to be taught is, to learn nothing which we must unlearn. ¹² 'tell'.
¹³ 'must we conceive?' governs the acc. See § 87 n. 8.
¹⁴ *πᾶντα*. acc. pl. ¹⁵ *καὶ αὐτόν*. ¹⁶ i. e. *οὐκ*, the soft κ is aspirated [becomes χ] before the aspirate. ¹⁷ 'seen'.
¹⁸ *ποτέ*. ¹⁹ *με. ἰδεῖν*, aor. of *ὁπῶς*. ²⁰ *οἱ ποσ.* 'the sick'.
²¹ 'when in pain'. ²² 'if'. ²³ 'they see', from *ὁπῶς*.
²⁴ *ἀλγοῦσιν*. ²⁵ with part. 'happens to be'. ²⁶ *παρόντα*, from *πᾶρμαι*, 'present'. ²⁷ 'he sees'. ²⁸ *παρατηροῦντα*, 'prying'.
²⁹ 'I see'. ³⁰ 'sneezed', aor. from *πτερνύμαι*. ³¹ 'spoke'.
³² *ὁ π.* 'he who is coming forward', from *πρόεμι*, used as pres. partic. of *προέρχομαι*. ³³ dat. like 'No man liveth unto himself'; *sibi sapere* etc. ³⁴ 'speaks'. ³⁵ 'sneezes'. ³⁶ conj. after

ἔσται. ³⁷ *οὐδέ*. ³⁸ The *ἀπό* in this verb is like that in *ἀπομαρτάνειν* n. 11. ³⁹ *δέ*. ⁴⁰ aor. of *έχω*. On the use of the aor. to denote actions which are usual, see § 76 n. 2. Here: 'Seeming has often had more calumny (to bear) than doing'. Appearances often arouse more odium than overt acts. ⁴¹ *πῶς* *τι* is used as the pass. of *ποιεῖν τινά τι*. Hence it is followed by *ὑπό* with gen. of agent. See § 63 n. 11. ⁴² Gibbon cites this as an anticipation of the evangelical rule, Matt. vii 12. Yet there is a very important difference between the two precepts. What? *ποιεῖν* has a double accusative of person and thing, where the last is denoted by a neut. pron. or adj.

§ 63 ¹ *καὶ ἐάν*. ² optative of a wish; the form in *-αιψ* is the regular Attic form in the sing. (*φιλοῖην*, not *φιλοῖμι*). See n. 32. § 65 n. 6. ³ 'not even'. ⁴ from *ζάω*. ⁵ 'became', from *γίγνομαι*. ⁶ *πάντα*. ⁷ The subject is general; 'a man must not render wrong for wrong, even though he suffer'. On the acc. after *κακῶς* *τ.* see § 62 n. 42; on the double negative § 50 n. 39. ⁸ *οὐδέ*. ⁹ 'if'. ¹⁰ 'anything whatever', however bad. ¹¹ *ὑπό*. See § 62 n. 41. ¹² Subject general as in n. 7; 'one must benefit a friend'; before *ποιεῖν* supply *δεῖ*. ¹³ 'Thinking', i.e. because they think. ¹⁴ 'they desire', i.e. men desire, with gen. ¹⁵ 'to call wise', i.e. to give the name of wise (to any). ¹⁶ Supply *ἐστὶ*. ¹⁷ 'not being so', i.e. if you are not so indeed. ¹⁸ *δέ*. ¹⁹ *ῥῆ* imperat. ²⁰ *πέρ*. *ἔχ.* 'holding on all sides', i.e. encompassing. ²¹ *τόδε*. Transl. 'Seest thou this sky on high, boundless and clasping earth in moist arms [embrace]? This believe to be Zeus, this deem (ἦγ.) a god'. ²² 'having gotten astride of', 'mounted'. ²³ 'being'. ²⁴ *πρ. τ. γ.* 'to him who laughed'. We say 'to one who laughed'. See § 64 p. 10; § 65 n. 33. ²⁵ 'said'. ²⁶ 'you shall have become', conj. aor. of *γίγνομαι*. ²⁷ 'yourself'. ²⁸ 'you shall tell it abroad'; *ἐξερῶ* used as fut. of *ἐξαγορεύω*. ²⁹ 'am pained'. ³⁰ 'at the present (state of) things', partic. from *πάσχειν*. ³¹ *καὶ ἀπὸ* acc. predicate after *ποιεῖν*; 'which makes me a man'. ³² gen. absol. 'when...fell'; on the opt. *διγύη* cf. n. 2. ³³ 'asked', used as aor. of *ἐρωτάω*. ³⁴ gen. after *τινά*. ³⁵ 'asked in turn'. ³⁶ acc. of limitation; see § 75 n. 2. ³⁷ aor. from *φημι*. 'When he said No'. ³⁸ 'said he'. ³⁹ Supply *μὲν*. *οὐδέ* is here '(I) too (do) not—'. ⁴⁰ *δέ*. ⁴¹ *καὶ ἐάν*. ⁴² *πάντα*, neut. pl. ⁴³ acc. ⁴⁴ nom. 'What is sudden,' unforeseen accidents. ⁴⁵ = Lat. *cato*. ⁴⁶ When the subject of the inf. is the same as that of the governing verb, it is generally omitted in Gr. before the inf. Here 'Cato said, that he (Cato) loved of (amongst) the young'. See § 64 n. 38. ⁴⁷ gen. of price. ⁴⁸ *τὰ ἀγαθά*. ⁴⁹ nom. before inf., because it is the subject of the governing verb *ἔλεγε*.

See § 21 n. 23. ⁵⁰ gen. after ζ. ⁵¹ ὁ 'Ολ. The comic poets called Per. the Olympian Zeus. ⁵² ἡστράπτε, from στρ. ⁵³ gen. after τι. ⁵⁴ ἐπαινώ. ⁵⁵ ἐπὶ οἷς.

§ 64. ¹ = οὐκ ἀμείνονα ὄνομα, 'no better bed than any other man'. ² εὐεργετώ. ³ gen. after καταφρονεῖν. ⁴ ὁράω. ⁵ part. governed by εἶπω, videbam multos mordicus pecuniam tenentes. ⁶ παραινέω. ⁷ gen. after προτιμᾶν, which verb contains the notion of comparison. ⁸ 'for, said he, these (τοὺς μέν, the former) are the authors of life, but those' (τοὺς δέ, the latter) etc. On the construction (*oratio obliqua*) see Madvig's Greek Syntax § 163. ⁹ 'also'. ¹⁰ See § 63 n. 24. ¹¹ i. e. γῆ. ¹² 'said'. ¹³ See § 9 n. 7. ¹⁴ On the 2 adj. see § 38 n. 19. ¹⁵ δε. ¹⁶ μετά. ¹⁷ τὸ μετ' ἄλ. δρ. (θάρος), 'that which is with (combined with) unreason'. ¹⁸ 'when he learnt', from μαθάνω. ¹⁹ predicate. ²⁰ = esse. ²¹ gen. after ἀν. = tantum abesse a morte. ²² αἰτέω. ²³ 'be grieved', imperat. ²⁴ χορῇ (from χόρδω) τοιαῦτα, 'gives such oracles'. ²⁵ δέ. ²⁶ οἱ ἀνθρώποι. ²⁷ 'when asked'. ²⁸ opt. of ἐβίω, used as aor. of ζάω. πῶς δρ. β. 'how we may live'. ²⁹ ἐκ. τινὲς τε 'to blame some one for something'. ³⁰ conj. after εἰδν. ³¹ πῶς οὐκ εἰκός (ἐστὶ), 'how is it not likely?' i. e. 'must we not expect?' ³² Subject to εἰδν. ³³ predicate; takes gen. as plenus. ³⁴ 'That (saying) of Solon', = *Solonis illud*. The saying is that which Kroisos (Croesus) is said to have remembered when on the burning pile (see Herodot. i. 32, 86), and which closes many Greek tragedies. ³⁵ On ἔχει with adv. see § 143 n. 11. ³⁶ See n. 34. ³⁷ τὸ δὲ εὖ. 'But may good (Germ. *das Heil*) prevail'. ³⁸ 'said that (he) saw'. See § 63 n. 46. ³⁹ 'consisting', from συνίστημι. ⁴⁰ inf. after ἐφην. perf. pass. from συνάπτω, 'that there had been attached to it' (the cross). ⁴¹ gen. abs. = *Deo volente*. ⁴² καὶ ἐ. ἅ. πλάτος δρ., 'you may sail even on a mat'. ⁴³ ἀμοιβώ. ⁴⁴ οὐδέ. ⁴⁵ See § 9 n. 7. ⁴⁶ 'the dead', from θνήσκω. τοῦθ' = τοῦτο. ⁴⁷ 'at what o'clock?' ⁴⁸ 'as others do', ask. ⁴⁹ 'those present', from τάρεμμι. ⁵⁰ gen. after δα. ⁵¹ εὐαίνο. ⁵² 'fall to embracing'. ⁵³ δοῖς. ⁵⁴ gen. absol. 'at the suggestion of whomsoever', i. e. 'of I know not whom'.

§ 65. ¹ Supply ἐστὶ. ² τῇ οὐσίᾳ, dat. after χορῆται, 'employs'. ³ 'with what is present', i. e. with thy lot. ⁴ compar. adv. *minus*. ⁵ ζημιώω. ⁶ δέ. ⁷ λυτέω. ⁸ 'said'. ⁹ 'keep them', the books. ¹⁰ τὰ ἅλλα. Supply ἐστὶ. 'Mind it seeth, mind it heareth; all besides is deaf and dumb'. ¹¹ πρ. τ. 'before they are hungry'. ¹² gen. abs. On the form of the sentence, cf. *Luven. uxorem ducis, salvis tot restibus*? ¹³ predicate; 'as a pledge'. ¹⁴ τοῦ ζ. after ἀρ. ¹⁵ = *cum liceat*,

whereas we might', from *ἐξέστι*. Participles of certain impersonal verbs are used in the acc. absolute (or *double acc.*). See Madvig, *Greek Syntax*, § 182.

¹⁵ 'to be in difficulties'; aor. pass. in form, mid. in sense, of *διατρέω*. ¹⁷ τ. δ. i. e. *διατρέω*. ¹⁸ 'we choose'. ¹⁹ = *τίσος*; τ. δλ. οὐνεκα, 'for what other reason?'

²⁰ 'by the gods', i. e. 'in heaven's name'. ²¹ aor. from *εὐχομαι*. *εὐξ. δὲ τις*, 'would any one pray?'

²² gen. after *εὐπ.* ²³ 'than'. ²⁴ from *δύναμαι*. τοῦ δέω. gen. after *οὐνεκα*, 'in order to be able'. ²⁵ 'his', a common use of the art.

²⁶ aor. from *πίνω*. τοῦ π. 'of drinking'. ²⁷ aor. from *ἐσθίω*. τοῦ φ. 'of eating'.

²⁸ 'like', i. e. like to all, rich and poor; as death is called *ὄμ.* ²⁹ = *ὄν*. ³⁰ acc. of limitation. See § 21 n. 6. 'Let not fear subdue thee in mind'; we say 'subdue thy mind'.

³¹ with this accent and with dat., like Lat. *est* with dat. [= *habeo*]. ³² 'love'. ³³ See § 68 n. 24. ³⁴ acc. after *ἐπ.* ³⁵ superl. of *ἀγαθός*, 'my good friend'. *ἐφῆ*, 'said he'.

³⁶ 'when asked'. ³⁷ 'with pleasure'. ³⁸ = *μίνιμῃ*, 'far from it'. ³⁹ 'said'. ⁴⁰ 'tumbling'. ⁴¹ diminutive of contempt. See § 5 n. 11.

⁴² *ᾧ δὲ*, 'whomsoever', with conj. ⁴³ δ. τ. μ. π. 'because he did not drink'. ⁴⁴ *ἤξ. ἦλ.* 'designed to be...'. ⁴⁵ 'he had lived'. See § 64 n. 28.

⁴⁶ Cf. Hor. *Optat ephippia bos, piger optat arare caballus*.

§ 66. ¹ *καὶ ἐάν*. ² conj. of *εἰμ.* ³ of πολλοί, 'the many', the multitude. ⁴ i. e. of written laws. ⁵ *δικαίω*. ⁶ *χρησθῆναι* with double dative, as *uti Zenone magistro*, 'to employ Zeno as a master'.

⁷ instead of *αἱ παλαιαὶ γυναῖκες*; so of *φρόνημα* τῶν ἀνθρώπων, 'men of discretion'. *καὶ* not in years (*αἰαί*), but in history (*antiquae*), 'women of old time'.

⁸ *τρέω*, *πνέω* and all other dissyllabic verbs in *-έω*, have no other contracted syllable than *ε*; *δέω*, 'I bind', is distinguished from the forms of *δέω*, 'I lack', by the contractions *διαδεύμαι*, *ἀπαδών* etc.

⁹ *ὀλοχέω*. ¹⁰ *έδω*. ¹¹ 'paining him', i. e. 'by paining'.

¹² On the inf. after verbs of knowing, see § 138 n. 5. ¹³ τῷ πρ. 'the crown', summit. ¹⁴ aor. part. from *προσπίπτω*, 'what befell', i. e. accidents. ¹⁵ neut. pl. ¹⁶ 'being a man', 'as a man'.

¹⁷ 'no single thing', stronger than *οὐδέν*. See § 68 n. 10. ¹⁸ of *κεκ.* 'they who possess', perf. part. of *κτάμαι*.

¹⁹ to be taken with *ὅταν*. ²⁰ From *πρόσεμ*, used as inf. of *προσέρχομαι*. *εἰ ὅταν*. πάντας πρ. 'if they suspect that all approach'; whom? dat. ²¹ pres. ind. of *δίδωμι*, 'what a penalty do they pay!'

²² aor. mid. of *γράφω*. *Τάδε ἔγρ.* 'brought this indictment'. ²³ aor. mid. of *ἀνθρῆνυμι*, 'swore to it on his side'.

In the Athenian courts both plaintiff and defendant swore that their cause was just. ²⁴ i. e. 'son of'. In Greece, as in Rome, and still often in Holland, the name of the father was added for distinctness to the man's own name. ²⁵ A

further designation at Athens was taken from the man's township (*δήμος*), which was expressed either by an adj. II. (from *Πίδος* in the tribe *Κεκρεώτις*) or by an adv. 'A. (from *Ἀλωπεκῇ* in the tribe *Ἀρτιοχίς*).²⁵ 'against S.'²⁶ 'bringing in'. St Paul in like manner was charged by some Athenians with being 'a setter forth of strange gods' (*ξένων δαιμονίων*). Acts xvii 18. omit in Engl.²⁷ 'also'.²⁸ 'the penalty, death'. The text is an exact copy of the indictment.²⁹ gen. absol.³⁰ fut. part. of *ποιέω*, *ὡς ποιῆς*. 'as if for the purpose of making him rich'. *Arcessente cum Archelao tanquam divitem facturo*.³¹ aor. of *κελεύω*; 'gave orders'.³² aor. inf. of *ἀπαγγέλλω*. See § 23 n. 11.³³ gen. of price.³⁴ *δέ*.³⁵ 'also'.³⁶ *τά ἅλλα*.³⁷ 'has heeded'; perf. of *φρονέω*.³⁸ aor. of *δεσθίω*.³⁹ *ὅπόθεν διαφ. ἔχει* = *unde haberet victimum*, 'whence he might have a living'.⁴⁰ perf. of *καταμελέω*, with gen. 'this he has neglected'.⁴¹ Defiant; 'let him do' his worst.⁴² *μεῖζ. ἢ κατὰ ἀνδρα φ.* 'let him have thoughts beyond man's measure'; 'be all too highminded for a man'.⁴³ 'going', partic. of *εἶμι* *ίδο*, used as partic. of *έρχομαι*. We say: 'Let him go, and do his utmost'. The Greeks say 'Going, let him' etc. See § 68 n. 8.⁴⁴ acc. of duration.⁴⁵ imperat.⁴⁶ *πατρίδα*.⁴⁷ to be taken with *πλ.*⁴⁸ used as adj.⁴⁹ *ὀρθῶς*.

XIV.

§ 67. ¹ gen. abs. = *indignante quodam*.² supply *κακῇ*, and *κακοίς* with *τοῖς σεαυτοῦ*.³ § 65 n. 4.⁴ *πράττω*.⁵ 'to such a pitch of carelessness', *eo negligentiae*.⁶ *ἔχω*. In this verb the aspirate of the root disappears in the present, in order that two consecutive syllables may not begin with an aspirate. So *θ* is softened in *τρέφω*, *τρέψω*; *θρίξ*, *τριχός*; *ταχύς*, *θάσσων*. Yet we find *ἀφή*, *ὕφαλις*, *ἦχι*, *ἔθερ*. This law of dissimilation is seen in the change *e.g.* of *r* into *l* in the Romance and Teutonic languages; *e.g.* Germ. *Maulbeerre*, mulberry (not murberry), from *morus*; Ital. *pellegrino*, Fr. *pèlerin*, Germ. *Pilger*, pilgrim, from *peregrinus*. So marble, purple, from *marmor*, *purpura*. See § 69 n. 6.⁷ *πολύ μᾶλλον οὐ*, 'still less'.⁸ The so called Attic future. Futures of three or more syllables, in which a short vowel (esp. *ᾱ* *ε* *ι*) precedes *σω*, drop the *σ* in Attic and the termination is contracted: thus *σκεδάσσωμι*, *σκεδῶ -ᾱς -ᾱ*; *καλέω*, *καλῶ -εις -εῖ* (*καλέσω* is conj. aor.); this future is almost exclusively in use for verbs in *-ίζω*, which have it even in Herod. and Hippokr. See § 95 n. 4.⁹ 'in so far as', *quatenus*.¹⁰ 'that thou wilt fare well', from *πράττω*. On the omission of the subject, see § 124 n. 5.¹¹ = *audītur*, fut. of *ἀκούω*.¹² 'said'.¹³ 'having seized', aor. of *λαμβάνω*.¹⁴ 'also'.¹⁵ 'for posterity'.¹⁶ poetic for *ἐμαῖς*.¹⁷ *πέρθω*.¹⁸ *ἀγρ.*¹⁹ 'to go away', from *ἀνείμι* (from *εἶμι*); used as pres. inf. of

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ἀπέρχομαι. ²⁰ 'to come'; aor. of ἔρχομαι. ²¹ 'when present', from πάρεμι, ²² κατά.

§ 68. ¹ ἀπὸ δὲ. ² attraction for μηδὲν τοῦτων δ, 'having no enjoyment from all that he has'. See § 98 n. 6. ³ ἐπιτάττω. ⁴ 'even', etiam, vel. ⁵ παραπλίδω. ⁶ dicuntur with acc. and inf. ⁷ gen. absol. ⁸ aor. imperat. of λαμβάνω, 'Come and take them'. We do not say as the Greeks 'coming take'. See § 66 n. 46, and next note. ⁹ perf. of λαμβάνω. λ. τινὲ ποιῶν τι, 'I do something unperceived by some one'.
'He before whom not one, nor god nor man,
In one sole act, past, present or to come,
But naked stands, that same am I, the Air,
Whom one e'en Zeus might name'.

¹⁰ See § 66 n. 17. ¹¹ 'even'. ¹² ἐστίν. ¹³ 'exists'.
¹⁴ 'present'. ¹⁵ πάντα. ¹⁶ 'knows'. ¹⁷ i. e. His extravagance was too great to last long. ¹⁸ 'Cast no man's misfortune in his teeth'. ¹⁹ Supply ἐστίν. ²⁰ gen. after δέξ. ²¹ 'you will be', fut. of εἰμί. ²² 'said'. ²³ φράζω.
²⁴ σπένδω. δς δὲ αὐτ. σπ. 'whoever of them shall have poured a drink-offering'. ²⁵ inf. after χρ. ἤν. ²⁶ gen. after κρ. ²⁷ aor. of παρέχω, 'holding out'. ²⁸ = futuros esse. ²⁹ 'he professed', aor. from ὀψισχέομαι. ³⁰ = esse. ³¹ οὐ π. φ. 'though not many studied philosophy'. ³² διαλάμπω.
³³ ἀσκέω. ³⁴ Many transitive verbs can take a second cognate acc. See § 56 n. 19. ³⁵ gen. abs. ³⁶ aor. mid. from ἵστημι 'he had erected' ['ordered the erection of', causative use of mid.]. ³⁷ = nuntiaturum; from ἀγγέλλω. ³⁸ opt. perf. of θνήσκω. both τὸ μέγεθος and the relative clause ὅτι τεθν. depend on ἀγγ. 'to relate both the magnitude ... and also that'.
³⁹ Supply τεθναίεν, 'were dead'. ⁴⁰ 'those in Sparta', 'those left in S.'. Subject to κλ. ⁴¹ 'beginning with Ag.', i. e. 'from Ag. downwards'. ⁴² κού. τι predicate. ⁴³ = nempe, 'as it seems'. ⁴⁴ Of the same root as sculpo. ⁴⁵ A proverb. The Kerkôpes are a kind of fairy folk in the legends of Herakles, whom they sometimes plague, sometimes amuse. 'Trying to carve a god, I carved Puck'. ⁴⁶ ἀποφαίνομαι.
⁴⁷ ἀποτίνω. A proverb which might have been applied to the 'whipping boy' of Edward VI. and other of our princes. ⁴⁸ εἰρα. ⁴⁹ 'so', i. e. 'just as you are', 'without more ado'.

§ 69. ¹ τρέω. ² δὲ with opt. is used in Gr. where we employ the auxiliaries 'can', 'may'. ³ to be taken with ὅμων. ⁴ 'if thou art'. ⁵ συνοικίζω. ⁶ ἐκτρέφω. See for the change of letters § 67 n. 6. ⁷ 'a school-pedant', 'a dominie'. ⁸ 'said'. ⁹ 'blame' aor. conj. from μέμφομαι. ¹⁰ 'answered', from ἀποκρίνομαι. ¹¹ ἀλλὰ. ¹² 'he who told'. ¹³ gen. after comparative. ¹⁴ 'lived with', i. e. studied under. ¹⁵ 'on

his return', aor. part. from *ἐπ' ἀνέρχομαι*. ¹⁸ 'asked'. ¹⁷ 'he learnt'. ¹⁵ 'that he would shew'. On the omission of the pron. see § 124 n. 5. ¹⁹ *χαλεπαίνω* gen. abs. ²⁰ aor. part. of *ἀγω*. *ἡσ. ἀγ. ἔφη*, 'he maintained quietness [kept still] and said'. ²¹ 'that he had learnt', perf. of *μαρθάνω*. ²² explains the *τοῦτο*, 'this, namely to bear'. ²³ *ἐπολέμησε* upon whom? dat. ²⁴ acc. of limitation. See § 75 n. 2. *καλ.* agrees with *γυν.* 'fair of feature'. ²⁵ so. *ἐπολέμησε*. Ph. and T. were two comic poets. The jest *παρ' ὀνόμαζαν*, 'contrary to expectation', is common in comedy. So Byron turns *solitudinem faciunt, pacem appellant*, 'They make a solitude, and call it — peace'. ²⁶ 'on account of an eel'. ²⁷ 'he'. So *ἦ δ' ὅς*, 'said he'. ²⁸ 3 sing. imperf. of *οἶδα*. ²⁹ 'took', aor. of *αἰρέω*. ³⁰ 'sold', aor. mid. of *ἀποδίδωμι*. ³¹ 'exempted', *τῷ δ' ἑαυτοῦ*, aor. of *ἀφήμι*. ³² 'both'. ³³ *ὁμνήσας*. ³⁴ 'being', whilst. ³⁵ *καλ—δέ*, 'aye and'. ³⁶ 'also'. ³⁷ Cf. Milton, 'The great Emathian conqueror bid spare
The house of Pindarus, when temple and tower
Went to the ground'.

³⁸ *ἰάω*. ³⁹ 'to stand' = *ἐστηκέναι*, perf. of *ἵστημι*.

§ 70. ¹ 'malicious'. ² 'when it is clear'. ³ opt. with *δω*. See § 69 n. 2. ⁴ often to be rendered 'one' (the Fr. *on*), esp. in optative clauses with *δω*. ⁵ The Attics generally, Thuc. almost exclusively, employ the Aeolic terminations *-εας*, *-αις*, *-ειας*, instead of *-αις*, *-αι*, *-αις*, in the 1st aor. opt. act. See § 91 n. 7. § 112 n. 7. § 118 n. 5. § 142 n. 1. ⁶ namely, the seed sown. ⁷ *ταῦτα τῷ δ' ἐποίησεν* τι, 'I make some one cease to do something'. ⁸ with whom? dat. ⁹ Supply *ἐστίν*. ¹⁰ *ἐβλῶν*, used as aor. of *ἵδω*. ¹¹ 'bought', used as aor. of *ἀνέμαι*. ¹² See § 69 n. 30. ¹³ gen. after *ἐδ*. So after *εἶπε* in Lat. ¹⁴ gen. absol. ¹⁵ 'adorned'; perf. part. pass. from *κοσμέω*. ¹⁶ so. *χειρ*. So the Lat. *dextera* and *sinistra*. ¹⁷ See § 69 n. 35. ¹⁸ *ἐρωτάω*. ¹⁹ 'does he give', 3 sing. ind. pres. of *δίδωμι*. ²⁰ *δέ*. ²¹ 'they (the bearers) said'. ²² Phokion. ²³ Alex. ²⁴ 'said he'. ²⁵ *εἶτα*. ²⁶ 'thou art here', from *ἄρπεις*, conj. after *ὅταν*. ²⁷ 'they are wont to hate', aor. of *ἐχθαίρω*. On this use of the aor. see § 76 n. 2. ²⁸ acc. after *εὐ λ*. See § 54 n. 27.

§ 71. ¹ *ὀφείτω*. ² *καὶ δ' ἑκόντος Διὸς*, *etiam invito Iove*. ³ *κατακάω*. ⁴ Dissyllabic prepositions accented on the last syllable (excepting *ἀμφί*, *ἀπρί*, *δί*, *δι*, *ἀνά*) in anastrophe (when placed after their case) throw back the accent to the first syllable; so *τοῦτον πέρι* for *περί τοῦτον*. ⁵ *καὶ ἐάν*. ⁶ The aor. conj. is used in prohibitions, like the Lat. *ne dicaris*. ⁷ 'do', 2 sing. aor. conj. of *ἐργάζομαι*. ⁸ *συνοικίω*. ⁹ 'to cloak', aor. of *περιστέλλω*. ¹⁰ Supply *ἐστίν*. ¹¹ From

what (time)', 'since'. ¹² ἐπινοέω. ¹³ 'you became', aor. of γίγνομαι. ¹⁴ 'you raised', aor. of ἐπαίρω. ¹⁵ μέγα φρ. 'have high thoughts'. ¹⁶ gen. after καταφρ. ¹⁷ 'when asked'. ¹⁸ 'to his existing means', dat. partic. of εἰμι. ¹⁹ 'by adding', partic. of προστίθηναι. ²⁰ 'said he'. ²¹ τὰ πᾶλλα, 'the bulk'. ²² 'being', partic. of εἰμι. ²³ aor. of προτίθηναι, 'proposed', τῷ τ. On the crasis, see § 57 n. 5. ²⁴ 'for a prize of a talent'. ²⁵ 'when ... said', gen. abs. ²⁶ 'when he came up', aor. part. of προσέρχομαι. ²⁷ 'when she saw', from θεωρομαι. ²⁸ 'inquired', aor. of πυνθάνομαι. ²⁹ τί τ. 'how fares?'. ³⁰ 'when he said'. ³¹ 'are lost', 2 perf. of ἀπόλλυμι. ³² aor. part. from αἴρω. ³³ aor. from ἐπαίρω. φρ. ἐπαφ. ἀντῷ, 'she took up and threw at him'. ³⁴ 'killed', aor. of ἀναιρέω. ³⁵ 'saying'. ³⁶ 'if'. ³⁷ gen. abs. In Holland to this day houses bear inscriptions like *Veritas*; and reading clubs like *Felix meritis*. ³⁸ 'enter', 3 sing. imperat. from εἰσεμι, used as imperat. of εἰσερχομαι. ³⁹ ποῦ δὲ εἰσελθ. 'where can he enter?'. ⁴⁰ part. of εἰμι, 'going', used as partic. of ἐρχομαι. ὁμ. 'to the encounter'.

§ 72. ¹ ἀναιρέω. ² 'having taken', αἰρέω. ³ 'dedicated', aor. of ἀνατίθηναι. ⁴ ὁρῶ. ⁵ 'to be assured'. ⁶ ἐρῶ. ⁷ used as aor. of ἵδω. ⁸ οἱ μὲν—οἱ δέ, αἰτί—αἰτί. ⁹ κατασκάπτω. ¹⁰ 'these oaths', gen. after παρρημ. ¹¹ σύν. ταυτῷ ποιῶν τ. 'is conscious of doing something'. ¹² παραμελέω. ¹³ ὁσπερ. ¹⁴ 'I know'. ¹⁵ ὅτε. ¹⁶ 'by means of'. ¹⁷ belongs to ἀποφ. ¹⁸ 'run away', opt. aor. from ἀποδιδράσκω. ¹⁹ belongs to ἀποστ. ²⁰ 'remove', 2 aor. opt. of ἀφίστημι. ²¹ Supply ἐστί. ²² gen. after κρ. So in Lat. *rerum potiri*. ²³ παρῶ. ²⁴ 'when we concluded', aor. mid. partic. of συντίθηναι. ²⁵ 'deposited'. ²⁶ aor. mid. of παύω, 'ceased'. ²⁷ τ. ἔ. καί, 'why then'; (if you won't laugh,) why does any one even ask me out? ²⁸ ἐκλείπω. ²⁹ perf. part. of ἀπογινώσκω. The periphrastic use of εἰμι with the perf. part. is general instead of opt. and conj. perf. ³⁰ not expressed in Engl. Cf. § 55 n. 12. ἀφρ. εἰσι μὴ δδ. 'have acquitted of wrong-doing'. ³¹ 'also'. ³² Supply εἰσι. ³³ λαμβ. δ. 'to take the law' of a man, is correlative to δίδοναι δίκην, 'to give satisfaction'; the first said of the accuser, the last of the accused. ³⁴ i.e. ταῦτα ὧν. On the gen. see § 70 n. 13. ³⁵ κατασκευάζω. ³⁶ 'The sun of all days is not yet set'. It cannot yet be said 'Time is no more'.

§ 73. ¹ 'if you are'; on the meaning of this perf. see the vocabulary s. v. φύω. ² πταίω. ³ ἐμφύω. ⁴ κατασκευάζω. ⁵ 'the life in our time'; i.e. the present. ⁶ συγχέω. ⁷ 'from a better (nobler) father than Zeus'. πεφ. is conj. after κδ = καὶ ἔδν, 'even if'. In the next sentence προσεσ. is from προσφύω.

⁸ διατεχνίζω. ⁹ τὰ ἄλλα. ¹⁰ φροσίζω. ¹¹ ὅτ. κ. ἐχ.
 'how they might have to eat', i. e. subsistence. ¹² καταμελέω.
¹³ 'said'. ¹⁴ σπουδάζω. Used in pres. sense. ¹⁵ 'after
 he had declaimed'. The word is of the same root as *meditor*,
 and denotes 'practice', 'trial', 'rehearsal'. ¹⁶ gen. absol.
 'when he said'. ¹⁷ ἐπι, 'by myself'. ¹⁸ dat. after διαφ.
 'with Pl.' ¹⁹ A comic word, coined to ridicule the Platonic
 doctrine of 'ideas', i. e. of the eternal archetypes of which
 particular things are imperfect embodiments. We might
 say 'horsehood', or (on the analogy of *humanity*) 'equinity'.
²⁰ 'he'; so used also in ἡ δ' ὅς, 'said he'. ²¹ 'wherewith'.
²² The mind's eye alone can discern ideas. ²³ 'you possess',
 perf. of κτάσμαι. ²⁴ ᾄδω. ²⁵ to be taken after μέγα φρ.;
 denotes the origin of the pride. ²⁶ gen. after διαφ. *nihil a*
pueris differre. ²⁷ to be taken after γαυριώντων. ²⁸ 'when
 asked'. ²⁹ 'wherein?'. ³⁰ 'you will know', fut. of οἶδα.
 Hence in *Philip van Artevelde*.

'Strip me the two,
 This were the meanest, that the noblest beggar,
 That ever braved a storm.'
 'Ως here is 'to'. See § 27 n. 13. ³¹ 'you said'. ³² aor.
 of ὑπολαμβάνω. ὅτ. εἶπε, 'said in reply'. ³³ 'give', aor.
 imper. of δίδωμι. ³⁴ 'let us inquire'. ³⁵ 'after he (Dion.)
 had given'. ἡρωστ. ἀριστῶ. ³⁶ παρακμίζω. ³⁷ ὅσαρ ἡ
 ὕπαρ, 'asleep or awake', adverbial use of these accusatives.
³⁸ 'bandaged', aor. mid. of περιδέω. ³⁹ i. e. another school
 pedant or dominie. ⁴⁰ 'on learning', from μαρθάνω.
⁴¹ ὁρμῶ. ⁴² ἐγένετο, aor. of γίγνομαι. The Greek here
 is: 'it fell out like, when'; we say, 'as when'. ⁴³ gen.
 after compar. The hen has picked up something 'too large
 to swallow'. ⁴⁴ aor. of καταπίνω. ⁴⁵ τὸ αὐτό, 'it was
 the very same thing'. ⁴⁶ ὁράω. ⁴⁷ 'when you have
 determined', κρίνω. ⁴⁸ μέγα. ⁴⁹ 'if'. ⁵⁰ = Lat. *ac-*
ceperis. ⁵¹ 'came'. ⁵² πέμπω.

§ 74. ¹ ἐγκαταλείπω. ² πράττω. ³ φεύγω. ⁴ περιάγω.
⁵ 'in consequence of'. ⁶ δευὼν δεδ. like *torva tuentur*.
⁷ gen. absol. ⁸ aor. pass. of παρατείνω; 'he was exhausted';
 properly 'laid flat', 'prostrated'. ⁹ aor. of πορεύομαι.
¹⁰ 'asked'. ¹¹ 'also'. ¹² Δία. ¹³ ἔγωγε. ¹⁴ 'said
 he'. ¹⁵ 'both'. ¹⁶ τὰ ἄλλα. ἀπηλλ. ἀπαλλάττω. ¹⁷ gen.
 after compar. ¹⁸ to be taken with διατ. 'How would you
 have fared, think you?' ¹⁹ aor. pass. of διατίθημι. ²⁰ supply
διετέθην ἄν. ²¹ In Engl. 'or rather'. ²² οὐδέ. 'I should not
 even have been able'. ²³ aor. of δύναμαι. ²⁴ dat. of the differ-
 ence, *tanto minus*. ²⁵ partic. perf. pass. of δακέω. The gen.
 like the Lat. *Viri est fortiter pati*. ²⁶ Transl. 'What sort
 of training do you think a man must have had to be so much

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less capable of fatigue than the lad'.²⁷ 'when he had come'.²⁸ aor. mid. of *θεάομαι*, 'when he had remarked'.
²⁹ Preserve the art. 'the largeness of the gates', 'the smallness of the city'.³⁰ 'should march out' (by the gates).³¹ aor. of *τυγχάνω*, 'thou obtainedst', 'wert allotted', with gen.
³² imperat. 'endeavour'.³³ We say 'to one who said'.
 The Greeks 'to the man who said'. See § 76 n. 20. § 151 n. 4.
³⁴ 'yes, but'.³⁵ *φύω*.³⁶ fut. mid. in form, active in use. See § 76 n. 6.
³⁷ *πέλω*.³⁸ *καταλείπω*.³⁹ *ἀποφεύγω*.
⁴⁰ = *solebat*.⁴¹ Supply *στρατόπεδον ἡγουμένης*, 'than an army of lions with a deer for general'.⁴² *τεθαύμακα* from *θαυμάζω*, perf. in pres. sense.

§ 75. ¹ *ἀπολείπω*.² in respect of his race', *genere*. Acc. denoting the particular part, property, or attribute, to which a statement is limited. Σύροι τὴν πατρίδα, a Syrian by nation; Σωκράτης τοῦτομα, 'Socrates by name'. So τὸ μέγεθος 'in size'; τὸν ἀριθμόν, 'in number'. In Lat. this acc. is called the Gr. acc. *os numerosque Deo similis*. See § 90 n. 3. § 115 n. 3. § 125 n. 4. § 142 n. 4 and 5. § 150 n. 1.
³ 'which was deserted', depopulated.⁴ 'to say'.⁵ τὰ ἐκ φιλο-
 'the lessons of philosophy', lit. 'what is derived from philosophy'.⁶ τὸ π. δ. λ. 'the proper time for speaking'.
⁷ ἐθέλω.⁸ περὶ τὸ γ. 'about painting'.⁹ 'to forget'.
 aor. mid. of *ἐπιλαμβάνω*.¹⁰ 'to take'; aor. mid. of *προσφέρω*.
¹¹ 'that ... were discovered'; aor. pass. of *εὐρίσκω*.¹² In Gr., as in Lat., the relative is often in the neut. pl., when the antecedents are masc. or fem., if inanimate things are meant.
¹³ 'also'.¹⁴ 'produced'; aor. of *ἀναδίδωμι*.¹⁵ aor. of *δίδωμι*.
¹⁶ aor. of *λαμβάνω*. Cf. § 72 n. 33.¹⁷ aor. of *εὐρίσκω*.
¹⁸ 'stripped themselves', aor. mid. of *ἀποδύω*.
¹⁹ 'rubbed themselves with oil', aor. mid. of *ἀλείφω*.²⁰ 'yoked', aor. of *ζεύγνυμι*.²¹ *δοῦναι*.²² *φράσσειν*.²³ *ἐπαύσειν*.
 Supply μή. There were public curses at Athens against those who should refuse to tell the way or to give a light, or who should poison wells. See Cic. de offic. iii § 55. Iuv. xiv 103, 104.
²⁴ 'If you shall have clothed the naked, and have reproached him at the same time, you rather stript than clothed him.'

XV.

§ 76. ¹ καὶ δ. ² 'often acquired'; as in Hor. *deduxit corpore febres*. The aor. often denotes what frequently, usually occurs. See § 21 n. 25. § 88 n. 3. ³ neut. adj. instead of abstract subst. = *διὰ τὴν συγγένειαν*. See § 82 n. 9.
⁴ In Greek the adv. receives the force of an adj., when the art. is prefixed; so here *ὁ πῆλας*, 'he who is near', the neighbour. See § 11 n. 15. § 92 n. 1. § 127 n. 8. So *οἱ τότε*, 'the men of that day'; *ἡ ἡμετέρα*.

λς, 'the upper city'. We say 'the *then* mayor'. ⁵ fut. mid. in pass. sense. In longer verbs esp. the fut. passive is avoided; so ὠφελήσομαι, not ὠφελήθησομαι; similarly from ἀμφισβητεῖν, ὁμολογεῖν, ἀπαλλάττειν, φυλάττειν, γυμνάζειν, ἀδικεῖν, ζημιοῦν. ⁶ αἰνῶμαι. Among the futures of the middle form used in active sense are ἀκούσομαι, βοήσομαι, σιγήσομαι, σωπήσομαι, ἔσομαι, εἰσομαι, γνώσομαι, θαυσομαι, ὄψομαι, πεσοῦμαι. See § 74 n. 36. § 78 n. 15. ⁷ 'he had been muffled up', plup. pass. of ἐγκαλύπτω. ⁸ 'said'. ⁹ 'pay the debt', aor. imperat. of ἀποδίδωμι. ¹⁰ 'shall be done', fut. of εἰμί. ¹¹ ἀντικαταλάττω. ¹² aor. of γέγρομαι. ¹³ 'to leave and'. So γελάσας εἶπε, 'he laughed and said', or 'said with a laugh'. ¹⁴ 'when you have played the coward', aor. pass. in form, mid. in sense, of κακίω. ¹⁵ i. e. τινί. ¹⁶ used as aor. of περισκοπεῖν. ¹⁷ We say 'why don't you answer?' So καλῶς ἔλεξας is our 'you say well'. ¹⁸ 'defeated in wrestling', aor. partic. pass. from καταπαλαίω, 'I wrestle down'. ¹⁹ 'by grappling', aor. part. pass. of συμπλέκω. ²⁰ See § 74 n. 33. παρηγ. from παραιτέω. ²¹ 'saying'. ²² '(the nightingale) herself', as the position shews. ²³ 'if they shall have put it on', aor. part. of περιτίθημι. ²⁴ 'they should appear', aor. conj. pass. of φαίνομαι.

§ 77. ¹ συναγωνίζομαι. ² διαπράττω. ³ κατεργάζομαι. ⁴ 'I should regard'. ⁵ 'both parties', gen. after ἀπρ. ⁶ ἀποκλίνω. ⁷ μέμφομαι. ⁸ aor. imperat. mid., as is shewn by the accent. ⁹ aor. pass. of ἀποπνίγω. παρὰ μ. δ. 'was drowned [lit. 'choked'] within a little', i. e. 'was well-nigh drowned'. ¹⁰ 'swore', aor. of ὀμνυμι. ¹¹ aor. conj. of μαρτάνω. πρ. ἂν μ. 'before he should have learnt'. ¹² 'when asked'. ¹³ opt. fut. of ὀρδω. ¹⁴ 'I know'. ¹⁵ 'you would not have given over laughing'. ¹⁶ 'be', 2 pers. sing. imperat. of εἰμί. ¹⁷ οὐδὲ δ. 'nor is it even right'. ¹⁸ The subject is the same as the implied subject of μηχ. 'for a man to contrive how he shall escape death'. On the form of the fut. see § 76 n. 6. ¹⁹ We say, 'he will do everything [there is nothing he will not do] to escape death'. ²⁰ 'when A. offered', part. pres. of δίδωμι. The sense 'he offered' is frequent in the imperf. ²¹ gen. after ἔδει. Cf. *opus est*. ²² imperf. of δίδωμι. See n. 20. ²³ ἔτα. ²⁴ ἂν ᾔν, 'I should have been'. ²⁵ 'if I had accepted it', aor. part. of λαμβάνω. ²⁶ 'threw out', 2 aor. of ἐκβάλλω. ²⁷ aor. of κατάγνυμι; the subject is τὸ παιδίον. ²⁸ παύθ. θεασ. ὕπ. 'on seeing a boy receive'. ²⁹ Supply ἐστίν. ³⁰ pres. part. of δύναιμι. ἡ δ. 'that (art) which is able to heal the soul's diseases', as contrasted with medicine, of which Hippocrates first employed the proverb. ³¹ Α. γ. 'but enough, for', i. e. 'however'. ³² 'to go away', ἀπείμι, but used as inf. of ἀπέρχομαι. ³³ 'to

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die', *morituro*, fut. part. of ἀποθνήσκω. ²⁴ 'to live', fut. part. (in use) of ἰδω. ²⁵ πλὴν ἧ, 'except'. ²⁶ gen. after καταψ. ²⁷ οὐ π. 'scarcely'. See Riddell's ed. of Plat. Apol. pp. 171, 172. ²⁸ 'and yet' = *quamquam*. ²⁹ i. e. not with the intention of not grieving me. ³⁰ Supply ἐστί. ³¹ 'It is meet to blame them for this'; τοῦτο is acc. after the verb.

§ 78. ¹ 'obedience to'. ² ἀπτομαι. οὗ depends upon it. ³ 'should exact'. ⁴ μὴ νομ. ἐξ. 'should not think that he would have'. ⁵ 'he who had become', aor. partic. of γίγνομαι. ⁶ καὶ ἀγαθός. ⁷ cognate acc. after εὖ. 'who had conferred the greatest benefits upon him'. ⁸ gen. absol. ⁹ ἐφέπομαι. ¹⁰ gen. of price. ¹¹ partic. pres. of εἰμί; 'those who are'. ¹² ἐκχέω, imperfect. ¹³ 'their neighbours'; see on this use of the adv. with the art. § 76 n. 4. ¹⁴ εἰ δὲ μή. Ch. commanded men not to revile their neighbours; 'otherwise' [if they did not abstain from reviling, he said] 'that they would hear'. ¹⁵ On this inf. in *oratio obliqua*, see § 64 n. 8. On the middle form of the fut. of ἀποθνήσκω, see § 76 n. 6. ¹⁶ ἐπὶ. ¹⁷ Here we might have had λυπήσονται or λυπήσουτο; in Gr. however even relative clauses in *oratio obliqua* are often in the infin. See Madvig Gr. Syntax, § 169. So in Lat. Madvig Lat. Gram. § 402. ¹⁸ partic. pres. of εἰμί. ¹⁹ ὀρέγομαι. ²⁰ imperat.

§ 79. ¹ 'in reality'. ² conj. pres. of δύναμαι. ³ The Magian Smerdis, who personated Smerdis, the murdered brother of Kambyzes, and usurped the throne of Persia, was slain by seven noble Persians, who determined the succession in the manner described in the text. ⁴ δτου, δτω are commonly used for οἰωνος, φησι, gen. and dat. of δστις. ⁵ 'at sunrise'. ⁶ 'that he shall receive'. ⁷ compar. of the adv. The neut. sing. of the compar. and neut. pl. of the superl. generally serve as adverbs. ⁸ A friend of Perikles, who heaped offices upon him. ⁹ acc. after ἐπωπῆ. ¹⁰ τὰ δλφια, acc. after ἐπωπῆ. ¹¹ middle. ¹² οἰμῶζω, see § 76 n. 6. ¹³ Supply ἐστί. ¹⁴ aor. conj. of λαμβάνω. μὴ λ. 'Am I to accept it?' ¹⁵ 'Is it possible for me to live after neglecting a talent?' On this sense of ἐστί see § 84 n. 14. ¹⁶ aor. part. of ὑπερορῶ. ¹⁷ fut. of τυγχάνω, with gen. ¹⁸ aor. part. mid. of προτῆμι; 'after throwing it [the talent] away'. ¹⁹ fut. of δίδωμι. οὐ δώσω δίκην; 'shall I not pay a penalty?' ²⁰ καὶ [even] ἐν 'Al. See § 9 n. 7. ²¹ ἀσεβέω, perf. part., against what? acc. with εἰς. ²² follows ἐφη. ²³ π. el. 'after making a long speech'; aor. part. of λέγω. ²⁴ τί ἀπ. 'what he should report'. ²⁵ 'said'. ²⁶ acc. of duration of time. ²⁷ θαλάττω.

XVI.

§ 80. ¹ τάρτω. ² 'the son of P.'. See § 9 n. 2. For Alexandros (Paris) see § 3 n. 1. ³ ἀφρίζω. ⁴ ἐραιῶται. ⁵ 'away from'. ⁶ ολκίζω. ⁷ 'we must shew'. the Gr. gerundive, as the Lat., generally has the dat. ⁸ gen. after compar. *ἄμ.* from ἀγαθός. See § 79 n. 7. ⁹ τρέφω. ¹⁰ gen. absol. ¹¹ Supply ἐστίν; the inf. ὁρᾶσθαι depends on this word; Cf. Hor. *niveus videri*; the active inf. ὁρᾶν is also admissible; 'like to look on', or 'to be looked on'. ¹² aor. part. of διαίρειν, 'after breaking open'. ¹³ aor. of λαμβάνω; depends on ἐτέργ. 'she wrote on (her tomb), that whatever king should be in need of money, should break open the monument and take as much as he wishes'. ¹⁴ 'found', aor. of εὐρίσκω. ¹⁵ 'lit upon', with dat.; aor. of ἐτυγχάνω. ¹⁶ dat. partic. ¹⁷ pass. though in act. we say πιστεύω τῷ; in Lat. *credor* is poetic. See § 82 n. 2. ¹⁸ *σ. τὸ δλ.* 'maintaining utter silence'. ¹⁹ 'the mere name'; so *ipse* in Lat. Cf. § 86 n. 9. ²⁰ ἐπυγράφω. ²¹ φυλάττω.

§ 81. ¹ 'much'. ² transl. the part. by 'if' with the indic. ³ *diciunt, tradunt.* Fr. on dit. ⁴ κατακάω. ⁵ 2 aor. inf. of γίγνομαι. ⁶ οὐδένα ὄψε—ὄψε. So in Lat. *nullum neque—neque*. ⁷ gen. absol. ⁸ 'being able', from δύναμαι. ⁹ 'to find', aor. of εὐρίσκω. ¹⁰ gen. absol. 'when a play was being represented'. ¹¹ 'when the people had taken their seats', aor. ¹² 'flew across', aor. of διαπέτομαι. ¹³ aor. imperat. mid. of ὀράω. Used like the Lat. *en* or *ecce*. ¹⁴ 'said they'. ¹⁵ See n. 11. ¹⁶ 'reported (it)' aor. of ἀπαγγέλλω. ¹⁷ 'to the magistrates'. ¹⁸ 'apprehended', aor. partic. pass. of συλλαμβάνω. See Schiller's ballad, *Die Kraniche des Ibykus*. ¹⁹ φράζω. ²⁰ 3 fut. of πράττω. ²¹ 3 sing. imperf. of ἔξειμι; used as imperf. of ἐξέρχομαι. ²² gen. abs. φθέγγομαι. ²³ aor. part. of τίθημι. ²⁴ 'having taken up again', aor. part. of ἀναλαμβάνω. ²⁵ gen. absol. Supply τῶν κοράκων. ²⁶ 'hid himself', intrans. aor. of ὑφίστημι. ²⁷ 'at last'. ²⁸ 3 fut. in form, but used as simple future of κέκραγα, 'I cry', which is used as a present. ²⁹ *μ. ὡς δύν.* 'to the utmost as far as is possible', i. e. 'to the utmost of your power'. ³⁰ genit. after γένεσ. See § 155 n. 5. ³¹ πτόμαι. ³² gen. after compar.

§ 82. ¹ aor. midd. of ἀπέλλωμι; governed by δίκ. (ἐστίν). ² In the act. we say ἐπιβουλεύω τινί, but in pass. ἐπιβουλεύομαι, 'I am plotted against'. So πιστεύω τῷ (to trust) and πιστεύομαι, ἀμελείν τινος (to neglect) and ἀμελοῦμαι. In Lat. this constr. is very rare; generally *persuadet aliquis mihi, persuadet mihi ab aliquo. Invidetur, credor*, are rarely found. See § 80 n. 17.

⁸ 'he who has stolen', from κλέπτω. ⁴ τὰ τῶν θεῶν, 'the property of the gods'. ⁵ χράω. ⁶ i. e. Iason. ⁷ 'whether'. ⁸ μὴ ὄντων νόμων, 'if there are no laws'. ⁹ 'slavery'. The adj. with the art. often represents a subst. See § 76 n. 3. ¹⁰ κτάομαι. ¹¹ 'if'. ¹² 'speaks'. ¹³ ὁ εἰπών, 'he who spoke'. ¹⁴ conj. pres. of εἰμί, 'if they [the few words] be'; sing. verb after plural noun. ¹⁵ 'if you shall have failed', aor. part. of ἀποτυγχάνω. ¹⁶ See § 9 n. 7. ¹⁷ ἐκπέμπω. ¹⁸ κολάζω.

§ 83. ¹ δίδωμι. ² καταφλέγω. Some verbs, whose stem-vowel is *e*, retain *e* (which is generally changed into *a*) in the 2 aor. pass. So λέγω, 'I collect', βλέπω, 'I see', ψέγω, 'I blame'. ³ κατασκάπτω. ⁴ ἐγκαταλέγω. ⁵ The periphrasis of the fut. by means of μέλλω denotes an action on the point of beginning; the dependent inf. is often in the fut. See § 86 n. 8. ⁶ συγκατακτάω. This verb governs the dat. ⁷ Σαρδ. 'have worn out my life in the use of', 'have been all my days engaged upon'; κατατρίβω; χρ. takes a dat. ⁸ Here used, as often, in an indignant question; 'Do you then really bid me go dig?' ⁹ intrans. 2 perf. of ἀπόλλυμι. 'I am a lost man'. ¹⁰ fut. pass. of ὀράω. ¹¹ gen. abs.; 2 aor. partic. of ἀποθνήσκω. 'when Z. died', i. e. 'on the death of Z.'. ¹² ἀναίρεω. ¹³ gen. of price = pluris. ¹⁴ perf. mid. ¹⁵ προστάττω. ¹⁶ ἐξελέγχω. ¹⁷ ἀχθόμαι. ¹⁸ ἀναγράφω. ¹⁹ ὀρίζω. ²⁰ Σ. ζ. 'we shall have as allies'. ²¹ πείθω. ²² κρίνω. 'Let A. have been pronounced the first of generals', i. e. 'let him be esteemed', etc.

§ 84. ¹ perf. mid. ² 'at the longest', from μακρός. In Lat. *summum*. ³ κτάομαι. ⁴ 'not at all', strengthened form of the negative; so in Lat. *nihil perturbati*. See § 155 n. 4. ⁵ ἀπαλλάττω. ⁶ perf. pass. with acc. of limitation 'who is adorned in soul', i. e. 'whose soul is adorned'. ⁷ ὀλβίζω. ⁸ ὀγκώω. ⁹ μεταλλάττω, gen. abs. ¹⁰ Supply εἰσιν. ¹¹ preposition after its case. On the accent see § 71 n. 4. ¹² δοτράπτω, 'it lightened'. Verbs denoting natural phenomena are commonly used intransitively; ¹³ *ἔει*, *pluit*, 'it rains', etc. ¹⁴ 'burst', aor. pass. of ῥήγνυμι. ¹⁵ *ei ἦν*, 'if it were possible'. See § 79 n. 15. ¹⁶ dat. of partic. We say 'by weeping'. ¹⁷ 'the dead', aor. part. of θνήσκω. ¹⁸ 'to raise again'; inf. pres. of ἀνίστημι. ¹⁹ τοῦ κλ. depends on the comparative. ²⁰ *ἔν ἦν*, 'would have been'. ²¹ *nūn δέ = nunc vero*, 'but now', i. e. 'as things are'; the real state of the case is contrasted with the hypothesis. ²² *ἔχω* with adv. nearly = *ἐστὶ* with adj. See § 87 n. 19. § 91 n. 8. With a personal subject it denotes a state or habit. 'It is impossible'. ²³ *καὶ ἐμοί*, 'for me also'. ²⁴ belongs to ἀρῆκτα. We often find *ἔν* early in the sentence,

preparing the way for a verb; sometimes this verb has another *α* with it. § 90 n. 5. So we might say, 'He would—in case, etc.—he would, I say', etc. ²⁴ δ. χ. 'if tears could do it'; it was not 'on account of tears', that he did not. So *ἐνεκα* is often used. ²⁵ pluperf. pass. of *ἀνέγω*, 'would have been brought back'. ²⁶ gen. abs.; aor. partic. pass. of *προστίθηναι*, 'when an oath has been added'. ²⁷ intrans. 2 aor. of *καθίστημι*. ²⁸ *καὶ εἰς*. The inf. is so entirely treated as a subst., that is coupled with an acc. by *καὶ*, 'friends' reproach and sin against the gods'. ²⁹ 'when busily engaged with' (*πρός*). ³⁰ aor. part. from *προσέρχομαι*. π. ἐφη, 'came up and said'. ³¹ synecopated perf. inf. from *θνήσκω*, 'that...are dead'. ³² dat. of the pron. ³³ 'also'. ³⁴ *ἡταράπτω*. ³⁵ 'I knew', used as imperf. of *οἶδα*. ³⁶ 'that I had begotten them'. On the nomin. see § 124 n. 5, on the partic. § 138 n. 5.

§ 85. ¹ See *μυθήσκω* in Vocabulary. ² perf. mid. of *ψεύδομαι*. ³ *σώζω* has aor. *ἐσώθη*, from the epic form *σαός*, *ἐσαώθη*. See § 95 n. 8. ⁴ *τρέφω*. ⁵ *κατορύττω*. ⁶ *ἐξελέγχω*. ⁷ 'is determined'; from *δοκέω*. ⁸ *ἀναρρίπτω*, like the Lat. *iacta alea esto*. ⁹ participle of *εἰμί*, which often denotes what *really is*, as opposed to what only seems; translate here 'real'. ¹⁰ 3 plur. ind. pres. of *δίδωμι*, 'give'. ¹¹ acc. after *εἰ ποτεῖν*. See § 63 n. 7. ¹² *οἰεῖ δ.* 'think that you ought'. On the omission of the subject before the infin. see § 67 n. 10. ¹³ verbs denoting 'to care for', take the gen. ¹⁴ acc. after *μαθητέω*. ¹⁵ π. τ. ἐ. 'from those that know' them; partic. pres. of *ἐπίσταμαι*. ¹⁶ dat. after *χρῆσθαι*. ¹⁷ 'also'. ¹⁸ Order *ἐθ. τ. σ. ὅ. τῇ γ.* 'you must enure the body to serve the judgement'.

§ 86. ¹ 'that Kyros, who won'. ² 'envy me not my tomb'; i. e. do not violate it, let my bones rest in peace. ³ See § 83 n. 5. ⁴ *συνάγω*. ⁵ 'what was required for the expedition'. ⁶ *ὥς* with the part. here expresses a pretext. Kyros concealed from his troops that he was marching against Artaxerxes, king of Persia. ⁷ Supply *ἐστὶ. πειστέον, ἀπολογητέον* and *ἀπαλλακτέον* are here passives of the middle; i. e. *πειστέον* = *δεῖ πείθεσθαι*, 'one must obey', not *δεῖ πείθειν*, 'one must persuade'. ⁸ 'to know', fut. of *οἶδα*. On *μέλλω* with the fut. inf. see § 83 n. 5. ⁹ 'by itself', i. e. without the body. See § 80 n. 19. ¹⁰ 'it appears'. ¹¹ *ἡμῖν ἔσται, erit nobis*, 'we shall have' that. See § 65 n. 31. ¹² gen. after *ἐπιθ.* and *ἐρ.* ¹³ correlative to *τότε* above. ¹⁴ dat. agreeing with *ἡμῖν* above; 'living', i. e. while we live.

§ 87. ¹ The third future (*paullo post futurum*) is the pro-

per future of those perfects which have a special present signification. See § 81 n. 28. *λείπεται*, 'it remains', *λείπεται*, 'it will remain' (*λείψεται*, 'it will be left'); *κέκτημαι*, 'I possess', *κεκτήσομαι*; *μémνημαι*, 'I remember', *μemήσομαι*. Other 3rd futures are used by the Attics as simple fut. pass. So *πεπασόμαι*, *κεκόψομαι*, *βεβλήσομαι*.² Supply *αὐτοῖς*.³ *προσάττω*.⁴ 'of this', i. e. what is necessary for guarding the constitution.⁵ conj. of *εἰμι*.⁶ Supply *ἐστί*, as with the following verbal adjectives.⁷ verb adj. from *πείθεσθαι*, 'to obey'. It may also take the acc. from *πείθεω*, 'to persuade'. See § 86 n. 7.⁸ It might be also *σωφροσύνη διωκτέα ἐστὶ καὶ ἀσκητέα*, as in Lat. *temperantia servanda est*; the Lat. poets rarely say: *aeternas quoniam poenas in morte timendum est*.⁹ These genitives depend on the compar.¹⁰ On the neut. predicate see § 13 n. 8. § 61 n. 1.¹¹ *ἐν μ. μ.* 'in greater esteem'.¹² *καὶ παρ' ἀνθρ...έχουσι*, 'and among men of sense'.¹³ infin. after *δεῖ*.¹⁴ *ἃ ἂν κ.* 'whatever it [our country] bids'.¹⁵ aor. inf. of *πάσχω*.¹⁶ agrees with the unexpressed *τινὰ*, which is the subject of the preceding infinitives.¹⁷ inf. after *προσάττη*. *δεῖσθαι*, 'to be bound'.¹⁸ *τρωθ.* fut. part. pass. from *τιτρώσκω*, 'to be wounded'; *ἀποθ.* fut. part. from *ἀποθνήσκω*.¹⁹ *οὗτ. ἐ.* nearly = *τοῦτ' ἐστι*. See § 84 n. 21.²⁰ 'nor must we leave the ranks'.²¹ 'both'.²² *πείθειν* depends on *δεῖ*, which is to be supplied from *πονητέον = ποιῆν δεῖ*.²³ 'as'.²⁴ 'is by nature', intrans. perf. of *φύω*.²⁵ acc. after *βιάζ.*²⁶ i. e. 'than father or mother'; gen. after the compar.²⁷ Supply *δοῖω* *βιάζεσθαι*.

XVII.

§ 88. ¹ *Qui patrem nihil laedet*, 'not at all'. See § 84 n. 4.² *μένω*.³ 'has often overthrown', from *σφάλλω*. On the aor. to denote what is usual see § 76 n. 2.⁴ *φαίνω*.⁵ here adv.⁶ *γίγνομαι*.⁷ *ὅτι ἤκιστα*, *quam minime*.⁸ *μαίνομαι*.⁹ Supply *ὅτι δυστυχεῖς*.¹⁰ Supply *ἐστί*.¹¹ 'They slew', syncopated aor. of *κτείνω*, like *έβαν* from *βαίνω*.¹² gen. absol. 'when D. said'.¹³ conj. aor. from *μαίνομαι*.¹⁴ 'said he' (P.).¹⁵ Supply *ἀποκτενοῦσι*.¹⁶ 'but when he [the slave] said'.¹⁷ pluperf. of *μαίρομαι*.¹⁸ Supply *εἰμαρτο*.

§ 89. ¹ from *δοῖς*. *ἐρωτῶ* like *rogo* with a double acc.² 'turned out', from *καθίστημι*.³ Supply *αὐτῶν*, and with the following participles *αὐτῶν*.⁴ *ἀποφαίνω*.⁵ 'at the time of'. The great plague at Athens B. C. 430, during the Peloponnesian war.⁶ *βαίνω*.⁷ 'an honorable death'.⁸ 'in my judgement'.⁹ *κρίνω*.¹⁰ 'have failed', 'are lost',

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from ἐκλείπω. ¹¹ 'else than', 'except'. ¹² Supply λόγῳ.
¹³ οὐκ οἶδ' ὅπως, 'I know not how', *nescio quo modo*, parenthetical. ¹⁴ τ. ἀ. χ. 'for ever'. ¹⁵ gen. absol. 'though he himself neither wrote anything, nor left anything behind him'.
¹⁶ dat. after παρεστώς. ¹⁷ intrans. perf. part. from παρίστημι, 'standing by'. ¹⁸ aor. part. of δεικνυμι.

§ 90. ¹ ἐκήρ. δώσ. 'proclaimed that he would give'. ² predicate. ³ acc. of limitation. See § 75 n. 2. ⁴ ἡ ἱππος, 'the cavalry'. ⁵ observe the double ἄν with the one verb, § 84 n. 23; δύν. opt. of δύναμαι. ⁶ καθαίρω; takes a gen. like καθάρως, § 83 n. 3. ⁷ ἐκδέρω. ⁸ μηδ. μήτε—μήτε. See § 81 n. 6. ⁹ Attic fut. of ἐξελαύνω. See § 67 n. 8. ¹⁰ cognate acc. 'who will cause his father no pain, and most enjoyments'. ¹¹ intrans. 2 perf. of διαφθείρω. ¹² οὐρεκα. ¹³ στέλλω. ¹⁴ ἀρήξατε. ¹⁵ aor. of εἰσέρχομαι. ¹⁶ from δύναμαι, 'if ye have any power'.

§ 91. ¹ ἄλλομαι. ² The inf. depends on δεῖνόν; see Vocabulary under δεῖνός. ³ χάσκω. ⁴ See § 66 n. 3. ⁵ personal construction, as in Lat. *dicitur Hercules tulisse*. ⁶ 'the whole time which he spent among men'. ⁷ On the form of the aor. see § 70 n. 5. ⁸ οὕτως ὥσπερ γυν. ἐχ. 'in the same state as now'. See § 84 n. 21. ⁹ aor. of καταλαμβάνω. ¹⁰ καταφθείρω. ¹¹ aor. partic. of τίπτω. ¹² τείνω. On the periphrasis of the perf. pass. see § 72 n. 29. § 93 n. 2. ¹³ τὸ ἀλ. ¹⁴ 'having found', aor. of εὕρισκω. ¹⁵ 'said'. ¹⁶ Hence the proverb *Vox et praeterea nihil*.

§ 92. ¹ See § 76 n. 4. ² i. e. λόγονι. ³ τὰ τῶν ἄλλων, *aliena*. ⁴ 'in soul'. ⁵ καθαίρω. ⁶ αἶρω. ⁷ 'has not the nature'; i. e. 'it is not natural to it'. ⁸ 'when he saw', aor. of ὁρᾶω. ⁹ 'said that he did not care at all for'. On the omission of the pron. before the inf. see § 67 n. 10. ¹⁰ acc. of limitation. See § 75 n. 2. ¹¹ imperf. of ἐξείμι, used as imperf. of ἐξέρχομαι. ¹² = *abibis*? 2 sing. ind. of ἀπείμι, used as fut. of ἀπέρχομαι. ¹³ See § 91 n. 8. ¹⁴ τ. π. = *quid facturus*? ¹⁵ καὶ ἐάν. ¹⁶ conj. aor. after ἐάν. ¹⁷ ἐκκλίνω. ¹⁸ 'when he had borrowed'; aor. mid. of κίχρημι. ¹⁹ πῶδας χρήσας, *δμματα χρησάμενος*, 'having lent feet and borrowed eyes', of a blind man carrying a lame. ²⁰ intrans. 2 aor. partic. of ἐπιβαίνω. ²¹ 'that he slept', aor. of καταδραβάνω.

§ 93. ¹ *suscepturum* (from παραλαμβάνω), 'to take in charge', i. e. as their governor. ² ἀποκτείνω. The periphrastic form is universally used for the conj. and opt. perf. pass.; it is also more frequent in the active. See § 91 n. 12. ³ 'but he'.

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ὁ, ἡ, τό, are frequently used with δέ, without ὁ μέν, etc., preceding, when a person or thing before mentioned is introduced.

⁴ sc. *υἱόν*. See § 9 n. 2. So in Lat. *Hectoris Andromache*, i. a. *υἱόν*.

⁵ ὁπλίω. ⁶ αἰρω. ⁷ used as aor. of ἀναλίσκω. On this *gnomic* aor. see § 76 n. 2. ⁸ a *nulla re*, gen. after ἀπέχ.

⁹ The antecedent is οὐδένος. So in Lat. *unde*.

¹⁰ dat. after ἐν in ἐμμεμ. ¹¹ ἐμμένω. ¹² διεκπεραίω.

¹³ 'and before he shall have ended his life'. ¹⁴ 'before he shall have seen', aor. conj. from ὁράω.

§ 94. ¹ See § 69 n. 2. § 70 n. 5. ² 'sprang up'; 2 aor. intrans. (ἐφυν) from φύω. ³ pass. aor. with mid. sense.

⁴ See § 50 n. 5. ⁵ αἰρω. ⁶ 'from childhood'. See § 48 n. 5.

§ 146 n. 11. ⁷ perf. mid. ⁸ σήμαινε. ⁹ = οὐτις, 'whose (son)'. ¹⁰ καὶ ὁπόθεν. ¹¹ intransitive perf. of φύω.

¹² 'not at all'. § 84 n. 4. ¹³ On this Aeolic aor. opt.

see § 70 n. 5. ¹⁴ καθάρω. ¹⁵ 'said that he would answer';

on the omission of the pron. before the inf. see § 63 n. 46.

¹⁶ opt. of δύναμαι. ¹⁷ 'not having laboured', i. e. without labour.

¹⁸ aor. of παραβάλλω. ¹⁹ 'when the horse died', aor. of ἀποθνήσκω.

²⁰ 'he had learnt', aor. of μαθάνω. ²¹ See n. 19. ²² κατὰ ἔτος, 'year by year'.

²³ 'whatever'. ²⁴ ἐξυφαίνω. ²⁵ superl. of ἀγαθός.

²⁶ aor. midd. of περιβάλλω.

§ 95. ¹ See § 67 n. 1. ² fut. of εἰμι. ³ inf. fut. after verb of promising. ⁴ See § 67 n. 8. ⁵ 2 aor. conj. from λαμβάνω.

⁶ ἄγω. ⁷ possessive gen. See Vocabulary under κρῖνω; and § 4 n. 3. ⁸ καταδύω. For περὶ see § 85 n. 3.

⁹ βασκαίνω. Here the plur. verb after the neut. pl., because τὰ παῖδια denotes persons. The Lat. *fascinum* (whence 'fascination') is of the same root as βασκ.

Spitting into the lap (*sinus*) was a common mode of averting the evil eye. See Iuvén. vii 112.

¹⁰ aor. part. of ἀποβάλλω. ¹¹ συμβάλλωσι, aor. conj. of συμβάλλω.

¹² 'appear', aor. pass. in middle sense of φαίνω. ¹³ aor. of ὁράω. On this inf. and ὁρᾶσθαι, below, see § 80 n. 11.

¹⁴ 'They say', on dit. ¹⁵ αἰρω.

¹⁶ aor. of λανθάνω; 'unawares carried an ox'; i. e. she carried the calf day by day, until it imperceptibly grew up into an ox. On the construction of the verb, see § 68 n. 9.

¹⁷ plur. aor. of ἐρχομαι. ¹⁸ syncopated perf. of θνήσκω. ¹⁹ κατασχύνω.

²⁰ aor. of κτείνω.

§ 96. ¹ μυριάσι sc. ἀνδρῶν. The dat. stands in Gr. in answer to the question, With what? of troops as the instruments of military operations, as the abl. in Lat. *omnibus copiis invadere* etc.

² ἐγκολάπτω. ³ ἐντείνω. ⁴ sc. ἔχω.

⁵ ζῆντε, Ionic form of ζῆντε. ⁶ aor. imperat. of ἀγγέλλω.

⁷ 'here'; cf. the Lat. *hac*. ⁸ Epitaph on Leonidas and his Spartans at Thermopylae (Herodot. vii 228 § 2). ⁹ διαφθείρω. ¹⁰ Ἄλτις μοι, 'I have had enough of'; 'no more for me of'. ¹¹ παρατείνω. See § 74 n. 8. ¹² syncopated intrans. perf., in pres. sense, of ἵστημι. 'they stand up for' (ἐς), 'are engaged in'. ¹³ αὐαίνω.

XVIII.

MIXED EXAMPLES.

§ 97. ¹ 'appearance'; gen. after μελέτω. ² Human life is compared with the seasons; we must not in youth 'wear out the mantle', which we shall need in old age; i.e. we must reserve the strength of the body by temperance. ³ παρακμάζω. ⁴ supply λασθαί. ⁵ 'called', aor. of λέγω. ⁶ ἦν (ἀπάρτη) ἀπατήσας, cognate acc. See § 68 n. 34. ⁷ The tragic poet who deceives by the perfection of the illusion, is more just, because he does what he undertakes to do. ⁸ gen. after the comparat. ⁹ The spectator who is deceived by the illusion is wiser, as having more sympathy with the poet. ¹⁰ 'marched through', aor. of διέρχομαι. There is a special term (σαγηνεύω) for this Persian practice of drawing a country. See Herodot. iii 149, vi 31. ¹¹ ὅσα ἔχ. 'that they might be able'. ¹² 'to tell'. ¹³ On this periphrastic perf. see § 91 n. 12. ¹⁴ θρίξ. ¹⁵ Predicate. Caesar, being also bald, esteemed the right of wearing a crown of bay above all his other honours (Suet. 45). ¹⁶ aor. imperat. of λυνέομαι. ¹⁷ = σοῦ, governed by ὕπερ. ¹⁸ θνήσκουσιν ὕπερ. On the accent see § 71 n. 4. ¹⁹ gen. absol. ²⁰ 'said'. ²¹ gen. absol. ²² gen. after comparat. ²³ Supply ἐστί. ²⁴ 'it is fated that we escape nothing (of all), whatsoever the gods send'. ²⁵ conj. pres. of δίδωμι; conj. after ὅσα ἄν.

§ 98. ¹ χρήματα. ² Supply ἀμαρτήσασθαι out of ἀμαρτάνοντας. ³ The ν ἐφελευστικῶν is used because of the metre. ⁴ 'of a good father'; gen. of origin. See Madvig, Gr. Syntax § 54 c. ⁵ 'those who were (at that time) called Gr.'. ⁶ Dat. of the agent after perf. pass. See § 111 n. 35. ⁷ The subject to be supplied out of the preceding οὗς. So in Lat. *Quibus multa nefanda perpetrata sunt, oderunt*. ⁸ 'led', aor. of ἄγω. ⁹ 'hung up', from ἀνδρακίμαι, used as perf. pass. of ἀνατίθημι. ¹⁰ 'when he found it', aor. of εὕρισκω. ¹¹ 'but when he (A.) said', gen. absol. ¹² γράφω. On the periphrastic perf. pass. see § 91 n. 12. ¹³ i. e. 'these (fields)'. ¹⁴ 'said he'. ¹⁵ 'do ye think?' ¹⁶ τὰ ἀδικήματα. ¹⁷ dat. of instr. with πηδᾶν. ¹⁸ καὶ ἔπειτα. ¹⁹ τῷδ', sing., subject of γράφω. ²⁰ 'them', i. e. τὰ ἀδικήματα. ²¹ ἄν. ἔξαρκ.

'would suffice'. On the Aeolic aor. see § 70 n. 5. ²³ gen. abs. containing the condition: 'if Zeus were to write'. ²³ Supply *ἐξαρκέσειε*. ²⁴ *ἐστίν*. ²⁵ *βούλεσθε*. ²⁶ 'give', pres. ind. of *δίδωμι*. ²⁷ 'to them'. ²⁸ Predicate. 'The sins (*τὰ δδικ.*) of men are no evil to the gods'.

§ 99. ¹ Like the Lat. *bene audire*; See the Vocabulary. Milton imitates this usage: *Or hearst thou rather pure ethereal stream!* ² 'with what is thine own'. § 50 n. 5. ³ from *μυμήσκω*. ⁴ Attraction instead of *ἦν*. See § 68 n. 2. ⁵ 'if'. ⁶ *μὴ προσ.* = *dissimulet*. 'if the reviled makes as though it were not so', i. e. 'takes no notice of it'. ⁷ gen. after a verb of caring. ⁸ *ἐχ. τινός*, 'to hold on to', 'to keep close to'. ⁹ conj. of *εἰμι*, depends on *ἔνα*. ¹⁰ Cf. 'If any man will do His will, he shall know of the doctrine, whether it be of God'. ¹¹ With this saying of Antoninus cf. St Matt. xxv 42—45.

§ 100. ¹ *προέχω*. See § 57 n. 5. ² sc. *ἐστίν*. ³ *ἀπαλάττω*. ⁴ *τούτους* subject of the inf. *τελεῖν*. ⁵ object of *πράττειν*. *Quid hunc facturum expectas?* ⁶ 'remember', perf. mid. imperat. *μυμήσκω*. ⁷ Prov. of those who when required to return A, deny that they have received B; or generally who make an irrelevant defence. ⁸ *κάρα σου* 'thy head'; in Lat. we must say *caput tuum*. § 50 n. 5. ⁹ fut. of *συγγέω*. ¹⁰ has this accent when it comes after its case; See § 71 n. 4. ¹¹ i. e. *σοί*, 'whilst thou art dripping with blood'. ¹² 'will flow'; fut. of *ρέω*. See § 76 n. 6; and on the plur. verb after dual noun see § 54 n. 30. ¹³ *τινω*. ¹⁴ 'Punish her, for it is even from hence that women's conditions (*τὰ τῶν γυν.*) are distempered; some, either for children's sake, or on the score of kindred, after finding a woman evil did not destroy her, and thereupon wrong-doing has stolen upon many [of the sex], and moves onward, so that virtue becomes extinct'. Or thus:

'Strike her and spare not: for all women's ills
From this source spring; some man, for children's sake,
Or kin's, hath caught in sin and left alive;
Then Vice from one to many hath wound its way,
On and still onward; Virtue is seen no more'.

¹⁵ aor. of *ἀπόλλυμι*. ¹⁶ aor. of *λαμβάνω*. ¹⁷ *τὸ δδικον*. ¹⁸ perf. of *ὑπορρέω*. ¹⁹ *ἡ δρετή*. ²⁰ gen. absol.; aor. part. pass. of *ἀπορρέω*. ²¹ Supply *εἰσι*.

§ 101. ¹ *ἐστίν*. ² 'even if', *καὶ ἐάν*. ³ poet. aor. conj. of the epic verb *βλώσκω*. ⁴ *ὁ ἐμός*. ⁵ 'to stand', intrans. 2 aor. of *ίστημι*. ⁶ *οὐποτε δύναται ἄν*, 'would never be able'; 3. opt. pres. of *δύναμαι*. ⁷ *ἐξ ἀδ.* 'secretly'. *ἐκ* with the

neut. adj. often serves for an adverb; ἐκ τοῦ φανεροῦ, 'openly', etc.
⁸ neut. pl. ⁹ καὶ ὁτανπερ. ¹⁰ αὐτοῦ (or αὐτῆς) with the
 superl. denotes the highest point which the quality expressed
 by the adj. has attained in the person (or thing) spoken of.
 See Madvig Gr. Syntax § 95 n. 2. Here 'at its noblest'.
¹¹ conj. aor. pass. in middle sense of φαίνομαι. ¹² καὶ ἐπὶ.
¹³ aor., in form pass., of the deponent δέρκομαι. ¹⁴ 'initia-
 tions' (into the mysteries). ¹⁵ μόλωσι. See n. 3. ¹⁶ See
 § 9 n. 7. ¹⁷ 'life'. ¹⁸ Supply ἐστὶ. ¹⁹ αἰτέω. ²⁰ intrans.
 perf. of φύω, 'is naturally'. ²¹ dat. after ἴσον, 'an evil
 equal to a forced thirst'. ²² On the form see § 70 n. 5.
²³ aor. of πίνω. ²⁴ partic. of δίδωμι. We can also say
 'than by giving him to drink'. ²⁵ ἀπό. ²⁶ gen. after
 ἤττων. Cf. n. 45. ²⁷ gen. after κενός, as after vacuus. ²⁸ 'is
 wont'. § 110 n. 2. ²⁹ aor. part. of ἐκχέω, 'after giving his
 tongue full vent'. so a wind πολλὸς πνέει, 'blows strong'; a river
 πολλὸς ρεῖ, 'flows with full stream'. ³⁰ depends on φιλεῖ. ³¹ 'he
 spoke'. ³² ἀλλὰ γὰρ, 'but (in vain), for'; i. e. 'however'.
³³ prepares the way for μάθους ἀν below. See § 84 n. 23.
³⁴ gen. absol. 'if the gods conceal'. ³⁵ opt. aor. of μανθάνω.
³⁶ πάντα. ³⁷ 'you should go over', aor. of ἐπεξέρχομαι.
³⁸ κλήω. ³⁹ 'for a deed of shame'. ⁴⁰ acc. of duration.
⁴¹ 'give', aor. imperat. of δίδωμι. ⁴² καὶ εἰτα. ⁴³ καλέω.
⁴⁴ of φ. 'parents'. ⁴⁵ gen. after ἤσ. Cf. n. 26.

§ 102. ¹ μετ. δεῖπ. 'during the meal', 'while dining';
 the Lat. *inter cenandum*. ² 'in comparison with his'
 (Alexander's). ³ Translate by the pluperf. in Engl. ⁴ aor.
 of λαμβάνω. ⁵ 'think'; the Latin *sibi videri*. ⁶ gen.
 after λάθρα. ⁷ με. ⁸ i. e. ἐκεῖνων & ἐκόμεν, where & is a
 cognate accusative, 'that errand whereon I came'. ⁹ aor. of
 ἰκνέομαι. ¹⁰ takes the gen. in the poets, like many adjectives
 beginning with a privative, 'without the honour of'. ¹¹ aor.
 pass., used as mid., of προφαίνομαι. On the crasis see § 57 n. 5.
¹² dat. after μυχθ. ¹³ 'it was fated', opt. of χράθ. ¹⁴ 'to
 be joined (in wedlock) to'; aor. pass. of μύγνυμι. ¹⁵ 'should
 reveal to men, for them to behold'. ¹⁶ fut. opt. of εἰμὶ.
¹⁷ aor. (in use) of ἴδω. ¹⁸ 'at the hands of'. ¹⁹ i. e.
 πόλεις εἰς ἑορτὰς ἤφερε; ²⁰ 'bathed in tears', perf. mid.
 of κλάω. ²¹ fut. of ἰκνέομαι. ²² imperat. of ἐπιστάμαι.
 'know of these things as in actual progress, and no longer
 delaying'. ²³ 'The hopes you chase are winged', i. e. you
 are too impatient. ²⁴ ἀνυχέω, 'he has not sped ill'.
²⁵ Supply ἐστὶ, 'fortune has not one only form', but many;
 he may have been fortunate, though not exactly as you
 would wish. ²⁶ τὸ τ. θ. 'the service of the god'. ²⁷ 'to add'
 to our knowledge. ²⁸ 'so long as it may be allowed',
 conj. of ἐξεστί. ²⁹ part. of εἰμὶ, 'while yet a boy, one

knows how to do evil', $\pi\rho\acute{o}\tau\alpha$, 'gratis', i.e. without any charge for the teaching. ³⁰ On the inf. after verbs of knowing ('know how to') see § 138 n. 5. ³¹ $\text{o}\acute{\iota}\delta' \eta \lambda$, 'not even if he shall have taken'; aor. conj. of $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$. ³² aor. to denote what is usual. See § 76 n. 2. ³³ 'that we may neither appear to be'; the corresponding $\mu\eta\tau\epsilon$ 'nor' is not contained in this fragment. ³⁴ 'to be of', i.e. 'of the number of', 'to rank amongst'. ³⁵ $\text{k}\alpha\iota \acute{\alpha}\pi\omicron\delta$, 'even though our father be abroad'. ³⁶ 'has suffered', perf. of $\pi\acute{\alpha}\sigma\chi\omega$. $\tau\acute{\alpha} \acute{\epsilon}\mu\acute{\alpha}$, 'my' (sufferings). i.e. 'what I have'. ³⁷ gen. after $\acute{\epsilon}\alpha\tau$. ³⁸ Supply $\alpha\upsilon\tau\omicron\upsilon\varsigma$, i.e. 'such friends'. ³⁹ 'to escape' them, aor. of $\phi\epsilon\upsilon\gamma\omega$. ⁴⁰ aor. of $\epsilon\pi\rho\omicron\mu\alpha\iota$. 'Did there not come a rumour respecting P. either, that he would arrive?'

§ 103. ¹ 'from an enemy's mouth'. ² $\mu\eta$ in prohibitions takes generally the aor. conj. or pres. imperat. § 71 n. 6. ³ *licebit*; fut. of $\xi\chi\epsilon\sigma\tau\iota$. ⁴ 'to support life'. ⁵ *inquit*, from $\phi\eta\mu\iota$. ⁶ See § 9 n. 7. ⁷ *Veni, vidi, vici*. ⁸ gen. absol. aor. partic. of $\alpha\nu\alpha\iota\pi\acute{\epsilon}\omega$, 'when Cato had killed himself'. ⁹ gen. after $\phi\theta$, so also $\sigma\omega\tau\eta\eta\sigma\iota\varsigma$. ¹⁰ 'for you also'. ¹¹ gen. absol., 'when some bade him beware of'. ¹² 'he said that he did not fear'. $\delta\acute{\epsilon}\delta\iota\alpha$ is used as a pres. ¹³ aor. partic. of $\delta\epsilon\lambda\omicron\upsilon\sigma\mu\iota$. ¹⁴ Shakespeare, *Jul. Caes.* Act I. sc. 2.
'Let me have men about me that are fat;
Sleek-headed men, and such as sleep o' nights:
Yond' Cassius has a lean and hungry look;
He thinks too much; such men are dangerous.'
¹⁵ 'to be discharged', aor. pass. of $\acute{\alpha}\phi\eta\mu\iota$. ¹⁶ $\sigma\upsilon\gamma\chi\omega\rho\acute{\epsilon}\omega$.
¹⁷ 'said'. ¹⁸ 'say nothing'. ¹⁹ The 24 letters of the Gr. alphabet. Latin, which has no W, and in which I and J, U and V, respectively, are not distinguished, has only 23 letters. ²⁰ $\pi\rho\acute{o}\tau\epsilon\rho\omicron\nu \eta \delta$, 'before going through the 24 letters'.
²¹ used for $\sigma\epsilon\alpha\nu\tau\acute{o}\nu$. See § 55 n. 16. § 116 n. 6. ²² aor. mid. of $\epsilon\pi\iota\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, 'he (Aug.) took hold of him (Ath.) by the hand and said'. ²³ 'detained', aor. of $\kappa\alpha\tau\acute{\epsilon}\chi\omega$. ²⁴ 'saying'.
²⁵ 'also'. ²⁶ τ . $\acute{\epsilon}\nu \delta$. ν . 'the young men in repute', i.e. of rank. ²⁷ 'when they did not attend'. The full expression is $\pi\rho\sigma\acute{\epsilon}\chi\epsilon\omega \tau\acute{o}\nu \nu\omicron\upsilon\tau$, 'to apply the mind', with dat.

§ 104. ¹ $\kappa\rho\delta\omicron\mu\alpha\iota$. ² 'as a friend'. ³ $\text{k}\alpha\iota \alpha\upsilon\tau\acute{o}\varsigma, \epsilon\tau\iota\pi\sigma\epsilon$, 'I too'. § 51 n. 15. ⁴ $\tau\acute{o} \acute{\alpha}\pi\omicron \tau\omicron\upsilon\delta\epsilon$, 'from this time'.
⁵ 'oneself'. ⁶ 'life at Athens'. This termination was originally derived from the dat. pl. We find $\Pi\lambda\alpha\tau\alpha\iota\acute{\alpha}\iota\varsigma$, 'at Plataea', $\text{O}\lambda\upsilon\mu\pi\iota\alpha\varsigma$, 'at Olympia'. ⁷ $\mu\epsilon\tau\alpha\beta\acute{\alpha}\lambda\lambda\omega$, gen. absol. ⁸ acc. after $\pi\alpha\tau\omicron\upsilon\sigma\alpha\nu$. ⁹ 'even'. ¹⁰ explains $\tau\acute{o}\delta\epsilon$, 'this, namely, to be praised in excess'. ¹¹ 'they [i.e. men, the Fr. $\sigma\upsilon$] use the construction of' the act. with the dat.,

and the mid. with the acc. From this verb comes *Syntar*.
¹² Any part of any word, taken *materialiter*, as it is called, may thus be used as an indeclinable subst. Thus λέγει τούτο τὸ ἐκὼν, 'the word ἐκὼν means this'. ἐν τῷ ἐκὼν, 'in the word ἐκὼν'. So in Lat. *a similibus fiunt dissimilia*; ut ab lupus, lepus, lupo, lepori, 'From like (nominatives) come unlike (oblique cases); as from (the nominatives) lupus, lepus come (the datives) lupo, lepori'.
¹³ imperat. ¹⁴ 'being the first', 'beginning the fray'.
¹⁵ the 'roundness', i.e. the ease and smoothness. It is Aristophanes, who repels the charge that he is a plagiarist of Euripides.
¹⁶ τὸ ἐμὸν.
¹⁷ ὦ ἀναξ.
¹⁸ dual of πρέσβυς.

§ 105. ¹ See § 55 n. 2. τὰλλα is τὰ ἄλλα. ² καὶ ἐκεί.
³ 'to the same number'. ⁴ Predicate, 'as food'. ⁵ fut. of ἐμψ. τι αὐμ. ἔσθ. π. 'what [wherein] he will be the better after being educated?'
⁶ 'even'. ⁷ 'he will not sit', used as fut. of καθήμαι.
⁸ gen. abs. 'when some one was introducing to him', pres. part. of συνίστημι. ⁹ gen. abs. 'on the other's saying'.
¹⁰ gen. of price. ¹¹ 'to buy', used as aor. of ἀνέμαι.
¹² imperat. ¹³ ἴνα. ¹⁴ opt. ¹⁵ 'might know', opt. of οἶδα.
¹⁶ 'for what purposes', neut. pl. ¹⁷ 'also'.
¹⁸ In the Attic comic poets the cooks are generally hired for the occasion, not permanent servants.
¹⁹ aor. of ἐμπιπτω; 'he fell into'. We say 'out of the frying-pan into the fire'.
²⁰ aor. of λαμβάνω. ²¹ 'restore', aor. imperat. of ἀποδίδωμι.
²² 2 sing. fut. of λαμβάνω. On the form see § 76 n. 6.
²³ 'he discovered', aor. of γιγνώσκω.
²⁴ ὡς μ. θ. *velut imprudens*. ²⁵ παρακαταβάλλω, aor.; 'let it drop alongside'.
²⁶ ironical. 'as he pretended'.
²⁷ ἀνομιώζω. ²⁸ 'but some'.
²⁹ 'say that he said while doing so'.
³⁰ Supply ἐστὶ. ³¹ 'should be lost', aor. midd. of ἀπόλλυμι.
³² 'when one has learnt'; σοῦν is object to ἔχειν.
³³ 'see double', i.e. 'see twice as well'.
³⁴ aor. of ἐξαμαρτάνω. ³⁵ τὸ αὐτό. So in Lat. *bis idem peccare*, 'to commit the same fault twice'; cognate acc. See § 97 n. 6.
³⁶ Supply ἐστὶ. *Non est sapientis*.

§ 106. ¹ θάπτω. ² 'after him', after his name. ³ on the acc. see § 54 n. 27.
⁴ 'in any point'. ⁵ pass. aor. with midd. meaning.
⁶ 'I should not be alive'. El with ind. past in the conditional clause, and ἄν with ind. past in the apodosis, are employed where the condition has not been fulfilled; *Si eius periculum fecissem, non essem vivus*.
⁷ sc. ὁ υἱός.
⁸ ἔστιν paroxyton, 'exists'.
⁹ δλ. δλείφω. K. δ. δ. 'You flay a flayed dog', i.e. you waste your pains.
¹⁰ 'also'.
¹¹ 'to suffer', aor. of πείσχω.
¹² used as aor. pass. of τίστω in the sense of πλῆγην δίδωμι, 'I wound'.
¹³ depends on λόγος.

ἐστὶ, 'the story runs that the eagle said, when he saw'.
¹⁴ aor. of ὀρέω. ¹⁵ τὰδε ἀλυσκ. cognate acc. 'We suffer this capture'; 'we are here taken'. ¹⁶ ἡμῶν αὐτῶν. See § 103 n. 21.
¹⁷ poetic for ἀλυσκόμεθα. Hence Waller:
 'That eagle's fate and mine are one,
 Which, on the shaft that made him die,
 Espied a feather of his own,
 Wherewith he went to soar so high.'

§ 107. ¹ acc. of limitation; in Lat. mostly the abl.; *claudus altero pede*, 'lame of one foot'. See § 75 n. 2. ² See § 93 n. 3. ³ πρὸς αὐτόν. On the crasis see § 57 n. 5. ⁴ δημιουργέω.
⁵ See § 53 n. 2. τῶν θεῶν depends on ἄλλος. ⁶ The augm. comes after the prep., though ἐπιτηδεύω is not a compound, but formed from ἐπιτήδεις; so προεφήτευσα, though προφητεύω is from προφήτης. § 111 n. 1. ⁷ ἄλλος ἄλλο sums up an enumeration of particulars; in such cases we add 'in a word'.
⁸ 'I am doomed to mourn my lost hair', lit. 'to the mourning of the hair'. ⁹ On the accent of a prep. after its case see § 71 n. 4. ¹⁰ conj. aor. pass. 'has had her yellow crop [i. e. her mane] reaped'; θέρος cognate acc. ¹¹ σπᾶω.
¹² gen. of quality, 'a meadow of river waters'. ¹³ 'has seen', aor. conj. of ὀρέω. ¹⁴ generally taken passively, 'when the sun shines full upon her'. ¹⁵ 'after her mane has been shamefully plucked bare beneath clippings'. ¹⁶ καὶ ἄν.
¹⁷ On the form of the opt. see § 70 n. 5. οἷς ἄν, 'even the pitiless would pity her'. ¹⁸ cognate acc. = ὅτι τοιαῦτα μ. 'for her great fits of frenzy as she mourns and weeps the mane she once had'. ¹⁹ See § 76 n. 4. ²⁰ 'will be the ruin of me', fut. of ἀπόλλυμι. ²¹ λέγε. ²² ἐπί. ²³ ὑπάρχει μοι is 'I have to start with': οἷς ἄν etc. 'whoever have by nature no stock of virtue of their own (οἷς.) belonging to them (πρ.)'. ²⁴ partic. of πρόσκειμι. ²⁵ explained afterwards by εἰς τὰ μν. etc. 'fly thither for refuge, i. e. to their tombs and their family'. ²⁶ 'count their ancestors, how many (they were)'. In Engl. we say 'count the whole series of their ancestors'. Cf. Verg. *per noctem, quam longa est*, 'the live-long night'. ²⁷ οὐδ. ἔχ. π. 'they are none the better' for their pedigree. ²⁸ fut. of λέγω. ²⁹ = ᾤτινι. ³⁰ ἐγένοντο, aor. of γίγνομαι. 'For how would they ever have been born (without ancestors)?' ³¹ gen. absol. ³² 'laughed at him', sing. verb after pl. noun. ³³ 'said'. ³⁴ conj. after ὅταν. ³⁵ 'the suite'. ³⁶ The subject is τὰ παιδάρια. ³⁷ gen. after κατ. ³⁸ 'playing the connoisseur'.

§ 108. ¹ οὐδὲν ὄφ. 'it is of no avail'. ² in act. ἀφαιρεῖν τινά τι; in pass. ἀφαιρούμαι τι. So in Lat. *doceor aliquid*, and with all passives of *quem-quid* verbs. ³ π. c. 'went to...and

said'. ⁴ 'but when he [the schoolmaster] said'. ⁵ 'because'. ⁶ 'I do not know how', supply γεωμετρῆιν. ⁷ τοῦτο, 'and what of that?'. ⁸ Supply αἴσθα. 'For you do not know how to read either'. ⁹ 'to prove', from δεικνύμι. ¹⁰ δμ. with dat. Cf. Hor. *Invitum qui servat, idem facit occidenti*. ¹¹ Supply ἐστὶ. ¹² 'We use what is present', i. e. 'we enjoy what is provided'. ¹³ παρατίθηναι. ¹⁴ aor. opt. of δοκέω; on the form see § 70 n. 5. 'if any one should require his entertainer to serve up fish or cakes, he would be thought strange'. ¹⁵ plur. ind. pres. of δίδωμι. ¹⁶ κ. τ. = *atque id* or *idque*, 'and that too'.

§ 109. ¹ sc. ἐστὶ, 'it is hard'.)(ῥάδιον. ² i. e. χορημάτων. ³ 'in a day', in one day. ⁴ τοῦ ἐτέρου—τὸν ἕτερον, *alterius—alterum*, accuser and accused. ⁵ ἐπαίρω. ⁶ aor. of παρέργουμαι. ⁷ aor. of ὁράω. ⁸ 'He who is hastening to see virtue as though it were his country, must pass by pleasures as Sirens'; he who is as eager to see virtue, as Odysseus was to regain Ithake, must pass by pleasure as O. sailed past the Sirens. ⁹ 'when he said'. ¹⁰ Supply ἐστὶ. ¹¹ poetic and ancient form of τοῖς. ¹² Supply αἰσχρὸν εἶναι. ¹³ 'when he met', aor. of ἐντυγχάνω. ¹⁴ 'foul is foul, seem it, or seem not so'. ¹⁵ καὶ ἐάν, 'both if—and if'. ¹⁶ ἀλλὰ. ¹⁷ pres. part. of δύναιμι. ¹⁸ οὐδέ. Supply ἀκαίρως ἐστὶ. ¹⁹ 'abstained', aor. mid. of ἀπέχω. ²⁰ καὶ οὐ. ²¹ 'It is not possible'. See § 84 n. 14. ²² agrees with the subject to εἰπεῖν, 'for a man to say while living'. § 77 n. 18. ²³ ταῦτα. ²⁴ 'I shall suffer', fut. of πάσχω. ²⁵ 'you spoil', aor. of ἀπόλλυμι. ²⁶ 'by pouring on it', aor. of ἐπιχέω. ²⁷ aor. of πίνω. ²⁸ aor. of ἐσθίω. ²⁹ aor. of λέγω. ³⁰ λέγω τινα τι is the common construction. See § 106 n. 3. ³¹ 'I lie here'. An epitaph.

§ 110. ¹ 'by nature'. ² 'are wont'. So Hor. *aurum per-rumpere amat saxa*. § 101 n. 28. ³ verbal adj. of χορδομαι, *utendum*, takes the dat. ⁴ κλίνω. ⁵ 'and again towards the other quarter' (the south). τὰλλα=τὰ ἄλλα. ⁶ pres. ind. of παραδίδωμι, 'we hand on'; an allusion to the torch-races, in which each runner passed on his torch to the next. Lucr. *et quasi cursores vitae lampada tradunt*. ⁷ 'to take', aor. of λαμβάνω. ⁸ Supply ἐστὶ. ⁹ 'when advanced' in life, intrans. aor. of προβαίνω. ¹⁰ 'when they came together', aor. of συνέρχουμαι. ¹¹ 'struck', aor. of καθικνέτομαι. ¹² 'and said', aor. of λέγω. ¹³ gen. absol. 'when one was reading'. ¹⁴ 'when he had given a peep of'. ¹⁵ like *ille*, 'the famous'. ¹⁶ aor. of ἀναβαίνω. ¹⁷ aor. (in use) of κέκραγα. ἀναβάς ἂν ἀνέκ. 'he would have mounted...and cried aloud'. § 76 n. 13. ¹⁸ On the accent of prepositions after their case see § 71 n. 4. ¹⁹ gen.

after φροντ. ²⁰ 'to establish', aor. of καθίστημι. ²¹ 'if'.
²² 'ye shall have destroyed', aor. conj. of καθαιρέω. ²³ 'You draw down the moon to your own hurt'. Prov. The Thessalian witches were said to lose the use of eyes and feet. Cf. Verg. *carmina vel caelo possunt deducere lunam*. ²⁴ 'after coming to speech with D.' ²⁵ 'was amazed at'; the aor. pass. is frequent in this sense; the pres. καταπλήττω is not used in good authors. See § 111 n. 4. ²⁶ acc. after καρ., as after *horreo* etc. in Lat. ²⁷ The nom. because the subject of the infin. is the same as that of the main verb. See § 67 n. 10. § 84 n. 36. ²⁸ 'if I were not A, I would have been D.' ²⁹ ἐπαίρω. ³⁰ 'they say', *on dit*. ³¹ 'did he go abroad', used as imperf. of προέρχομαι. Similarly εἰσῆι.

§ 111. ¹ ἐγκωμιάζω; augm. following the prep., though the verb is formed from ἐγκώμιον. See § 107 n. 6. ² διατέλω. ³ 'painted'. ⁴ 'was amazed at'. See § 110 n. 25. ⁵ δῆλος ἦν θ. 'shewed that he admired'. ⁶ used as aor. of ἐρωτάω. ⁷ aor. of προσέρχομαι. ⁸ aor. of πάσχω. τί παθ. 'What had come to him that he should?' 'what possessed him to admire?' ⁹ is subject of εἶπεν. ¹⁰ pluperf. of κτάομαι, 'you would not have asked me, if you had had my eyes'. ¹¹ opt. aor., in use, of φημί, 'I would say'. ¹² 'also'. ¹³ 'of'. ¹⁴ 'but' I would say 'if any one has educated ears'. ¹⁵ Supply ἔχουσιν. ¹⁶ 'of those who have', i. e. of the wealthy. ¹⁷ Supply εἰσι. ¹⁸ The construction is ἀκούειν τινός τι. ¹⁹ καταστρέφω, 'I have been compelled'. ²⁰ εἰμι used as fut. of ἔρχομαι. ²¹ 'having heard of', perf. of πυνθάνομαι. ²² 'we knew', imperf. of οἶδα. ²³ παρὰ σοῦ (on the accent see § 71 n. 4). 'let her (Io) learn from thee (Prometheus)'. ²⁴ 'by'. ²⁵ πάντα ὅσα. ²⁶ Supply ἐπίστασθαι. 'I know all that a man of birth should'. ²⁷ τε. ²⁸ ὧα, 'where'. ²⁹ καὶ οὐκ. ³⁰ 'even'. ³¹ neuter. ³² 'though I am'. ³³ 'poor wretch'; in this sense πόνηρε has this accent. ³⁴ 'do you stand', intrans. perf. of ἵστημι. ³⁵ dat. of agent after perf. pass. See § 98 n. 6. ³⁶ διασπαράττω, 'have been rent asunder', sing. verb after neut. plur. ³⁷ διαρραχίζω, 'have been severed'. ³⁸ 'the lordly flesh of porkers' and other expressions, as well as the rhythm of the whole passage, is a burlesque of the tragic vein. ³⁹ καταλοάω, 'has been crushed in pieces'. ⁴⁰ gen. after ἐν μ. ⁴¹ i. e. the paunch, *νύμφα*. ⁴² κατασιμῶω, 'have been consumed'. ⁴³ τὰ ἀκρ. 'pettitoes'. ⁴⁴ νωγαλίζω, 'has been munched'. ⁴⁵ παρεντρύγω. The παρὰ, here and below, denotes what is taken by the way, as a side dish; 'has been picked'. ⁴⁶ ἐξοπτάω, 'baked'. ⁴⁷ παρ-εγκάπτω, 'have been gulped down as a finish'. ⁴⁸ λείπω. ⁴⁹ aor. of ἐσθίω. ⁵⁰ 'haste, haste'. Many imperatives of transitive verbs are used intransitively, *παύε*, 'stay'; *ἄγε*, the

Lat. *age*, etc. ⁵¹ *ποτέ*. ⁵² aor. of *χάσκω*. ⁵³ 'even'.
⁵⁴ 'these remnants', gen. after *ἀμ*. ⁵⁵ aor. of *ἀμαρτάνω*.
⁵⁶ aor. conj. of *τρέχω*.

§ 112. ¹ *ὁ* belongs to *δόμενος*; 'he who believes'. ² *καὶ*—*δέ*, 'and also'. ³ *quam pulcherrime*. ⁴ *τὰ ἐν τῷ κόσμῳ*, 'all that is in the world'. ⁵ *οὐδέ, ne—quidem*. ⁶ *κτάομαι*.
⁷ on the form of the opt. see § 70 n. 5; on the meaning of the opt. with *δν* § 69 n. 2. ⁸ *μακάριος* is 'blessed'; but in the voc. it is one of those words which cannot be rendered literally. We must say 'my good friend', 'my good sir', 'my good fellow', or the like; and in a long dialogue we must omit most of these compellations. ⁹ imperat. of *ἐπιστάμαι*. 'know how' takes the inf. See § 102 n. 30. § 138 n. 5. ¹⁰ *ἴνα*. ¹¹ See § 86 n. 9.
¹² *τὰ ἀν*. cognate acc. after *δυστ*. ¹³ 'may add', aor. conj. of *προσλαμβάνω*. ¹⁴ 'in number', acc. of limitation. See § 75 n. 2. ¹⁵ *καλέω*. ¹⁶ 'to the wedding-feast', the common sense of the plur. ¹⁷ *πότερα*=Lat. *utrum?* ¹⁸ *καὶ ἐκ τοῦ ἔμπ*. 'also from the harbour', i.e. foreign merchants. ¹⁹ *τοῦτο*.
²⁰ 'What is this to you?' ²¹ 'It is a kind of supremacy in this art, to know beforehand' etc. ²² fut. of *ἐσθίω*.
²³ inf. of *πρόοδα*. ²⁴ 'I know not that I ever saw fish dearer'.
²⁵ depends on *τιμῆς*. ²⁶ gen. of time. ²⁷ 'you would have been'.
²⁸ depends on *τις*. ²⁹ 'I used to give', imperf. of *δίδωμι*.
³⁰ Supply *ἐπρίστα*. Priamos buys Hektor from Achilles at the end of the *Iliad*. ³¹ aor. partic. of *κατατίθημι*.
³² aor., in use, of *ὠνόμασι*. 'A conger I bought, and laid down as much [money] as it drew' [i.e. weighed]. In English, 'at its weight in silver'. ³³ 'have killed', perf. of *ἀναιρέω*.

§ 113. ¹ gen. abs. see § 67 n. 1. ² i.e. Gelo. ³ *ἐπαγγέλλομαι*.
⁴ *διαδέχομαι*. ⁵ *ἐκρίπτω*. ⁶ *ἐκφύγω*.
⁷ conj. aor. after *δν*, 'if'. It is a cook who is speaking; he does not accept an engagement, until he is satisfied respecting the guests. ⁸ *ἐστίν*. ⁹ Sacrifices were the most frequent occasions of feasts. ¹⁰ pass. of *συνίστημι*, 'of what the feast consists'. ¹¹ *καλέω*. ¹² 'for which I must hire myself or be on guard against them'. ¹³ *οὐδν*, 'for instance'. ¹⁴ *κ. τὸ ἐμπ*. 'that is in the harbour'.
¹⁵ 'after he has lost', aor. of *ἀποβάλλω*. ¹⁶ *φορτία*. ¹⁷ aor. of *γίγνομαι*.
¹⁸ 'Such (an employer) I let alone', aor. of *ἀφίημι*. On the use of the aor. see § 76 n. 2. ¹⁹ *ἀλλὰ*.
²⁰ 'just so much as to satisfy the law', i.e. to fulfil the letter of his vow. ²¹ poetic dat.; depends on *ὁμοῦ*. ²² 'he casts up the account'. ²³ intrans. fut. of *ἐπιβάλλω*, 'how large a proportion [of the expense] will fall on his shipmates'. ²⁴ 'setting [the sum] down', partic. of *τίθημι*. ²⁵ *σπλάγχνα*, 'each eats his own meat', i.e. the flesh of the victims which he has

himself offered. ²⁶ *εἰσπλέω*. ²⁷ 'up to', 'not less than'; so *ad* in Lat. ²⁸ inf. perf. of *γίγνομαι*, depending on *περιχ.* 'that as much as 10 and 12 [drachms] to the mina [=100 drachms] have come in'; i. e. rejoicing at having made, on this one voyage from Byzantium, a profit of 10 or 12 per cent. ²⁹ 'asked'. ³⁰ 'said yes'. ³¹ 'being present', part. of *πάρειμι*. ³² i. e. of Sokrates. ³³ 'would you have preferred to see me put to death justly rather than unjustly?'

§ 114. ¹ the pl. because the fame of several different persons is spoken of. ² 'the freedom derived from it'. ³ *καθαίρτω*. ⁴ *οἱ πρὸ αὐτοῦ*, 'those before him', 'his predecessors'. ⁵ *βέλτιστε*. ⁶ 'if'. ⁷ depends on *νόμιμον τοῦτό ἐστι*. ⁸ *καὶ ἐάν*. ⁹ *τὰ ἀναλ.* ¹⁰ 'without more ado'. ¹¹ gen. after *ἀπολαύειν*. ¹² aor. conj. of *τυγχάνω*, 'if he shall happen to spend'. ¹³ 'they forbid', aor. of *παγορεύω*; on the use of the aor. see § 76 n. 2. ¹⁴ *μὴ* after verbs denoting prohibition is not expressed in Engl. See § 55 n. 12. ¹⁵ *πίθηται*, conj. aor. mid. of *τείνω*, 'whoever shall not have obeyed'. ¹⁶ 2 aor. of *ἐπιβάλλω*; on the tense see n. 12. ¹⁷ *μ. δ.* 'not even anything whatever', 'nothing in the world'. ¹⁸ conj. after *ἔδω*. ¹⁹ aor. of *παράδιδωμι*, 'they deliver him over'; see n. 12. ²⁰ neut. ²¹ 'do you understand?' from *συνίημι*. ²² On *ἔχει* with adv. see § 143 n. 11. ²³ 'that he must either turn foot-pad'. ²⁴ acc. of duration. ²⁵ gen. after *τίσιν*. ²⁶ *Δία*. ²⁷ = *sed quid hoc ad me, quaeso?* ²⁸ *σε*. ²⁹ 'it is not possible, owing to you, to get a share of anything of the fish kind'. *μ. aor.* of *μεταλαμβάνω*. ³⁰ 'you have brought together', perf. of *συνάγω*. ³¹ gen. after *πόλιν*. ³² 'the fishes' in Gr. = 'the fish-market'; so 'the herbs' = 'the vegetable market'. ³³ A parsley crown was the prize at the Isthmian games. ³⁴ 'has come in', perf. of *εἰσέρχομαι*. ³⁵ 'you have snapped it up in a trice', *ἀπράζω*. ³⁶ aor. of *ὀράω*. 'owing to you it is not possible to see a partridge or thrush, even on the wing'. ³⁷ 'saying, that he had a short sword'; the Greeks say 'the sword short'; see § 59 n. 24. ³⁸ 'said'. *πρόσθε*s imperat. aor. of *προστίθημι*. 'Add a step also'; i. e. close with the enemy at once, so that the longer weapon may have no odds.

§ 115. ¹ *τρέφω*. ² constr. *δυνακαιότερόν (ἐστιν) ἢ ψ. σώματος* = *ἢ σώμα*. ³ acc. of limitation; 'in efficacy'. See § 75 n. 2. ⁴ 'as the votes turned out equal'. ⁵ gen. absol. ⁶ without art. See § 147 n. 1. ⁷ dat. of the difference, with comparat. So in Lat. *quanto contradicebat [tanto] plura adiciēte*, 'the more he refused, adding more'. ⁸ partic. of *προστίθημι*. ⁹ 'you cast him out', conj. aor. of *ἐκβάλλω*. ¹⁰ aor. inf. of *ἰδωμι*. ¹¹ 'on the score of pay-

ment'. ¹² fut. pass. of ἐκτίω. ¹³ fut. of ἐμῖ. ¹⁴ 'having his shoes put on'. Hence ὑπόδημα, 'a shoe'. ¹⁵ perf. of κτάομαι.

§ 116. ¹ perf. middle; partitive gen. after τινές. That it is not gen. absol. is shewn by the art. ² ἀπαλλάττω. ³ ἐθίζω. ⁴ 'elected'; from ἀλέω. ⁵ The pronoun is emphatic; 'we men' (in opposition to Necessity, which inflicts calamities upon us). ⁶ αὐτοὶ παρ' αὐτῶν. In Gr., as in Lat., pronouns attract one another; mea me, tua te, etc. Here αὐτῶν (= ἐαυτῶν) is for ἡμῶν αὐτῶν. The reflexive pronoun is often used in Gr. for the 1st and 2nd persons, (in the sing. for ἐμαυτοῦ and σουτοῦ). § 103 n. 21. ⁷ = ἔδν. ⁸ aor. of πρᾶρνυμαι. Sneezing was sometimes regarded as a good omen (Hom. Od. xvii 541. Xen. Anab. iii 2 § 9), but generally as a bad. See Frontin. strateg. i 12 § 11: 'Timotheus of Athens when about to give battle to the Corcyraean fleet, said to his pilot who, because he had heard one of the rowers sneezing, had begun to sound a retreat, *Do you wonder that of so many thousands one has a cold?*' ⁹ 2 aor. of ὀρέω. ¹⁰ perf. as pres. δρακρ. is (in use) conj. aor. of κέκραγα. ¹¹ aor. imperat. of ἐγγέω. ¹² aor. of πίνω. For the infin. see § 101 n. 24. ¹³ Δία. δός is aor. imperat. of δίδωμι. ¹⁴ οἶμαι. ¹⁵ See § 104 n. 6. ¹⁶ 'it appears'. ¹⁷ 'for instance'. ¹⁸ ὑπερακοντίζω. This fishmonger has 'outshot' his neighbours, surpassed them all. ¹⁹ 'in the first place'; one particular in which he stands alone is that he lets his hair grow to be offered to a god. So Achilles vowed his hair to the Spercheios (Hom. Il. xxiii 142); Aias to the Ilissos (Philostr. Heroic. 11). Cf. Deuteron. xiv 1. Jerem. xvi 6. ²⁰ with gen. See § 4 n. 4. ²¹ 'he says'. ²² 'but [it is] not for this', this is not the true reason. ²³ Branding was a common punishment for slaves; *inscripta ergastula, litterati*. In Martial we find a branded slave afterwards risen to wealth and station, concealing his brand by a bandage (ii 29, 9, 10). ²⁴ predicate; 'as a curtain'. ²⁵ ἀποκρίνεται. ²⁶ 'if'. ²⁷ gen. of price. ²⁸ Supply ἐστὶ. ²⁹ aor. of προστίθημι. ³⁰ 'what kind'. Aeginetan silver coins weighed more than Attic. This fishmonger pays in Attic (as we might say 'in currency' or 'in greenbacks') and is paid in Aeginetan (as we might say 'in gold'). ³¹ τὸ ἀργ. ³² aor. conj. of καταβάλλω. ³³ ἐπράξατο, 'he exacts'. On the use of the aor. see § 21 n. 25. ³⁴ 'to pay back small change', aor. of ἀποδίδωμι. ³⁵ aor. of προσαποδίδωμι. ³⁶ 'both ways', i. e. both in receiving and paying. ³⁷ 'the agio', or profits upon the exchange. ³⁸ A description of a 'fright', whom not even her father ever kissed, from whose hands the dog would not eat, whose complexion turned day into night. ³⁹ 'gain', aor. of λαμβάνω. ⁴⁰ ἤν' ἄν, 'would

have been'. ⁴¹ aor. of ἀφίημι. ⁴² σφάζω. ⁴³ θνήσκω.
⁴⁴ i. e. ἐπεστί.

§ 117. ¹ ὥς δλ. 'in very truth'. The use of ὥς (and *quam*) with superlatives is similar. ² οἱ πολλοί, *plerique*. ³ 'are wont'; used as pres. The pres. is only found in the Homeric part. ⁴ predicate to θεῶν, which gen. depends on καταφρον. ⁵ μεταδιατρώ. The double augm. in διατρώ and διακονέω (perf. δεδηκόνηκα) is more remarkable, as they are derived from διαίτα and δίδκονος. Less surprising are ἡνεχόμεν (imperf. of ἀνέχομαι), ἡνέρθουν (imperf. of ἀνέρθω). ⁶ See § 55 n. 2. ⁷ τὸ ἀπὸ τούτου, 'from that time forth'. ⁸ συγκράννυμι, 'united'. ⁹ ἀναιρέω. § 116 n. 33. ¹⁰ κναβίζουσα, 'filling the cup'. ¹¹ ἐνλορε. ¹² aor. of ἐπιχέω. ¹³ τρία. An allusion to the practice of mixing three parts water to one of wine; a mixture which the speaker thinks ungenerous. ¹⁴ 'if'. ¹⁵ 'you know', aor. conj. of γιγνώσκω. ¹⁶ fut. of εἰμί. ¹⁷ ἀνέλασε, aor. of ἀναλίσκω. Sing. after πόλ., although the plur. is the nearest subject. ¹⁸ See § 62 n. 11. ¹⁹ gen. after περ. 'from his plays'. ²⁰ perf. of λανθάνω λ. σ. ἀφ. 'you are unwittingly effacing'. ²¹ οἶμαι. ²² 'that his tr. consisted in these antitheses'. ²³ perf. pass. of δίδωμι. ²⁴ imperf. of προστίθημι. See § 26 n. 8. ²⁵ 'resembles'.

§ 118. ¹ 'to become your own'; i. e. independent. ² 'what are popularly esteemed as good things'; *ea quae vulgo habentur bona*. ³ See § 66 n. 3. ⁴ acc. of limitation. See § 75 n. 2. 'in things relating to war'; as we say 'in war'. *Great in council, great in war*. ⁵ On the form of the aor. see § 70 n. 5. ⁶ 'the female births'. ⁷ gen. absol. ἐσθ'γω. ⁸ 'also', εἶπερ, 'said'. ⁹ 'seems'. ¹⁰ gen. of price. A cook is speaking. ¹¹ These accusatives 'a glauciscus [some unknown fish] at 3 drachms!' etc. depend on 'to buy!' 'to think of buying!' understood. ¹² gen. in exclamation, where the Lat. has acc. *O curas hominum!* ¹³ καὶ ἐμοί. ¹⁴ aor. of λαμβάνω. ¹⁵ used as aor. of ὠνέμαι. ¹⁶ belongs to ἀπηγγέμαην, aor. of ἀπάγχω. 'If it had been possible for me also to procure from any quarter and to buy a neck [as I have bought τραχήλους, 'necks of oysters'], I would have hung this neck which I have, before bringing these dishes hither'. ¹⁷ aor. of ἐσθέρω. ¹⁸ δεῦρο. ¹⁹ διακονέω. On the augm. cf. § 117 n. 6. ²⁰ 'I was being ruined', imperf. mid. of ἀπολλύμι. ²¹ κατέδονται, fut. of κατεσθίω. ²² διαπυρίζω, 'will spirt out'. The cook is afraid that he will never be repaid the large sums he has spent; it will be all consumed, and the guests will spit out even the costliest wines. ²³ 'you will be tripped up', καταπληττομαι. *A* is a young spendthrift, *B* his father. 'Our chorus', because the chorus consisted partly of old,

partly of young men. The son uses long words, and the father shews whence they came. ²⁴ fut. of ἀποβαίνω. 'These words of yours will lead to some result', i. e. you will repent of them. ²⁵ τὸ ἀποβ.

§ 119. ¹ ὁρμή τοῦ βούλεσθαι, 'an impulse to desire'; supply ἐμπίπτει. ² instead of ὑπ' αὐτῶν. Sometimes in Lat. (Madvig's Lat. Gr. § 250 a), and commonly in Gr. (Madvig's Gr. Syntax, § 38 g) the dat. is used with perf. and pluperf. pass., to denote what one *has* ready, completed. Sometimes there may be an ambiguity; e. g. πάντα λέλεκται σοι may be 'you have heard all', or 'you have said all'. See § 123 n. 5. § 125 n. 2. ³ sing. verb after neut. pl. ὑπὸ τούτων depends on τεταγμένα. ⁴ The gen. depends on προύτιμα (for the crasis see § 57 n. 6), which verb implies a comparative, 'estimated above'. ⁵ 'whether'. ⁶ The perf. of deponents in Gr. as in Lat., is pass. in form, but (generally) active in sense. See § 121 n. 8. ⁷ See § 93 n. 3. ⁸ καλλίονι agrees with ἀνθεὶ the dative of the instr.; μῦθῳ is dat. of the difference (like the Lat. *multo maior*, 'by much', *infinito plus*). ⁹ aor. imperat. mid., with partic. 'cease trifling'. See § 122 n. 12. ¹⁰ 'if'. ¹¹ 2 pers. sing. fut. of λαμβάνω. λ. π. 'you will unawares make'; see § 68 n. 9. ¹² conj. aor. mid. of λαμβάνω. Takes a gen. like ἔχομαι and other words denoting 'to lay hold of'. ¹³ On the form see § 52 n. 17. ¹⁴ 'born', syncopated perf. part. of γίγνομαι. ¹⁵ μὴ οὐ, after a negative, or interrogation; here μὴ οὐ μαθ. 'without having learnt'. ¹⁶ δύναιτο. ¹⁷ καὶ ἐάν. ¹⁸ aor. mid. of βάλλω. ¹⁹ κ. ἐβ. 'he fixed and cast'. ²⁰ aor. conj. of μετέχω, with gen. ²¹ gen. after σωτηρίας. ²² & γε, *quae quidem*, 'yes, money which'. ²³ mid. of ἀνάλυμι. ²⁴ from τίθημι. 'She [Fortune] makes'. ²⁵ εἰσφέρει. In Athens there was no poor-law; but a kind of benefit-clubs (ἐρανοί), which made a contribution (εἰσέφερον ἐρανῶν) for their needy members, who were bound to repay the loan when in better circumstances. ²⁶ λαμβάνω. ²⁷ 'you will know'. ²⁸ 'you seemed', aor. of δοκέω. ²⁹ partic. of οἶδα. ³⁰ 'to resemble' [εἰδ.] one who knows; i. e. 'you seemed as if you knew'. ³¹ fut. of λαμβάνω. ³² conj. aor. of λαμβάνω. ³³ 2 pers. fut. of στυοῖδα, 'you will be privy to yourself'; i. e. your conscience will convict you. ³⁴ imperat. ³⁵ 'even'. ³⁶ 'if'. ³⁷ fut. pass. of δρῶ. ³⁸ On the form see § 63 n. 2. ³⁹ belongs to ἐπιτ. ⁴⁰ 'you know'. ⁴¹ perf. of μαρθάνω. ⁴² Supply ἐστὶ. ⁴³ agrees with the subject of μαθεῖν, 'for a man, after hearing, not to learn'. ⁴⁴ aor. of μαρθάνω. ⁴⁵ διδωμι. ⁴⁶ aor. of λαμβάνω. ⁴⁷ perf. part. pass. of ἐρύσκω. On the dat. ἄλλοις see n. 2. ⁴⁸ fut. of συμβαίνω.

§ 120. ¹ The art. belongs to the partic.; *εὖρ.* is pred. *Sulla, qui felix appellatus est.* See § 132 n. 5. ² 'counted amongst his greatest instances of good fortune'. On this particitive gen. see Madvig's Gr. Synt. § 51 c. ³ *φείδομαι.* ⁴ gen. absol. See § 67 n. 1. ⁵ *ἔφη,* 'said'; *ἔστ' = ἔστε.* *θανόντε* aor. of *θνήσκω.* ⁶ gen. after *ἐκ.* ⁷ *ἀλλὰ.* ⁸ i. e. *κακῶν.* ⁹ Cf. Hor. *Respicere ignoto discas pendentia tergo;* and Catull. *Non videmus manticae quod in tergo est.* ¹⁰ 'is chosen', pass. of the middle sense. *αλρούμαι* is I. 'I am taken' pass. of *αλρέω*; (in this sense *ἀλσχομαι* is more common); II. 'I choose', mid.; III. 'I am chosen'. ¹¹ aor. mid. of *αλρέω.* ¹² 'I was chosen', again pass. of the middle. ¹³ *πολλὰ.* ¹⁴ pass. aor. from a deponent. ¹⁵ On the accent see § 71 n. 4. ¹⁶ *τὰ ἐναντία.* ¹⁷ aor. of *γινώσκω.* 'I know that about one and the same event many contradictory statements have been pressed by witnesses'. ¹⁸ See n. 10 and 12. ¹⁹ 'from those who have been proposed', perf. pass. of the middle of *προβάλλω.* ²⁰ imperf. mid. of *ἐνίστημι,* 'opposed'. ²¹ dat. after *μαχ.* 'to fight with', or 'against'.

§ 121. ¹ *ἐυρίσκω.* ² 'those kinds of food', partitive gen. ³ Supply *ἐκεῖνα.* ⁴ so. *ἀναπελθεῖ.* ⁵ i. e. with her. ⁶ 'secretly', 'unperceived', from *λανθάνω.* ⁷ See § 114 n. 4. The gen. depends on *ἐπιφανεστάτας.* Phrases like 'after performing the most illustrious exploits of all his predecessors', instead of 'more illustrious than any' etc. were frequent in the 16th and 17th century in English. Milton, *P. L. Adam, the goodliest man of men since born His sons, the fairest of her daughters Eve.* ⁸ *κατεργάζομαι,* the perf. in act. sense; see § 119 n. 6. § 126 n. 9. ⁹ *ἐπι.* ¹⁰ aor. of *γίγνομαι.* ¹¹ imperf. of *οἶδα;* plur. verb after dual. ¹² *ἀπὸ.* ¹³ These participles depend on *ᾗδ. Σ.* 'they knew that S. lived' etc. ¹⁴ perf. pass. of *προλέγω;* 'they have been before described'. ¹⁵ conj. of *φημι.* ¹⁶ *ἔχω.* ¹⁷ the subj. is *αὐτῷ.* 'Can one say that it was because they desired the life and the temperance of S. that they coveted his society, or rather because they thought that, if they associated with him they would become' etc. ¹⁸ pres. partic. of *δίδωμι.* The gen. absol. contains the condition: 'if God offered them, either to live, etc., or to die, they would have chosen death rather'. ¹⁹ *ὁρῶ.* ²⁰ syncopated perf. inf. of *θνήσκω.* ²¹ aor. mid. of *αλρέω.* ²² attraction for *ἐξ ἐκείνων δ.* See § 68 n. 2. § 99 n. 4. ²³ *ὥς τ. = quam primum.* ²⁴ Here the pass. aor. is used as midd.; above we had *ὀρέξασθαι* in the same sense.

§ 122. ¹ 2 aor. from *παραλαμβάνω.* ² The gen. depends on *νεκρούς.* ³ *ἐγκρύπτω.* ⁴ aor. of *ἐρχομαι.* ⁵ aor. of *δύω.* ⁶ 'to' of approach to persons, *ὥς τὸν Δι' εἰς τὸν οὐρανόν.* See

§ 73 n. 30. ⁷ perf. opt. of *πυνθάνομαι*. ⁸ 'said I'. ⁹ *ἐ, σοί*, 'you are allowed'. ¹⁰ aor. midd. of *αἰρέω*. ¹¹ 'to be cast into', aor. of *ἐμπίπτω*, used as pass. of *ἐμβάλλω*. Masters had full liberty to scourge their slaves, whom they also punished by sending them to the mill. ¹² *πα. συνεχ.* See § 119 n. 9. ¹³ aor. of *καταγορεύω*. ¹⁴ *τὰ αὐ.* ¹⁵ aor. of *πάσχω*. ¹⁶ *παρά.* ¹⁷ aor. of *τυγχάνω*, with gen. ¹⁸ perf. partic. pass. of *ἀμαρτάνω*; depends on *συνγ.* ¹⁹ conj. aor. midd. after *μή* prohibitive, see § 103 n. 2. *εἴη*, opt. of *εἰμί*. ²⁰ 'we fled', i. e. 'were banished'. ²¹ aor. of *κατέρχομαι*; the technical term for an exile's return. ²² fut. of *φεύγω*. On the form, see § 76 n. 6.

§ 123. ¹ 'robbed of a portion of his dominion'. See on the construction *ἀφαίρουμαι τι* Madvig's Gr. Syntax § 25. ² The acc. with inf. gives in *oratio obliqua* the complaints of Hades. 'For, said he', etc. See § 146 n. 20. Madvig's Lat. Gr. § 403 a. Gr. Synt. § 163 d. ³ perf. part. midd. from *συλλέγω*. ⁴ *ἀπτω*. ⁵ instead of *ὑπὸ Ἑρέτων*. See § 119 n. 2. ⁶ Water and earth as the elements of the land were the token of its submission (Aristot. *Rhet.* II 23 § 18). ⁷ aor. of *έρχομαι*. ⁸ imperf. of *δύναμαι*. ⁹ 'When E. said', gen. absolute. ¹⁰ 'those who stand up before the time', pres. midd. of *προεξάνιστημι*. ¹¹ Police, called from their staves *ραβδόυχοι* or *ραβδοφόροι*, kept order at the games. ¹² imperat. pres. of *τίθημι*. See § 26 n. 8. ¹³ Attraction for *ἐκείνων δ.* See § 121 n. 22. ¹⁴ perf. of *κτάομαι*. ¹⁵ imperf. of *τίθημι*. ¹⁶ 'if taken', aor. pass. of *λαμβάνω*. ¹⁷ *ῥώννυμι*. ¹⁸ Supply *ληφθείς*. ¹⁹ 3 sing. pres. of *παρίημι*. ²⁰ 'let it go', aor. of *μεθίημι*, *εἰπών*, 'and said'. ²¹ *ἐκδίδωμι*. ²² 'they say'. ²³ aor. of *πυνθάνομαι*. ²⁴ opt. of *εἰμί*. ²⁵ 'that he said'. Cf. St. Luke II 52. ²⁶ 'you will be able', *δύναμαι*. ²⁷ aor. of *μανθάνω*. ²⁸ 'you will know how', *ἐπίσταμαι*. See § 112 n. 9. ²⁹ *ίστημι*. ³⁰ fut. midd. of *ίστημι*.

§ 124. ¹ *καταχέω, τινός τι*. ² *φημί*, with acc. and inf. ³ See § 9 n. 7. ⁴ 'as a proverb', proverbially. ⁵ In Gr. when the subject of the inf. is the same person as the subject of the principal verb, it is in general not expressed with the inf.; predicates or attributes belonging to it are in the nomin. See § 110 n. 27. Madvig's Gr. Synt. § 160. The Lat. poets sometimes imitate this constr. Madv. Gr. § 401 n. 3. Catull. *phaselus ille ait fuisse navium celererrimus*. ⁶ *ξηραίνω*. ⁷ *ἐν τ. μ. = imprimis*. See Madvig's Gr. Syntax § 96 n. 2. ⁸ aor. of *δοκέω*. ⁹ *δέ* is often found at the beginning of the apodosis, where we do not translate it. See § 125 n. 15. ¹⁰ 'burst out', *ἐκπίπτω*. ¹¹ 'rose up from'. ¹² imperf. of *σέχομαι*. ¹³ Cf. Hamlet's speech (Act 2 sc. 2 l. 524).

‘this player here,
 But in a fiction, in a dream of passion,
 Could force his soul so to his own conceit,
 That from her working all his visage wann’d,
 • • • • • And all for nothing!
 For Hecuba!
 What’s Hecuba to him, or he to Hecuba,
 That he should weep for her? What would he do,
 Had he the motive and the cue for passion,
 That I have?’

¹⁴ ‘has befallen’, γίγνομαι. ¹⁵ gen. absol.; aor. of φημί.
¹⁶ ‘It is not possible’; see § 79 n. 15. ¹⁷ ‘when he saw’,
 ὄρω. ¹⁸ ‘when he heard’, ἤκουον. ¹⁹ aor. pass.
 in form, midd. in sense, of θαλέγωμαι. ²⁰ ‘has not had the
 trumpet’s blast about his ears’, perf. pass. of περισαλτίζω.

§ 125. ¹ Supply οὐδείς. ² For ὑφ’ ἡμῶν. See § 119 n. 2.
 This example is more remarkable, as ὑπό with the gen. is fre-
 quently found, if the perf. pass. has (as here πᾶσι τοῖς πολίταις)
 already one dat. dependent on it. ³ ἀποστρέφω. ⁴ acc. of
 limitation. See § 75 n. 2. ⁵ ‘in the sea-fight’; cognate acc.
 See Madvig’s Gr. Synt. § 26 b. and above, § 53 n. 17. ⁶ The
 pres. καταλήπτω is not found in good authors; see § 110 n. 25.
⁷ Aor. of ἀφικνέομαι. ⁸ ‘in search of’, ‘drawn by’. ⁹ ‘he
 was incessant in talk’. See § 101 n. 29. ¹⁰ aor. of ὑπολα-
 βάνω. ὑπ. ἔφη, ‘cut him short and said’. ¹¹ ‘do you really
 say?’ ¹² gen. absol. ¹³ aor. of γινώσκω. ¹⁴ gen.
 absol.; aor. of λέγω. ¹⁵ See § 124 n. 9. ¹⁶ To understand
 the jest, say, ‘Silencia’. ¹⁷ partic. of εἰμί; gen. absol.
¹⁸ gen. absol. see n. 6. ¹⁹ aor. of λαμβάνω. ²⁰ ‘making
 it our pride on our parts’. ²¹ aor. of τυγχάνω; with gen.
²² with negative, ‘not at all’. We see here the origin of the
 phrase: ‘It is much to obtain what you desire; more, not even
 to desire at first’. ²³ gen. absol. aor. of ἐπιγίγνομαι.
²⁴ ‘said’. ²⁵ ‘fear’. perf. used as pres. ²⁶ ‘but he (A.) said’.

§ 126. ¹ aor. of λαμβάνω. ² ‘what relates to wine-
 making’. ³ historic pres. ⁴ ‘after day-break’ (next
 morning). ⁵ i. e. that they were not poisoned. ⁶ resolve
 the partic. into a relative clause with ‘although’. ⁷ ‘he
 himself’; ἔχοντα, although he had. ⁸ See § 114
 n. 4. ⁹ See § 121 n. 8. ¹⁰ aor. of τυγχάνω. ἔρ. διατ. ‘hap-
 pened to be staying’. ¹¹ aor. of προέρχομαι; ‘he had come
 out of’, with gen. ¹² aor. of καταπίπτω. ¹³ intrans. aor.
 of περιφύω; ‘clung to him and’. ¹⁴ aor. pass. of ἀνα-ρέω.
¹⁵ aor. of πίνω. The story is an instance of that Greek belief
 in Nemesis, and the jealousy of heaven, which appears in the
 legend of Polykrates’ ring. ¹⁶ aor. opt. of δίδωμι. ¹⁷ aor.

of μεταδίδωμι. ¹⁸ 'even'. ¹⁹ 'that you should call on Fortune, putting your own hand to the work'. We say 'that you should not call on F., without etc.' or 'that you should put etc., when you call on F.' Cf. the story of Herakles and the waggoner, whence our proverb, 'Put your own shoulder to the wheel'. ²⁰ acc. absol. 'as though it were right', 'as thinking it right'. See § 65 n. 15. ²¹ gen. absol. ²² aor. of λέγω, 'but when he said', gen. absol. ²³ aor. imperat. of δίδωμι.

§ 127. ¹ 'had arrived', from παραγίγνομαι. ² δέδουκα. Verbs of fearing are followed by μή, as Lat. *metuo ne sit*. ³ 'if one were preferred'. ⁴ αἰρω. ⁵ 'the needy'. ⁶ μάλ-
λον δέ, *vel potius*; the following ἀνθρώπων is predicate. ⁷ A few irregular verbs, in addition to the liquid verbs, form the first aor. without σ. So εἰπεῖν, σέω, δλέομαι, δατέομαι, φέρω (ἤνεγκα). ⁸ On the adv. see § 76 n. 4. ⁹ aor. of ἐκφεύγω, used as pass. of ἐκβάλλω, 'to be banished'. ¹⁰ 'that she might remain'. ¹¹ From τυγχάνω, 'having obtained' (her request). ¹² 'after using', i. e. after putting on. ¹³ καί—δέ, 'and—also'. ¹⁴ sc. τῇ Γλαύκῃ. ἀπέθ. aor. of ἀποθνήσκω. ¹⁵ aor. of ἐφενέρσκω. What follows is an account of Palamedes' inventions. ¹⁶ καὶ ἐκείνα, 'those 10 from one, yes (γε) and from them (tens) discovered fifties up to 1000'; i. e. decimal notation. ¹⁷ καὶ ἐκ. εὔρε, see n. 15. ¹⁸ χίλια. ¹⁹ 'for shepherds of ships', i. e. captains, as chieftains are 'shepherds of the people' in Homer. ²⁰ 'am', intrans. perf. of φύω. A countryman, who cannot read, describes the letters of the name ΘΗΣΕΥΣ. ²¹ 'by compasses'. ²² Supply ἐστὶ. ²³ 'as it were'. ²⁴ ἐλίσσω. The older forms of the capital Σ are still more like a 'twisted curl'. ²⁵ Supply γωνίαν, 'at right angles', or vertical. ²⁶ i. e. γραμμῇ, 'line'. ²⁷ Supply γραμμαι, 'three cross lines are fixed on' the vertical in E. ²⁸ 'it is easy', ἐν with neut. adj. is often thus used; ἐν καλῶ ἐστίν, 'it is well'; ἐν ἀσφαλεῖ, 'it is safe'. ²⁹ syncopated intrans. perf. part. from διίστημι; 'from divergent points'.

§ 128. ¹ αὐτομολέω. ² 'one of the most notable Persians'. ³ ἤκω, 'I am come'; as οἶχομαι, 'I am gone'. ⁴ πέμπω, gen. abs. ⁵ 'the bearers'. ⁶ 'though there were many Athenians'. ⁷ 'when they said'. ⁸ 'because'. ⁹ 'he should discharge'. ¹⁰ ὥς ἡδύ [ἐστι], 'how sweet it is'. ¹¹ 'even'. ¹² 'to forget', aor. midd. of λανθάνω. ¹³ syncopated intrans. perf. part. of παρίστημι. ¹⁴ imperat. ¹⁵ Palamedes. ¹⁶ τῶνδε, gen. after ἄνωσε, aor. of ἀνωθέω; cf. δοκέω, δόξω. Both verbs have also the regular future. ¹⁷ 'to speak with God', i. e. not against Him; like our 'with reverence he it said'. So σχεδὸν εἰπεῖν, 'so to say'; 'pretty

nearly'. In general the infinitive, used thus restrictively, has $\omega\varsigma$ with it; $\omega\varsigma$ $\xi\pi\omicron\varsigma$ $\epsilon\lambda\pi\epsilon\omega$, 'so to say'; $\omega\varsigma$ $\sigma\upsilon\nu\epsilon\lambda\omicron\nu\tau\iota$ $\epsilon\lambda\pi\epsilon\omega$, 'in a word'. See Madvig's Gr. Syntax § 151. ¹⁸ χ . δ . 'past-times'. ¹⁹ See § 127 n. 15. ²⁰ 'for them as they sit', i.e. rest; κ . is used as pres. ²¹ $\alpha\lambda\tau\epsilon\omega$. ²² $\mu\omicron\iota$ $\epsilon\sigma\tau\iota$. ²³ syncopated form of $\delta\epsilon\delta\epsilon\iota\upsilon\eta\eta\kappa\epsilon\upsilon\alpha\iota$. Cf. $\tau\epsilon\theta\nu\delta\alpha\iota$, $\epsilon\sigma\tau\alpha\delta\alpha\iota$, $\tau\epsilon\tau\lambda\delta\alpha\iota$. ²⁴ $\xi\upsilon\nu\acute{\nu}\epsilon\phi\omega$ (= $\sigma\upsilon\nu$). ²⁵ cognate acc. 'gives forth winter thunders', 'thunders winterly'. ²⁶ gen. abs., partic. of $\pi\acute{\alpha}\rho\epsilon\mu\iota$. ²⁷ aor. pass. in form, in sense mid., of $\kappa\alpha\tau\alpha\rho\acute{\rho}\epsilon\omega$. 'When a highway was at hand, I fell into a bye-way'. Prov. of neglected opportunities. ²⁸ $\iota\pi\omicron\sigma\iota\pi\omega$. ²⁹ $\omega\delta$ $\alpha\upsilon\delta\epsilon\varsigma$. ³⁰ syncopated perfect for $\acute{\eta}\rho\iota\sigma\tau\acute{\eta}\kappa\alpha\mu\epsilon\upsilon$, from $\acute{\alpha}\rho\iota\sigma\tau\alpha\omega$. Cf. $\epsilon\sigma\tau\alpha\mu\epsilon\upsilon$, $\tau\acute{\epsilon}\theta\upsilon\alpha\mu\epsilon\upsilon$.

XIX.

VERBS IN $\mu\epsilon$.

§ 129. ¹ 'they ascribe', on *attribue*. ² aor. of $\xi\upsilon\lambda\eta\mu\iota$. ³ perf. of $\phi\lambda\epsilon\sigma\omega$ in pres. sense. ⁴ 'during the days', 'all day long'. ⁵ 'they tie up', on *met à l'attache*. ⁶ gen. absol. 'when there is such a thing as a whip'. ⁷ 'do you propose?' Evidence extracted from a slave by torture was regarded as trustworthy; but his oath worthless. ⁸ $\acute{\alpha}\omega\kappa\alpha\omega$. ⁹ The robe of Athene, carried in procession at the Panathenaia. ¹⁰ $\rho\acute{\eta}\gamma\eta\nu\mu\iota$. ¹¹ The poet Philippides is speaking of the honours paid by the Athenians to Demetrios Poliorketes. The Dionysia were called Demetria. Demetrios was received with the state of Demeter and Dionysos. The figures of Demetrios and Antigonos were woven in the peplos with those of Zeus and Athene; this peplos was rent by a storm while carried through the Kerameikos. The Dionysia were prevented by an unseasonable frost; the grapes and figs and great part of the corn were blasted by hoar-frost. The person attacked ($\delta\iota$ $\delta\upsilon$ etc.) is Stratokles, the proposer of these honours (Plutarch, Demetr. 12). ¹² $\sigma\upsilon\nu\tau\acute{\epsilon}\mu\omega$. Demetrios desiring to be initiated into the lesser and greater mysteries, one of which fell in Boëdromion (3rd month), the other in Anthesterion (8th month), Stratokles passed a decree, B.C. 301, for calling Mounychion (10th month) first Anthesterion, and then, after the lesser mysteries had been celebrated, Boëdromion. Thus he 'abridged the year into one month' (Plutarch *ibid.* 26). ¹³ aor. of $\iota\pi\omicron\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$. Stratokles 'seized the acropolis for an inn', by his decree assigning D. lodgings in the Parthenon (*ibid.*). ¹⁴ In the famous battle, B.C. 362, Epaminondas received his death-wound from Gryllos, but defeated Agesilaos. ¹⁵ Syncopated perf. inf. of $\theta\eta\acute{\rho}\iota\sigma\kappa\omega$. ¹⁶ 'laid aside' aor. mid. of $\acute{\alpha}\rho\iota\sigma\tau\acute{\eta}\mu\iota$. ¹⁷ 'also'. ¹⁸ 'added'. ¹⁹ 'however'. ²⁰ $\theta\eta\acute{\rho}\iota\sigma\kappa\omega$.

²¹ Aristotle wrote a memorial of G., which is lost. Compare the story of M. Horatius Pulvillus (Liv. II 8), who, when informed of his son's death while dedicating the Capitoline temple of Jupiter, simply gave orders for the funeral 'Let him be carried out', and proceeded with the ceremony. ²² $\tau\lambda\theta\eta\mu\iota$.

²³ $\pi\epsilon\rho\iota\pi\iota\tau\omega$. ²⁴ $\kappa\alpha\tau\alpha\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$. ²⁵ $\tau\acute{o}$ $\epsilon\lambda\acute{\alpha}\chi$.

§ 130. ¹ $\acute{\alpha}\phi\eta\mu\iota$. ² $\pi\lambda$. is here used as a substantive; see § 38 n. 19. ³ $\kappa\alpha\iota$ $\acute{\alpha}\gamma\alpha\theta\acute{\omega}$. ⁴ See § 32 n. 4. ⁵ 'in addition to those very advantages which they have in hand'. ⁶ fut. mid. ⁷ 'also'. ⁸ Supply 'bring', $\phi\acute{\epsilon}\rho\epsilon$. ⁹ supply 'be brought', $\phi\acute{\epsilon}\rho\omega$. ¹⁰ $\theta\eta\sigma\kappa\omega$. ¹¹ aor. imper. of $\acute{\epsilon}\pi\acute{\epsilon}\chi\omega$. ¹² attraction for $\acute{\epsilon}\kappa\epsilon\lambda\iota\nu\omega$, $\acute{\alpha}$, where $\acute{\alpha}$ is cognate acc. § 102 n. 8. ¹³ conj. aor. of $\pi\acute{\alpha}\sigma\chi\omega$. $\epsilon\delta$ $\pi\acute{\alpha}\sigma\chi\omega$ is used as pass. of $\epsilon\beta$ $\pi\omicron\iota\epsilon\iota\nu$, and therefore takes $\acute{\upsilon}\pi\acute{o}$ with gen. of agent. § 62 n. 41. ¹⁴ imperat. ¹⁵ from $\sigma\upsilon\nu\eta\eta\mu\iota$. $\sigma\upsilon\nu\iota\alpha\sigma\iota$ is from $\sigma\acute{\upsilon}\nu\epsilon\mu\iota$ ($\epsilon\lambda\mu\iota$).

§ 131. ¹ 'which you feel towards us'. ² 'set down as', i. e. take for, regard as. ³ 'why?' as *quid*? ⁴ 'which comes from'. ⁵ meat-offerings were commonly wrapped in fat and so burnt (Hom. II. I 460). Hence the art. $\tau\eta$; 'the fat proper to such a sacrifice'. ⁶ trans. 1 aor. ⁷ 'exist', continue to be. ⁸ intrans. 2 aor. opt. ⁹ gen. of price, *minoris, pluris*. ¹⁰ used as aor. of $\acute{\omega}\nu\epsilon\omicron\mu\alpha\iota$. ¹¹ 'may sell'; used as aor. of $\pi\omega\lambda\acute{\epsilon}\omega$.

§ 132. ¹ belongs to $\acute{\alpha}\kappa\omicron\upsilon\nu\tau\alpha$, 'him who administers'. ² 'also'. ³ 'the public affairs'. ⁴ $\acute{\alpha}\phi\iota\sigma\tau\eta\mu\iota$. ⁵ See § 120 n. 1. ⁶ 'that they would conquer'. ⁷ $\delta\epsilon\iota\kappa\nu\mu\iota$. ⁸ Supply $\acute{\epsilon}\sigma\tau\iota$. ⁹ In the Greek temples many pretended relics of the heroic age were preserved. (See extracts from Pausanias in Thirlwall's *Greece*, VIII 468.) Add the tools of Epeios, the maker of the Trojan horse (Pseudo-Aristot. *mirabil. ausc.* 116, Lycophr. 950, Justin II 2); Agamemnon's shield and sword (Ampelius 8 § 5, where are many other instances); the arms of Diomedes (Strab. VI 434, Pseudo-Aristot. I. c. 117); the bow and breastplate of Philoktetes (Appian *Mithrid.* 77); the dagger of Helikaon and the tripod won by Diomedes at the funeral games of Patroklos (Phanias ap. Athen. VI 231); the tusks of the Kalydonian boar (Procop. I 15); the Argo's anchor (Arrian *peripl.* 9 § 2, who has doubts about an iron anchor, but is inclined to believe in fragments of a stone one); cups presented by Aineias to the oracle at Dodona; and a brazen *phiale* with his name presented to Hera (Dionys. Hal. I 51; Trojan altars, *ibid.* 53, 55; cf. 64 init.); relics of Orestes in Rome (Hygin. fab. 261, Serv. Aen. II 116, VI 136); a *phiale* of Odysseus at Circeii (Strab. V 232); six different cities disputed the possession of the Trojan image of Pallas (Marquardt-

Becker, *röm. Alterth.* iv 206). Many other examples are cited in Lobeck's *Aglaophamus*, 51 sq.; Friedländer's *Sittengesch. Roms*, ed. 2, II 107 seq., e. g., Leda's egg, the anvil tied by Zeus to Hera's feet, the sword of Iphigeneia, the hair of Isis, the bones of the monster to which Andromeda was exposed (brought from Joppa and exhibited by Scaurus when aedile). In Christian times some feathers of Gabriel's wing, a cherub's bone and rays of the star of Bethlehem have been exhibited to the credulous; the exhibition of the holy coat at Trèves in 1844 led to the discovery of 20 others. See Erasmus, *Peregrinatio religionis ergo*. Horace ridicules these mock antiques: *Quo vafer ille pedes lavisset Sisyphus aere.* ¹⁰ ἀναπρώσσυμι. ¹¹ conj. of ἐξείμι, used as conj. pres. of ἐξέρχομαι. ¹² conj. aor. of ελσέρχομαι. ¹³ used as aor. of ὠλέομαι. ¹⁴ 'the passers-by', partic. of πείρειμι, used as partic. pres. of παρέρχομαι.

§ 133. ¹ imperat. ² used as pres. ³ 'in the case of'. ⁴ partic. of εἶμι. ⁵ πήγνυμι. ⁶ 'like', with gen. ⁷ intrans. perf. of κατάγνυμι. ⁸ aor. of πίνω. ⁹ = Lat. *licet*. ¹⁰ 'by lamp-light'. In Lat. *ad lucernam*. ¹¹ gen. of time. ¹² περτρεμι; used as inf. pres. of περιέρχομαι. ¹³ used as perf. of ζῶω.

§ 134. ¹ 'those who have received favours'. ² 'even'. ³ ἀφίστημι. Supply τῆς ἀρχῆς out of ἀρχοῦ. ⁴ gen. absol. ⁵ πτάρνυμαι. See § 116 n. 8. ⁶ syncopated intrans. perf. ⁷ 'the field of itself'. ⁸ 'with my own hands'. ⁹ λαμβάνω. 'I do everything towards giving and receiving'; i. e. I do all I can to improve the land, and to receive crops in return. ¹⁰ i. e. ἀγρός. ¹¹ See § 68 n. 10.

§ 135. ¹ ἐμπιπλημι. ² δρέγομαι. ³ 'whether he is to march?' ⁴ λαμβάνω. ἔλ. ἀγ. 'I bought unawares'. ⁵ 'not even full 13'. ⁶ Twenty bushels of seed corn, 13 of crop; 'the remaining 7 have, methinks, marched against Thebes'. The 'Seven against Thebes' of Aeschylus's play went to Thebes, but never returned; so my seven bushels have been sown, but have not sprung up. ⁷ 'May all turn out for the best'. Derived from *δυναίς*, 'advantage'; the other in jest derives it from *δνος*, 'an ass'. ⁸ aor. opt. of γίγνομαι. ⁹ 'You have your wish'. 'It does turn out *δνος*'. ¹⁰ i. e. *δ* ἀγρός. ¹¹ A technical term, borrowed from E. himself. 'He condensed pleasure', i. e. made it full and perfect. ¹² ἐμασ. *ἐν*. 'he diligently chewed'. It is a cook that is speaking, who takes the highest good of Epicurus to consist in the pleasures of the palate. ¹³ ὀρῶ. ¹⁴ τὸ ἀγ. 'the highest good', the *summum bonum* or *finis bonorum*. *εἶδε τ. ὅλον ἐστὶ*, 'saw it, of what kind it is', i. e. 'saw its nature'. ¹⁵ The Stoics.

¹⁶ depends on *εἰδότες*. ¹⁷ *οἶδα*. ¹⁸ δ γε, etc. 'since they have it not'. ¹⁹ 'they cannot give it to another either'.

§ 136. ¹ See § 61 n. 1. ² *ἔπειμι*, used as partic. pres. of *ἐπέρχομαι*; gen. absol. ³ 3 sing. imperf. of *οἶδα*. ⁴ 'if'. ⁵ 'layman', i. e. the unprofessional man; here, one who is no cook. ⁶ depends on *ἔχω*. ⁷ *εἴσεμι*; used as conj. pres. of *εἰσέρχομαι*. ⁸ 'cummin-sawyers', i. e. 'skin-flints'. ⁹ 'famines', i. e. starvelings. A cook is lecturing his pupils, and tells them there is no sauce like impudence. If a cook comes blustering with a train of apprentices, and calls the servants of the house niggardly starvelings, every one crouches before him. ¹⁰ 'a genuine cook', no mere braggart. ¹¹ 'even'. ¹² not only rejected but 'flogged to boot'. ¹³ *ἄπειμι*, used as fut. of *ἀπέρχομαι*. ¹⁴ 'as I suggested then'. ¹⁵ 'to the empty braggart'. ¹⁶ 'mouths'; there is a pun on mouths of men and of harbours. ¹⁷ *καλέω*. ¹⁸ *τὰ ἐμπ.* ¹⁹ *πέρας*, 'the summit' or *ne plus ultra*. *προσδ.* *προστρέχω*. 'For as into the marts of commerce, [so with us], the height of skill is this, if you run well for the mouth'. ²⁰ 'a wedding feast', see § 113 n. 16. ²¹ See § 113 n. 9. ²² Supply *ἐστὶ*. ²³ 'The giver' is the father-in-law; 'the receiver', the bridegroom. ²⁴ Supply *εἰσὶ*. 'there are here'. ²⁵ = the Italian *conversazione*; in modern Greek *συναστροφὴ* (Corai). ²⁶ 'a race-course'; i. e. stage for displaying. ²⁷ *μυμήσκω*.

§ 137. ¹ *fas est*. ² opt. of *εἰμι*, expressing a wish. *ἴσμεν* from *οἶδα*. ³ gen. of price. Madvig Gr. Synt. § 65 a, Lat. Gr. § 294. ⁴ See § 69 n. 2. ⁵ *οὐκ ἐτι καὶ*, 'do not (as the others do) also'; *οὐκ ἐτι* denotes, 'when you come to speak of them, you can no longer say, that they also &c.' *εἰδώς, εἰδότες, εἰδὲν* and *ἴσασι* all from *οἶδα*. ⁶ 'when prosperous'. *ἴσθι* imperat. of *εἰμι*. ⁷ 'that are not accomplished'. ⁸ *λανθάνω*. ⁹ *διαρρήγνυμι*. *λ. δ.* 'unawares burst asunder'. ¹⁰ *τοιούτο*. ¹¹ 'such a pantry [his stomach] has he, as of a house'. ¹² *συζεύγνυμι*. A lady is telling the story of her marriages. ¹³ The beard and tattered cloak (*τρίβων, pallium*) were the characteristic badges of those who would pass for philosophers; Lucian diverts himself continually at their expense. Epictetus (Arrian iv 8 § 4 seq.) 'Here is a philosopher. How so? Why, he wears a cloak and beard. Well, what have mendicant priests? Therefore, if men see any of them acting ill, they cry at once, See what a philosopher does; whereas they should rather, from his unworthy acts, conclude that he is no philosopher. If however the profession of the philosopher were only to wear a beard and cloak, then they would have spoken reasonably'. Again § 12, 'What is it then that makes a philosopher? a cloak? No, but reason. What is his end? to wear a cloak? No, but

to have sound reason. What are his speculations? how to make his beard long, or hair luxuriant? See Juven. xiv 12. ¹⁴ ἐρχομαι. ¹⁵ ἐμπιπρω. ¹⁶ οὐδὲ δδε = ne hic quidem. ¹⁷ τὸ δογ. ¹⁸ The Lat. esto. The philosopher refused her money, because it was not a good. 'Granted', she says, 'let it be evil; for this very reason give it me, throw it from you'. ¹⁹ 'fill' the cup. ²⁰ πίνω. On the inf. see § 141 n. 16. § 152 n. 19. ²¹ from ἀπειμι; used as pres. inf. of ἀπέρχομαι. ²² γυγνώσκω. ²³ Substantives of this kind are often used adjectively, both in Gr. and Lat. Galli equites. ²⁴ μανθάνω. ²⁵ Probably a freedman, retained about his old master's person, is speaking; slaves could not be initiated.

§ 138. ¹ παρίστημι. In the dual and plur. of the perf. and plup. and in the moods and partic. the shortened form is most common; ἔσταμεν not ἐστήκαμεν, ἐστώς, -ῶσα, not ἐστηκώς, -ύια; ἐστηκός is however more usual than ἐστός. Cf. § 146 n. 5. § 148 n. 6. ² πρόσσειμι. ³ 'because she was'. ⁴ οἶδα. ⁵ 'that it is true'. οἶδα θεοῖς εἰκων, 'I know that I am yielding to the gods'; οἶδα θεοῖς εἰκειν, 'I know how to yield to the gods'. So ἐπίσταται ἔδω and κυβερνῶν ἰσασί below. ⁶ Hipokrates. ⁷ 'though composing'. ἰσασί is from οἶδα. ⁸ ἐπι-τυγχάνω. ⁹ aor. imperat. mid. of προτίημι. ¹⁰ 'Bow, wow, uttering the cry of [barking like] a dog'. ¹¹ μανθάνω. ¹² used as aor. of ἐρωτάω. ¹³ 'what will there be to me more?' i. e. 'what more shall I have?' 'How shall I be better off?' ¹⁴ the dat. with δεῖ is rare; generally the acc.

§ 139. ¹ See § 9 n. 7. ² παρίστημι. ³ διακαθαίρω. ⁴ 'like those who have their sight'. ⁵ attraction for ἐκείνῳ. ⁶ The dat. depends on παρίστω. ⁷ οὐ μὴ with aor. conj., (and sometimes with fut. ind.) expresses a strong negation. Originally οὐ δέος ἐστὶ μὴ, 'there is no fear of'. Madvig Gr. Syntax § 124 n. 4. ⁸ ἀμαρτάνω. ⁹ 'why have you laid down your burden, and why do you still stand etc.?' ¹⁰ from κείρω; 'a bread-waster', no bread-winner. ¹¹ λαμβάνω. ¹² 'The name Way-side [i. e. a foundling] should have been given him'. ¹³ τεθ. is pass. of the mid. sense. ¹⁴ τὸ δν. ¹⁵ ἐτι. ¹⁶ οἶκα. ¹⁷ On the construction λέγειν τινά τι see § 54 n. 27. The fig-sellers put the best, ripe figs at the top of their baskets. ¹⁸ εἶτα. ¹⁹ ὁ μὲν, the buyer. ²⁰ τοιαῦτα, 'such', i. e. as he sees at top. ²¹ object to εἶδ. ²² i. e. the seller. ²³ κέρμα. ²⁴ Like the Esquimaux, the poor Athenians used their mouths as a pouch (for money, Aristoph. Vesp. 791, Eccles. 818). ²⁵ A good example to prove that ἀρεδόμεν is used as aor. to πωλέω.

§ 140. ¹ ἀμφιέννυμι. ² 'as a helmet'. See § 66 n. 6.

XX.

IRREGULAR VERBS.

§ 144. ¹ 'would have thought', from *οἶμαι*. ² *i. e.*
^{τὸ αὐτό}. The acc. is a kind of cognate acc. as in Lat. *idem bis peccare*. See Madvig Gr. Syntax, § 27. Lat. Gr. § 229.
³ The gen. depends on *ἐστὶ* omitted (*sapientis est viri*); Madvig Gr. § 54. Lat. § 290. ⁴ *μεταβάλλω*. ⁵ *πλ. ὅσον, quam maxime, mirum quantum*. Madvig Gr. § 198 a, n. 4. ⁶ 'differing', *i. e.* that they differ. ⁷ 'also'. ⁸ *γίγνομαι*.
⁹ *πίπτω*. ¹⁰ Supply *ἐστὶ*. Cf. 'Man never is, but always to be blest'. ¹¹ *πυνθάνομαι*. ¹² neut. gen. after *δέξ.* ¹³ = *quid sibi opus esset?* ¹⁴ 'with a side-glance at *νοῦς*'. *καινοῦ* might also be taken as *καὶ νοῦ*. The boy's book and pen and tablet must be 'new', or, with each he must bring 'intelligence'.
¹⁵ *γίγνομαι*. ¹⁶ On the nomin. see § 124 n. 5. ¹⁷ *ὑπέχω*.
¹⁸ 'and [said that] he pardoned all offenders except himself'.
¹⁹ 'and snores louder than he shouts' [for the battle]. ²⁰ gen. absol. ²¹ 'Why, who blames him?' *ἀπιδών* aor. of *ἀπορῶ*.
²² Supply *ἀγῶνα*. ²³ 'being reputed son of a cook', gen. absol.
²⁴ 'of the cook's apron'. On the gen. see § 142 n. 18.

§ 145. ¹ *διαγινώσκω*. ² 'for', *i. e.* 'for, if you do'.
³ *καλέω*. ⁴ *petituros*, denotes the purpose of the mission. See § 151 n. 4. ⁵ gen. dependent on *δεησομένων*. ⁶ gen. after the compar. ⁷ Supply *ἐστὶ*. ⁸ accus. of limitation. See § 75 n. 2. ⁹ 'as'. ¹⁰ *ἀποσβέννυμι*. ¹¹ acc. after *κ. δ.* as after *κ. ποιεῖν*. See § 85 n. 11. ¹² *κατὰ*. ¹³ aor. in use of *διαζῶ*. ¹⁴ 'already a heaven-sent calamity', *i. e.* past a mere human, natural. ¹⁵ *οἶδα*. ¹⁶ *τὸ ἀγαθόν*. ¹⁷ gnomie aorists. See § 76 n. 2. The poet teaches that matter is indestructible.

'Earth-sprung to earth returns, of skyey seed
 The scions seek again the heavenly pole;
 Of all things born none dies, but each by each
 Dissolved, shews forth an individual form'.

ἰδιαν is 'a form of its own', after dissolution it assumes again a distinctive form proper to it. Another reading is *ἐτέραν*, 'a different', *i. e.* a new form. ¹⁸ imperat. ¹⁹ 'Let the magistrate and the commoner greet one in a friendly way; in this case whose [literally in old Engl. 'whether's'] greeting do you suppose cheers the hearer more?' Observe that *πρόσωπ.* is used as verbal subst. to *προσείπ.* ²⁰ 2 aor. here intrans. ²¹ *ἀπ-όλλυμι*. ²² 'if'. ²³ On this cognate acc. see § 53 n. 17. ²⁴ n. 5. ²⁵ intrans. perf. ²⁶ used as aor. pass. of *λέγω*.
²⁷ *ἀλλόσκομαι*. ²⁸ a common name for a slave. ²⁹ *θνήσκω*.

²⁹ 'a long farewell to you'. ³⁰ λιμένα. ³¹ εὐρίσκω. ³² καὶ ἑμὶν. *Nil mihi vobiscum.* The passage is an epitaph. ³³ ξύειμι, 'that they may be acquainted with that life in which they delight, eating worms'. Mark the mixture of dual and plur. ³⁴ εἰμι, used as fut. of ἔρχομαι. *Non ibis?* ³⁵ λαμβάνω. ³⁶ 'Go packing with your decrees and your compulsion'. ³⁷ join with εἰ. cf. Hor. *non pascas in cruce corvos*; and *abire in malam rem*. ³⁸ 'with', 'as a reliah to'. ³⁹ fut. of κατέσθω. ⁴⁰ δῶ.

§ 146. ¹ 'humanly', i. e. with moderation; so we say 'humanly speaking', i. e. so far as man's foresight can reach. ² 'what belongs to'. ³ γηγώσκω. See § 152 n. 25. ⁴ ἀποθήσκω, used as pass. of ἀποκτείνω. ⁵ θνήσκω. This shortened form is more frequent than *τεθνηκέναι*. Cf. § 148 n. 17. and *ἐστάναι*, § 138 n. 1. ⁶ See § 142 n. 9. ⁷ 'during life'. ⁸ πάσχω. ⁹ ἐκπίπτω, which is used as pass. of ἐκβάλλω. ¹⁰ δίδω. ¹¹ a pueris. See § 48 n. 5. ¹² διαφεύγω. ¹³ 'the quarries'; the same in which the Athenians, taken prisoners with Nikias and Demosthenes, were confined B.C. 413, and exposed to the inclemency of the weather. ¹⁴ 'for not praising'. ¹⁵ The only name by which the Greeks knew the letter O was *οδ*; O was *ω*; T, *υ*; E, *ε* (Athen. x. 453 r, Plato Cratylus 393 d); the names by which these letters are vulgarly known are of very late introduction, and the last two are wrongly explained. O was used by the Spartans also to denote No: Auson. epist. xxiv 86, *una fuit tantum, qua respondere Lacones, littera, et irato regi placuere negantes*. The king was Philip of Macedon (Plut. de garrulitate c. 21). A similar play on the letter I (Aye) is in *Romeo and Juliet* III 2, 45 etc. ¹⁶ gen. after *πλήσας*; so in Lat. occasionally after *implere*. ¹⁷ the small and large letters, filling the page, would have the effect of an often-repeated soft No followed by a loud one: No NO; No NO. ¹⁸ 'of'. ¹⁹ Supply *ἐστὶ*. ²⁰ *oratio obliqua*; 'for (he said) that he was'. See § 123 n. 2. ²¹ 'even'. ²² *αἰρέω*.

§ 147. ¹ Like *ἥλιος*, *σελήνη*, γῆ, and other appellatives, which approximate in sense to proper names, βασιλεὺς is used without the art. to denote 'the Persian king' (Heind. on Plat. Euthyd. 8). See § 159 n. 6. ² κατασκέλλω. ³ ὀράω. ⁴ διαφέρω. ⁵ τυγχάνω. ⁶ πίνειν τινός, 'to drink of something'. A use of the partitive gen. to denote an indeterminate portion of a whole. So in Germ. *von einer Speise essen*. Engl. 'The people did eat of their sacrifices'. Madvig Gr. Synt. § 51 d. ⁷ 'are victorious'; and have conquered. ⁸ 'his men'. See § 142 n. 2. ⁹ Supply *ἐστὶν*. ¹⁰ synco-pated perf. Cf. § 138 n. 1. ¹¹ acc. after *προελ*. ¹² *ἐστὶ*. ¹³ On *ἔχω* with adv. see § 143 n. 11. ¹⁴ καὶ ἡμεῖς. ¹⁵ τὸ

αἰρά. ¹⁶ κωῖα. ¹⁷ One of the many Attic forms of address which we cannot render literally; 'my good fellow', in a querulous tone. ¹⁸ καταπαθῆναι. ¹⁹ συνειδῶτα. On the dat. following see § 72 n. 11. ²⁰ midd. ²¹ εἰδῶτα. ²² fut. pass. used as midd. ²³ On the accent see § 71 n. 4. ²⁴ εἶτα and οὕτω are frequent after participles, 'though born..., still after that'. ²⁵ syncopated perf. of γίγνομαι. See § 138 n. 1. ²⁶ καὶ οὐδείς. ²⁷ κρατήρα. ²⁸ ὅδε ὁ ἀνὴρ. ²⁹ ἐσθίω. ³⁰ adverbial; followed by καί. Cf. aequē ac. ³¹ 'the man is like a labouring ox, he does no work till he has been well fed'. ³² 'the Dog', i. e. 'the Cynic'. ³³ 'passed a sentence of banishment against you'. ³⁴ Supply κατέγνω.

§ 148. ¹ ἐκβαίνω. ² εἰπὼν. ³ 'before men expected it'. ⁴ ἀλλοκομαι. ⁵ πῶς. The art. belongs to προσδοκᾶν, on which παθεῖν depends. ⁶ Both τεθνεῶς and τεθνηκώς are used by the Attics. Compare the epic τετρεῶς (Att. τετρώς) from πίπτω. See § 138 n. 1. § 160 n. 7. ⁷ οὐδὲ οὐδείς, 'not even one'. Lat. *nemo, ne hostium quidem*. ⁸ ἀνελόμεθα. ⁹ This was said in exile, when T. had received the tribute of three cities from the Persian king. ¹⁰ αὐξάνω, the acc. depends on σφ. ¹¹ Supply ἐστὶ. ¹² μὲν. ¹³ καθαρῶς. ¹⁴ ἦρε, from αἶρω. ¹⁵ 'those, who once possessed it, I see' etc. ¹⁶ τὰ ἐκχ. ἐκχέω. ¹⁷ Cf. § 146 n. 5. ¹⁸ 'nor have we [alone] lost a husband'; mark the sudden change from ἐμὸν to the plur., and then back to ἐγώ. So in the next passage. ¹⁹ imperat. of οἶδα. δφ. ὦν. On the nomin. see § 124 n. 5; on the partic. after a verb of knowing § 138 n. 5. ²⁰ 'making his lot swerve to what is not fated'. ²¹ intrans. ²² ἐγκ. midd. ²³ 'Were you not the worst of men, you would never be dishonouring your own city and praising this as your country'. ²⁴ προσδοκῶσα. ²⁵ pluperf. intrans. of ἐγείρω. ²⁶ ἐκδιδράσκω. ²⁷ intrans. aor. of παραδύω. ²⁸ ὄρμης. ²⁹ from ἦα (εἰμ) used as imperf. of ἐρχομαι.

§ 149. ¹ ἀ—συνφέρει depends on ἀκούειν. ² ἐσθίω. ³ καὶ ἐκεί. ⁴ to be rendered in Engl. by a past tense; so εἶναι in the next sentence. ⁵ 'go abroad', used as pres. opt. of προέρχομαι. ⁶ κατεσθίω. ⁷ πορεύ. ⁸ ἀμπέχω. ⁹ fut. of εἶμι. ¹⁰ conj. 2 pers. ¹¹ used as aor. of ἴδω. ¹² μέλομαι. ¹³ αἰρέω. ¹⁴ belongs to εἰπὼν, 'methinks I would say'. ¹⁵ imperat. ¹⁶ 'if'. ¹⁷ conj. aor. of γίγνομαι. καί, 'even'. ¹⁸ perf. used as a pres. [root δλω]. δέδοικα is more common in 1 and 3 pers. sing. ¹⁹ Supply ἐστὶ. 'It's all to no purpose'. ²⁰ with adv. 'fares'. ²¹ τρίτα. ²² Supply ἐστὶ. ²³ λαμβάνω. ²⁴ γίγνομαι. ²⁵ The assonance may be imitated 'akin not to their persons, but to their personality'. ²⁶ 'in order that', 'for the purpose of'. ²⁷ The words π. ε.

are treated as a neut. subst. when the art. is prefixed; 'respecting the [question], of what character he is to turn out'. ²³ ἐκβαίρω.

§ 150. ¹ Acc. of limitation. See § 75 n. 2. ² ἀποκτείνω. ³ πίνω. ⁴ 'unprovoked', 'without having suffered any previous injury'. ⁵ ἐκφέρω. ⁶ intrans. ⁷ 'When water chokes, what must one drink after it to wash it down?' prov. Cf. 'Who shall decide when doctors disagree?' ⁸ = ἐκείνων δ μαθεῖν. ⁹ μαθηδύς. ¹⁰ ἴσθημι, syncopated perf. ¹¹ παρέρχομαι. ¹² ἀπόλλυμι. ¹³ 'if'. ¹⁴ fut. of εἰμί. ¹⁵ τοῦτο. ¹⁶ ἐλαττώ, perf. pass. ¹⁷ ὠνεῖσθε gnomistic aorist, see § 76 n. 2. ¹⁸ γίγνομαι. ¹⁹ acc. after εἰρ. 'this', i. e. οὐ γ. α. γέρω; ²⁰ 'if'. ²¹ See § 142 n. 9. ²² The son can say to the father, when he declines to indulge him; 'Have not you been young yourself?' the father cannot retort, 'Have not you been old?' ²³ τὸν. ²⁴ See § 143 n. 11. With οὐδ. ἔργ. supply ἐστὶ. 'There's no difficulty in finding fault with a boxer's fighting, but to fight oneself is no longer easy'; no longer, i. e. when you pass from criticism to proof of your own prowess. ²⁵ gen. after ἐν. 'different from'. ²⁶ πᾶσιν. ²⁷ συμπάτω. ²⁸ cognate aor. after ἀνυχ. and εὐδαίμ. ²⁹ μνησέσκω, aor. pass. in form, midd. in sense; takes gen. as in Lat. ³⁰ ὑπολαμβάνω. ³¹ 'also'. ³² γινώσκω. ³³ καὶ ἄν; take ἄν with γιν.

§ 151. ¹ ὅμνυμι. ² So in Lat. *et nati natorum et qui nascentur ab illis*. In Old Test. *children's children*. ³ ὥς ἄν, 'as long as'. ⁴ ἀναλίσκω. A person charged with a certain function is described in Gr. by the part. fut. with art. οὐδ' ὁ κωλύων παρῆν, 'nor was there any there to hinder it'; 'nor was there there the man to hinder it'. So δεδμεθα τοῦ παύσαντος, where we say, 'we need some one to put a stop to it'; lit. 'the man who shall'. See § 74 n. 53. Madvig's Gr. Synt. § 180 b n. 1. For the fut. part. without art. see above § 145 n. 4. ⁵ The aor. is frequent in this sense; the pres. is not used in good authors. ⁶ 'of what is right'; 'of what he ought to say'. ⁷ μηδὲ ἓν, 'not even one single thing', stronger than μηδέν. So οὐδὲ εἰς. See § 152 n. 27. ⁸ καὶ ἄν. ⁹ δύα. ¹⁰ νόμιζε. ¹¹ μηδὲ ἄν, 'not even if'. ¹² σφόδρα π. 'very much'. ¹³ λαμβάνω. ¹⁴ perf. in use of λέγω. ¹⁵ πυνθάνομαι, gen. abs. ¹⁶ 'also'. ¹⁷ ποτέ. ¹⁸ μαθηδύς. ¹⁹ Supply ἐστὶ. ²⁰ διὰ. ²¹ ἀπέω. ²² Pythagoras (Iuven. xv 174) *ventri indulisit non omne legumen*, 'denied his stomach certain kinds of pulse'. Verses were ascribed to him Δειλοί, πάνδελοι, κνάμων ἀπο χείρας ἔχετε· ἴσθ' τοι κνάμωνι τε φαγεῖν κεφαλὰς τε τοκῆων, 'Caitiffs, utter caitiffs, hold your hands from beans; to eat beans and parents' heads is all one'. ²³ ἀποθήσκω.

²⁴ conj. aor. of *ἐξαγορεύω*. ²⁵ Zeno the stoic. ²⁶ This line gives Zeno's bill of fare. ²⁷ predicate 'by way of relish'.
²⁸ 'to drink with [or after] it'. See § 150 n. 7.

§ 152. ¹ 'his parents' (*τίκτω*). ² neut. predicate to fem. subject. See § 61 n. 1. Supply *ἐστὶ*. ³ *κεράννυμι*. ⁴ *ἀπελαύνω*. ⁵ *φέρω*. ⁶ *οὐτε καί περ*, 'although', regularly takes the partic. in Attic. So in the silver age *quamquam diruta* (Iuven.) 'although destroyed'. See § 157 n. 1. ⁷ from *εἰμι*, used as pres. imperat. of *ἐρχομαι*. ⁸ omit in English. ⁹ *ἐμπιπλημι*. ¹⁰ used as fut. of *ἐρχομαι* (*ἀνέρχ.*) ¹¹ *θῶπα*; properly a subst. ¹² Translate:

'Therefore come fire, come swords: scorch, burn this flesh,
 Drain my black blood and glut thee; for the stars
 Shall sink to earth, earth shall mount up to sky,
 Ere that from me there meet thee one smooth word'.

¹³ *οἶδα*. ¹⁴ *ταῦτα*. ¹⁵ *πίμπρημι*. ¹⁶ *ἀνδρα*. ¹⁷ the nomin. absolute, which is rare, 'and if one shall have spoken but to a single man'. ¹⁸ *πύθοντο*, opt. aor. of *πυθάνομαι*. ¹⁹ *πίνω*. On the infin. see § 137 n. 20. ²⁰ *ὑπό*. ²¹ *προκαταλαμβάνω*. ²² *ἐφευρίσκω*. ²³ *φεύγω*. ²⁴ *λέγε*. ²⁵ aor. imperat. of *γινώσκω*. See § 45 n. 3. § 146 n. 3. Ovid. *ars amat.* ii 499, *fama celebrata per orbem littera, cognosci quae sibi quemque iubet*. Attributed to Bias, Thales, and Chilon, and to the Pythian god himself, on whose temple it was inscribed (Xen. *memorab.* iv 2 § 24). Sokrates seems to have frequently taken it for his text. ²⁶ Either *ἴσθι* 2 sing., or *ἴστε* 2 pl. imperat. of *οἶδα*. ²⁷ See § 151 n. 7. 'Tis from a grudge that you thus ungrudgingly teach me much, in order that hearing much I may learn no single thing'. ²⁸ *μανθάνω*. ²⁹ The master says, *Fiat experimentum in corpore vili*. The slave, the *corpus vile*, replies, 'I know'. The learned Marc-Antoine Muret, when travelling in disguise, fell ill in Lombardy. The doctors, taking him for a vagrant, said, *Faciamus experimentum in anima vili*. Muret exclaimed, *Vilem animam appellas, pro qua Christus non dignatus est mori*? On the proverb see § 61 n. 27. ³⁰ *μανθάνω*. ³¹ perf. midd. of *περιβάλλω*. ³² *τὸ ἐμὸν*. ³³ fut. of *εἰμι*. *μ. ἐ.* 'you will not have learnt', a rare periphrasis; in the perf. the auxiliary verb and participle commonly represent the opt. and conj. ³⁴ fut. of *εἰμι*.

§ 153. ¹ Constr. *δεῖ ἐμὲν τὰς ὁδοὺς τῶν ἀδικ. ἀρχ.* 'while they are only beginning'. *ἀντισχεῖν* in the first sentence is aor. of *ἀντίχω*. ² *ἐμπιπρημι*. ³ *ὁρίημι*. ⁴ *διαλαμβάνω*. ⁵ *μὲν. τ. ἐγώ*. governed by *γινώσκω*. ⁶ *καλέω*. ⁷ 'Who knows but death is life, and life death? except that notwithstanding [though there is so little to choose between the two] those mortals who see the light' etc. ⁸ *δάλλυμι*, intrans. 2 perf.

⁹ κτάομαι. ¹⁰ 'This is mere by-play'. It is a cook, who is boasting of his skill. ¹¹ 'if'. ¹² λαμβάνω. ¹³ 'proper implements'. ¹⁴ τὸ ὅπρ. ¹⁵ ἀρμόσσωμαι, from ἀρμόττω. ¹⁶ 'Syrus', a common name of a slave in comedy, many slaves coming from Syria. ¹⁷ γίγνομαι. ¹⁸ τὸ αὐτό. ¹⁹ ὁρῶ. 'What happened in the case of the Sirens of old, that self-same thing you will see again'. ²⁰ 'owing to'. ²¹ See § 151 n. 7. § 152 n. 27. ²² δύναιμι. ²³ = omnino. ²⁴ διέρχομαι. ²⁵ πάρεμι, used as pres. part. of παρέρχομαι. ²⁶ ἐστήξεσαι, a fut. formed from ἐστήκα, which is used as a pres. ²⁷ βυρέω. ²⁸ βίνα, acc. of limitation; see § 75 n. 2. ²⁹ προστρέχω. ³⁰ conj. after ἄχρι δὲ. The rescuer must stuff his nostrils against the fumes of the good things, as the companions of Odysseus did their ears against the songs of the Sirens. ³¹ σφόδρα π. 'very many'. ³² 'of those who are seated', i. e. of the guests. ³³ κατεσθίω. ³⁴ ἐπιδύμην, aor. of ὠρέομαι. 'Some say you dye your hair, that hair which you buy jet-black from the market'. ³⁵ intrans. 2 aor. of ἐπιβαίνω. ³⁶ τε. ³⁷ fut. of ἀπέρχομαι. The thought is in Ps. xlix 17, Eccles. v 15, 1 Tim. vi 7.

§ 154. ¹ ὁρῶ. ² μετὰ οὐ πολὺ, 'after no long time'. See § 159 n. 4. ³ 'to associate with'. Lat. cum optimis Graecorum victurus. ⁴ ὁρῶ. ⁵ ἐξαίρω. ⁶ ὦ ἔταίρε. ⁷ μαρθάνω. ⁸ γυγνώσκω. The verses are a σκόλιον, or festive song, called 'crooked', because it passed from guest to guest in no order, but by the choice of the last singer. Admetos is the king of Phœra in Thessaly; by 'the good' is meant his wife Alkestis, who died for him; by 'the cowards' his father who refused to die for him. ⁹ εἰ. εἰπ. 'to laugh and say', 'to say with a laugh', see § 69 n. 20; on the nomin. see § 124 n. 5. ¹⁰ dat. after εἶν. ¹¹ gen. of time; mark the plur., though two are spoken of. ¹² ἐντυγχάνω. ¹³ gen. after μετόν, as in Lat. after plenus. ¹⁴ ἔχω. ¹⁵ 'your beard', a very frequent meaning of the art. ¹⁶ with partic. See § 152 n. 6. 'although you, if any man, have for your years black hair'. The Greeks say 'if any other man also', and 'the [or your] hair black'. See on the use of the art. § 59 n. 24. ¹⁷ ὁρῶ. ¹⁸ gen. absol. 'when some one required him'. ¹⁹ δοῖς. ²⁰ τὸ ἀγ. See § 135 n. 14. ²¹ 'which they [i. e. men] are ever seeking'. ²² εἰ γε, 'bravo!' 'well said!' became a Lat. word *Euge, poeta!* ²³ See § 135 n. 12. ²⁴ ἐστίν. ²⁵ See § 152 n. 27. ²⁶ 'For [in the pleasures of the palate] the highest good [as defined by Epicurus] is added to pleasure', you have not only the enjoyment of eating, but the possession of the *summum bonum*. The cook caricatures the teaching of Epicurus. ²⁷ καὶ ἐν. On the neut. predicate σφόδρα see § 61 n. 1. ²⁸ κατὰ, 'in that art which concerns us', i. e. in our

culinary art. ²⁰ 'Order is everywhere wise, but of our art it is almost the head and front'. ²⁰ παραίθμι. ²¹ καὶ ἀφ. ἀφαίρει. ²² ἐτάγω. ²³ 'how they [the guests] are disposed for the dinner'. ²⁴ 'of the dishes themselves'; you must discriminate between diahes, no less than between companies. ²⁵ aor. of ἐταγῆμι, here intrans. 'some piping hot, some when they have abated of their heat'. ²⁶ Supply ἀροφ. The cook shows that generalship is required in his craft.

§ 155. ¹ perf. with intensified present signification, 'know for certain'. πέπωκεν perf. of πίνω. ² 'very well'. *Is* from οἶδα. ³ περιπίπτω. ⁴ Lat. *fugae nihil meminit*. Madvig Lat. Gr. § 455 n. 4. See above § 84 n. 4. ⁵ On the following gen. see § 81 n. 30. § 147 n. 6. ⁶ συναλίσκομαι. ⁷ διατρώγω. ⁸ 'tries to get clear'. ⁹ noctu. ἐκχύν. ἐκχέει. ¹⁰ gen. abs. πίπτω. ¹¹ 'When the oak has fallen, all the world goes a wooding'; a proverb applicable to Alexander's death. ¹² 'the interval is short'. ¹³ gen. abs. θνήσκω. ¹⁴ μέγνυμι. ¹⁵ A favorite maxim with Tiberius (Dio Cass. LVIII 23). Nero, the burner of Rome, corrected one who quoted it, *Immo ἐμοῦ ῥώτρος* (Suet. 88). In modern times *Après moi le déluge* has been put into the mouth of prince Metternich, lord Palmerston, etc. ¹⁶ χάσκω (μεταχ.). ¹⁷ ὁ ἕτερος. ¹⁸ δεινός. ¹⁹ πάσχω. ²⁰ οἶδα. In Lat. *Quam quisque norit artem, in hac se exerceat*. ²¹ τὸ μ. ²² ἀπώλλυμι. ²³ γλώσσα. ²⁴ δμώμοκε, δμνυμι. A verse of the Hippol. of Euripides, often attacked for its lax morality. ²⁵ supply ἐστί. ²⁶ θνήσκω. A proverb applied to the Athenians in Sicily B. C. 413; either they died in war or prison, or (according to report) they recited Euripides to their masters, and returned to Athens in some cases, and thanked the poet to whom they owed their freedom. ²⁷ Synecopated perf. of γίγνομαι. See § 138 n. 1. ²⁸ φρονεῖτε. ²⁹ 'to'. See § 122 n. 6. ³⁰ βαδίζω. On the mid. form see § 76 n. 6. ³¹ καὶ οὐκ. ³² φεύγω. ³³ καὶ εἶτα. ³⁴ φέρω. ³⁵ gen. after πρό in προμ. 'fighting in the van of'. ³⁶ dat. of place. ³⁷ στορέννυμι = *straverunt*, which is of the same root. A couplet of Simonides.

§ 156. ¹ δάκνω. ² See § 9 n. 7. Cf. *ubi ad Dianae venis*. ³ ἐπισχένομαι. ⁴ μή belongs to ἐπιστραφή. ⁵ 'on the way'. ⁶ i. e. that Eurydike was really following him. ⁷ 'looked at his wife'. ⁸ who, esp. Demosthenes, were hostile to the Macedonian party. ⁹ See *καθεξόμεν* in Vocabulary. ¹⁰ See § 152 n. 27. ¹¹ γίγνομαι. ¹² often followed by τε καὶ. 'He is at once both prosperous and wise'. ¹³ ἐπαίνεω. ¹⁴ ἀπόλοιτο and ἀπόλωλα, from ἀπόλλυμι. ¹⁵ gen. absol. ¹⁶ imperf. in use of ἐπατέρχομαι. ¹⁷ προμανθάνω. ¹⁸ part. pres. in use of ἐπατέρχομαι. ¹⁹ ἄπτω. ²⁰ = *autem*, 'now', i. e. 'you

must know'. ³¹ 'also'. ³² ὁράω. ³³ intrans. 2 aor. of ἐφίστημι. ³⁴ cogn. acc. 'he asked them such questions, as he used to ask'. ³⁵ intrans. perf. of διαρρηγγνυμι. ³⁶ with partic. See § 70 n. 7. ³⁷ gen. absol. ³⁸ λανθάνω. ἔλ. με ἔχων, 'I was not aware that you had'. ³⁹ 'even'. ⁴⁰ αἰρέω. βραδύς etc. The hare and the tortoise. ⁴¹ used as perf. pass. of λέγω. ⁴² κατεσθίω. ⁴³ παρὰ. ⁴⁴ παραλαμβάνω. ⁴⁵ διαφέρω. ⁴⁶ κατατρέχω. ⁴⁷ ἐπιβαίνω. ⁴⁸ πυνθάνομαι. gen. absol.

§ 157. ¹ See § 152 n. 6. ² καὶ ἐκεῖ. ³ ὅητα. ⁴ ἐκβαίνω. ⁵ λανθάνω. ⁶ λαγχάνω. ⁷ εὐρίσκω. ⁸ poetic for ἔλιπεν. ⁹ ἄπτω. This epigram occurs twice in Auson. 22, 23. ¹⁰ ἦλθε, ἔρχομαι. ¹¹ δεικνυμι. ¹² intrans. 2 aor. of βαίνω. ¹³ ὁράω. An epigram on the statue of Olympian Zeus. ¹⁴ imperat. aor. of λέγω. An epitaph on Diogenes the Cynic, or Dog-philosopher. ¹⁵ syncope intrins. perf. of ἐφίστημι. See § 138 n. 1. ¹⁶ οἰκέω. ¹⁷ 'Just so'. ¹⁸ θνήσκω. ¹⁹ neut. pl. after φρ. ²⁰ τίκτω. ²¹ 'did you master', περιγίγνομαι. ²² 'by spending'.

§ 158. ¹ αὐτόν belongs to ἐπισκοπούμενος. ² Medea prays to the god Somnus (Val. Flacc. viii 74) maior ades, fratrique simillime Leto. ³ ἀφαιρέω. ⁴ 'of'. ⁵ aor. of λέγω. ⁶ ὅτι is often found after verbs of saying, even where the very words used are repeated: so sometimes in English. 'Say not, that I lost', where it should be, 'Say not, I lost', or 'Say not, that you lost'. So ἀπεκρινάμην, ὅτι οὐ, 'I answered, No'. On this ὅτι before oratio recta see § 54 n. 22. Madvig's Gr. Syntax § 192 a. ⁷ ἀπόλλυμι. In Lat. we can imitate the assonance, perdidī—reddidī. ⁸ ἀποθνήσκω. ⁹ ἀποδίδωμι. ¹⁰ ἀφρηθήν τι, because we say ἀφαιρείσθαι τινα τι; so doceor, celor. On the pass. of the middle sense see § 120 n. 10. ¹¹ ἀφαιρέω. ¹² 'by whose means the Giver required it of thee'; ἀπαιτέω has 2 accusatives, like posco. ¹³ εὐρίσκω.

§ 159. ¹ κἀμιν. ² καὶ ἂν ἐπ' ὅλ., 'even if only for a short time'. See Liddell and Scott s. v. κἀν. ³ ἀπωθέω. ⁴ See § 154 n. 2. ⁵ 'by a common Persian'. ⁶ 'the Persian king's troops'. On βασιλ. without the art. see § 147 n. 1. ⁷ ἀνθίστημι. See § 138 n. 1. ⁸ ἀποδιδράσκω. ⁹ the slave. ¹⁰ Diogenes. ¹¹ dat. instr. ¹² λαμβάνω. ¹³ acc. after φρ. 'to be crooked-minded'. The moral of this skolion (see § 154 n. 8) is, 'The pot calls the kettle black'. ¹⁴ σύ. ¹⁵ κτείνω. B.C. 514 Harm. and Arist. slew Hipparchos, son of Peisistratos; brazen statues were erected to them in Athens, which Xerxes carried away, and Alexander restored. Other skolia were sung to them, and they are often celebrated in Attic authors. ¹⁶ θνήσκω. On the syncope

form see § 138 n. 1. ¹⁷ 'If'. ¹⁸ *ἐξικνέομαι*. 'If the lion's skin is too short, piece it out with the fox's'; 'where force fails, try craft'. ¹⁹ *κατατίθημι*. ²⁰ *ἀναιρέω*.

§ 160. ¹ *ἐμπίπτω*. ² 'on our part'. ³ *τρώγω*.
⁴ *διαφέρω*. ⁵ *προβαίνω*. On the crasis see § 57 n. 6.
ἐπὶ τοσούτο τῆς δόξης, εὐδοκίᾳ. ⁶ constr. *ὥστε διὰ τοῦτο*
δοκεῖν πολλοὺς τῶν τεθν. πάλιν ζ. ποιῶν. ⁷ See § 148 n. 6.
⁸ 'if'. ⁹ *καὶ ἐάν*. ¹⁰ *ἄλλο*. ¹¹ *διατρώγω*. ¹² On a
superstition of the same kind see § 116 n. 8. ¹³ *αἰρέω*.
¹⁴ *καθαίρω*. ¹⁵ *ἵστημι*. 'What practice [the actual sub-
sisting manners and habits of a nation] abolished, that law
will not establish'. ¹⁶ *ἀλλά*. ¹⁷ Supply *ἐστὶ*. ¹⁸ 'when
one has escaped'. ¹⁹ *μυμήσκω*. ²⁰ gen. after *μεμν.*
²¹ aor. imperat. of *πυνθάνομαι*. ²² *τινά*, 'about what time'.
²³ *λαμβάνω*. ²⁴ *γίγνομαι*. ²⁵ *φέρω*, 'you will bear water',
i. e. be dropsical.

VOCABULARY.

δβατος, ον, (βαίνω), untrodden, inaccessible.

**Ἀβδόρα, ων, τό, a Thracian town on the Nestos, the birth-place of Demokritos and Protagoras.*

ἀβέβαιος, ων, insecure, uncertain.

ἀβιωτος, ον, βιος ἄ. a life too bad to live, that is no life.

ἀβουλος, ον, (βουλή), thoughtless.

**Ἀγαθοκλῆς, έους, ό, tyrant of Syracuse 317—289 B.C. § 97.*

ἀγαθός, ή, όν, (good), virtuous, able, fortunate, useful; τό ἀγαθόν, goods, wealth. Comp. and superl. βελτίων and βέλτιστος imply moral excellence; ἀμείνων and ἀριστος ("Ἀρης, ἀρετή), serviceableness, capacity; κρείσσων and κράτιστος (κράτος), superiority and strength; the rarer λψων, 'more desirable, beneficial' (from the Doric verb λῶ), is in Attic used of inquiries about the future (he consulted the gods, εἰ λψον εἴη): Plato has, ὦ λψοτε, 'my good friend' (Krüger).

**Ἀγάθων, ωνος, ό, an Athenian tragic poet, patronised by king Archelaos; he is an interlocutor in Plato's Banquet.*

ἀγάλλω, αλώ, to adorn; mid. with dat. to take delight in.

ἀγαλμα, ατος, τό, ornament, statue, image of a god.

**Ἀγαμέμνων, ονος, ό, king of Mykenai, leader of the Greeks before Troy.*

ἄγαν, adv. = nimis, too much; μηδέν ἄγαν, 'nothing too much', i.e. moderation in all things.

ἀγανακτέω, Att. ὦ, ήσω, to be irritated, annoyed at, vexed with.

ἀγαπάω, Att. ὦ, ήσω, to love § 85; to be contented with, with dat.; with partic. § 124.

ἀγαπητός, ή, όν, beloved.

ἀγγέλλω, ελώ, to report, bring tidings.

ἄγγελος, ον, ό, a messenger.

ἀγείρω, ερώ, to bring together, collect; midd. to collect by begging.

ἀγένητος, ον, not done; ἀγένητον ποιεῖν, infectum reddere.

ἀγενής, ές, (γέννα), low-born, base, vulgar.

ἀγέννητος, ον, unbegotten.

ἀγεννώς, adv., basely.

**Ἀγήνωρ, ορος, ό, 1. Agenor, king of Phoenikia, father of Kadmos and Europa § 100; 2. king of Argos, father of Argos § 142.*

ἀγήρως, ων, (γήρας), free from old age, undecaying.

**Ἀγησιλαος, ον, ό, Agesilaos II., son of Archidamos, and king of Sparta 397—361 B.C.*

ἄγιος, α, ον, (hagiographa, hagiology), sacred, holy.

**Ἄγισ, ιδος, ό, brother of Agesilaos, king of Sparta 426—397 B.C.*

ἀγκάλη, ης, ή, (uncus, angulus), in pl. the bent arm, embrace.

ἀγκυρα, as, ἡ, anchor.

Ἀγλαΐς, ἰδος, ἡ, daughter of Megakles; a performer on the trumpet, famed for her voracity.

ἀγνοέω, Att. ὦ, ἦσω, to be ignorant; with acc. not to know a thing.

ἀγνοία, as, ἡ, ignorance.

ἀγνωμονεύω, Att. ὦ, ἦσω, to be thoughtless, obstinate.

ἀγνώμων, os, senseless, unfeeling; τὸ ἀγ. stubbornness § 62.

ἄγνωστος, ὤτος, ὁ and ἡ, (γινώσκω), p. 62, a stranger: *ignarus* in act. sense; also like *ignarus* in pass. sense, unknown.

ἀγορά, as, ἡ, (ἀγείρω), place of assembly, market-place, market. Lat. *forum*.

ἀγοράζω, asω, to be in the market-place; to buy.

ἀγοραῖος, os, vulgar, common.

ἀγραφός, os, unwritten.

ἀγριάλωτος, ανῶ, to be angry.

ἀγριος, α, os, wild (properly living in the fields, savage).

ἀγρός, οὔ, ὁ, a field, an estate; ἐπ' ἀγροῦ, in the country.

ἀγχινοία, as, ἡ, (ἀγχι near, νοῦς), readiness, quickness of parts.

ἄγω, ἄξω, 2 aor. ἤγαγον, (Lat. *ago*, Fr. *agir*), to lead, bring, drive, celebrate; ἄγω ἡσυχίαν, maintain quiet; ἄγε = *age*, 'come!'

ἀγών, ὄνος, ὁ, (ἄγω), a contest, race.

ἀγωνίζομαι, ιούμαι, to struggle, compete.

ἄδακρυς, υ, gen. *ves*, tearless; costing no tears.

ἀδεια, as, ἡ, (δέος), freedom from fear, amnesty; οὐ γάρ (ἐστίν) δ., for we have no licence, with inf.

ἀδελφή, ἡς, ἡ, sister.

ἀδελφός, οὔ, ὁ, brother.

ἀδεῶς, fearlessly, securely.

ἀδηλος, os, obscure, uncertain; esp. in neut. *ἀδηλόν* (ἐστι), it is uncertain. ἐξ ἀδήλου § 101 n. 7.

Ἄιδης, (ἔδης), os, ὁ, Aides, or Hades = Pluto, the god of the shades; *eis* Ἄιδου sc. οἶκον, to the dwelling of Hades, i. e. the infernal regions; ἐν Ἄιδου sc. οἴκῳ, in the infernal regions.

ἀδικέω, Att. ἀδικῶ, ἦσω, ἡδίκηκα, to wrong; τινα μεγάλα, to inflict great wrongs on some one.

ἀδίκημα, atos, τό, unjust act, wrong.

ἀδικία, as, ἡ, injustice.

ἀδικος, os, (δίκη), unjust; ὁ ἀδ., the evil-doer.

ἀδικως, adv., unjustly.

Ἄδμητος, os, ὁ, king of Pherae, husband of Alkestis, who died for him § 154.

ἀδολέσχης, os, ὁ, a tattler.

ἄδολος, os, guileless.

Ἄδρανον, os, τό, Adranum, a town of Sicily under Mount Aetna.

Ἄδραστος, os, ὁ, king of Argos, father-in-law of Tydeus and Polyneikes, leader of the seven against Thebes.

ἀδύνατος, os, (δύναμαι), 1. impossible; 2. powerless § 45.

ἄδω, φέσσομαι, to sing. See ὥδῃ.

ἄδωρος, os, (δῶρον), ἄδωρα δῶρα, gifts that are no gifts § 37.

ἀεὶ, always. *eis* ἀεὶ, for ever. ὁ ἀεὶ ἀρχων, the archon for the time being.

ἀελπτος, os, (ἐλπὶς), unhelped for, unexpected; ἐκ τῶν ἀέλπτων, out of desperate straits § 33.

ἀετός, os, ὁ, eagle.

ἀζημίως, without hurt.

ἀγέλης, *ἐς*, (ἡδός), unpleasant, annoying.
 ἀγέλια, *ας*, ἡ, disgust; unpleasantness.
 ἀγιδών, *όνος*, ἡ, (ἄδω), a nightingale.
 ἀήρ, *έρος*, *ὁ*, air; in plur. climates.
 ἀθάνατος, *ος*, (θνήσκω), immortal.
 ἀθέμστος, *ος*, unlawful.
 ἄθεος, *ος*, godless; *ὁ* *δ.* atheist.
 Ἀθηνᾶ, *ᾶς*, ἡ, Athene, daughter of Zeus, goddess of wisdom and handicraft, and of war; tutelary deity of Athens.
 Ἀθήναζε, orig. Ἀθήναςδε, *adv.*, to Athens.
 Ἀθήνας, *ηων*, *αι*, Athens.
 Ἀθηναίος, *αια*, *αίων*, Athenian.
 Ἀθήνησι, orig. *dat.*, *adv.*, at Athens § 104.
 Ἀθηνόδορος, *ος*, *ὁ*, a Stoic philosopher of Tarsos, pupil of Poseidonios; Octavianus heard his lectures in Rhodes and took him to Rome § 103.
 ἀθλητής, *οῦ*, *ὁ*, (ἀθλον), an athlete.
 ἄθλιος, *α*, *ος*, burdensome, wretched, painful.
 ἀθλον, *ος*, *τό*, prize in a contest.
 ἀθλος, *ος*, *ὁ*, contest, struggle, pains.
 ἀθροίζω, *σω*, to collect, muster.
 ἀθρόος, *α*, *ος*, (α copul. *θρόος*), in crowds; at once; cf. Lat. *frequens*.
 ἀθυμέω, Att. *ῶ*, *ήσω*, (θυμός), to despond.
 Ἀθως, *ω*, *ὁ*, a mountain in Macedonia, on the Strymonian gulf § 145.
 αἰαί, alas!
 Αἰακείον, *ος*, *τό*, a sanctuary in Aigina, in honour of Aiakos § 156.
 Αἰακός, *οῦ*, *ὁ*, son of Zeus and Aigina, king of Aigina, after

death, with Minos and Rhadamanthys, a judge in the shades.

Αἶας, *αυτος*, *ὁ*, 1. Aias, son of Telamon, prince of Salamis, one of the bravest Greeks before Troy. 2. Son of Oileus and king of the Lokrians; he abused Kasandra in the temple of Athena, on the capture of Troy, and was wrecked on his homeward voyage.

Αἰεὺς, *έως*, *ὁ*, son of Pandion and king of Athens.

αἰγιαλός, *οῦ*, *ὁ*, the beach.

Αἴγυα, *ης*, ἡ, an island in the Saronic gulf near Athens § 156.

Αἰγυαῖος, *αια*, *αίων*, of Aigina.

Αἰγυήτης, *ος*, *ὁ*, a native of Aigina § 124.

Αἰγισθος, *ος*, *ὁ*, son of Thyestes, and murderer of Agamemnon § 115.

Αἰγύπτιος, *ια*, *ιον*, Egyptian.

Αἰγυπτος, *ος*, ἡ, Egypt.

αἰδέομαι, Att. *οὔμαι*, *έσομαι*, to be ashamed, *ποιεῖν τι*, to do a thing; *τινά*, to reverence.

αἰδώς, *οῦς*, ἡ, shame, bashfulness, modesty, reverence, honour.

Αἰήτης, *ος*, *ὁ*, king of Kolchis, father of Medea.

αἰθέριος, *α*, *ος*, heavenly, ethereal.

αἰθήρ, *έρος*, *ὁ*, (αἰθω), the sky, the upper air, heaven.

Αἰθιοπία, *ας*, ἡ, Aethiopia, the country of the blacks, south of Egypt.

Αἰθιοψ, *αρος*, *ὁ*, an Aethiopian.

αἰθω, to kindle.

αἶμα, *ατος*, *τό*, blood.

αἱματοςταγής, *ές*, blood-dripping.

Αἰμόριος, *ος*, *ὁ*, father of Amaltheia § 108.

αἰνέω, Att. *ῶ*, *έσω*, to praise. Poetic; *ἐπαῖνω* is used in prose.

αἶες, *ος*, *ὁ*, a tale, saying, fable.

αἶξ, αἰγός, ὁ and ἡ, (ἄσσω; hence *aegis*), mostly fem., goat.

Αἰολίς, ἰδος, ἡ, a province in Asia Minor, north of Ionia.

αἵρεσις, εως, ἡ, (*heresy*), I. choice; II. a sect.

αἵρετός, ἡ, ὅν, (αἰρούμαι), to be chosen, eligible.

αἰρέω, Att. ᾠ, ἥσω, ἥρηκα, 2 aor.

εἶλον, to take, conquer, convict; midd. to choose, elect; pass. I. to be taken (in which sense ἀλίσκομαι is more used); II. to be chosen.

αἶρω, ἀρῶ, ἥρκα, to raise, to set out, to exalt; midd. to carry off, to undergo, to undertake; to lift § 95.

αἰσθάνομαι, ἥσομαι, aor. ἥσθην, (whence *aesthetics*), to perceive, with gen. or acc. or partia.

αἰσθησις, εως, ἡ, perception, sense.

Αἰσχίνης, ον, ὁ, an Athenian orator, the antagonist of Demosthenes and partisan of Philip; 8 of his speeches are extant.

αἰσχιστος, η, ον, see αἰσχύρος.

αἰσχος, ον, τό, slur, shame.

αἰσχίον, ον, see αἰσχύρος.

αἰσχύρος, δ, ὅν, ugly, foul, base; αἰσχρόν (ἔστι), it is a disgrace § 63. comp. αἰσχίον, superl. αἰσχωτός.

Αἰσχύλος, ον, ὁ, the father of tragedy, fought at Marathon; Salamis and Plataia; he described the Persian war in his 'Persians.' Born 525 B.C., died 456 B.C. § 160.

αἰσχύνη, ης, ἡ, a disgrace; a sense of shame, confusion.

αἰσχύνω, νῶ, to dishonour; pass. αἰσχύνομαι, νοῦμαι, ἥσκνυμαι, to be ashamed; with acc. or ἐπί with dat., of a thing; ποιῶν

τι, of doing what I do; with inf. to do a thing (which therefore I abstain from); τινά, to reverence, feel shame before. Αἰσωπός, ον, ὁ, the fabulist.

αἰτέω, Att. ᾠ, ἥσω, I ask, beg for, τινά τι.

αἰτία, ας, ἡ, cause, reason; charge, accusation.

αἰτιάομαι, Att. ᾠμαι, ἄσομαι, ἡττάμαι, accuse, charge; φόνου τινά, one of murder (as in Lat. *accusare aliquem proditionis*).

αἰτίος, α, ον, guilty; τινός, of something; ὁ αἰτίος, the author, the accused.

Αἶτνη, ης, ἡ, Mt. Aetna in Sicily.

Αἰτωλός, οῦ, ὁ, a native of Aitolia, the district between Akarnania and Thessaly.

αἰφνίδιος, ον, (cf. ἐξαίφνης, ἄφνω), sudden.

αἰχμάλωτος, ον, taken by the spear, prisoner of war.

ἀκίβδηλος, ον, unadulterated.

Ἀκαδημία, ας, ἡ, on the Kephisos, 6 stadia from Athens; in a gymnasium there Plato taught, and so gave name to the Academic school §§ 124, 156.

ἀκινάκης, ον, ὁ, (a Persian word), sabre; worshipped as a god by the Skythians.

ἀκίνδυνος, ον, without danger, safe.

ἀκολασία, ας, ἡ, (κολάζω), intemperance, licentiousness) (σωφροσύνη.

ἀκόλαστος, ον, unchastened, intemperate, wicked on principle) (σώφρων.

ἀκολουθέω, Att. ᾠ, ἥσω, to follow, attend on, with dat.

ἀκόλουθος, ον, ὁ, (κέλευθος), a lackey, attendant.

ἀκορόστως, adv. insatiably.

ἄκος, ον, τό, remedy.

ἀκούσιος, α, ον, (ἀκω), involuntary.

ἀκούω, σομαι, ἀκήκοα, 1. to hear, τινός τι, something from a person; also with ἀπό, and other prepositions; to hear that such and such is the cause, τοῦτο οὕτως ἔχον, or ὅτι τ. ο. ἔχει, or τ. ο. ἔχειν; τινός λέγοντος, to hear some one speaking; τῆς σοφίας τινός, to hear some one's wisdom; 2. used as pass. of λέγω with εἶ and κακῶς, to be spoken ill of by some one.

ἀκράτεια, ας, ἡ, incontinence.

ἀκρατής, ἐς, (κρατέω), incontinent, ungovernable.

ἀκριβῶς, adv., nicely, exactly.

ἀκριτος, ον, untried.

ἀκροδομαι, Att. ὠμαι, (ἀκούω), to listen to, with gen.

ἀκρόασις, εως, ἡ, a recitation.

ἀκροατής, οἱ, δ, a hearer.

ἀκροκώλιον, ον, τό, generally pl., the extremities.

ἀκρον, ον, τό, a height, the crest of a hill; the highest pitch or point.

ἀκρόπολις, εως, ἡ, the high city or citadel, sometimes metaphorical, fortress.

ἀκρος, α, ον, (acies, acus), the outmost; ἄ. χεῖλος, 'the surface of the lip' § 29; highest, first.

ἀκρίς, ἴνος, ἡ, beam, ray.

Ἀκταίον, ὠνος, δ, a Theban hero and huntsman, changed by Artemis into a stag and torn to pieces by his own dogs § 104.

ἄκων, ἀκουσα, ἄκων, (ἐκῶν) unwilling.

ἀλαλᾶν, ἀξομαι, to cry ἀλαλαί, to shout aloud; esp. of a battle-cry or shout of victory.

ἀλάστωρ, ορος, δ, 1. the Avenger,

avenging deity § 139; 2. an accursed wretch § 160.

ἀλγέω, Att. ᾠ, ἦσω, to grieve, to be pained.

ἄλγος, ον, τό, pain.

ἀλγύνω, ῶ, to pain.

ἀλειφω, ψω, (λίπος), to rub with oil; midd. to oil oneself in preparation for gymnastic exercises.

ἀλεκτρύων, ὄνος, δ and ἡ, cock or hen.

Ἀλεξανδρεὺς, ἑως, δ, of Alexandria.

Ἀλέξανδρος, ον, δ, I. Paris, son of Priamos. II. Alexander the Great, son of Philip of Macedon, and conqueror of Persia.

Ἀλεξίς, ἴδος, δ, a poet of the middle comedy, native of Thurii, contemporary of Alexander § 103.

ἄλέω, Att. ᾠ, (δάει, Lat. *molere*), to grind.

ἀλήθεια, ας, ἡ, truth.

ἀληθεύω, σω, to tell the truth.

ἀληθής, ἐς, (λανθάνω), true, honest.

ἀληθινός, ἡ, ὄν, genuine.

ἀληθῶς, truly, really.

Ἀλικαρνασσός, οὔ, ἡ, Halikarnassos, capital of Karia, birth-place of Herodotos.

ἄλις (ἀλής), adv. in abundance; enough; with gen. like *satis*.

ἀλίσκομαι, ἀλώσομαι, ἐάλωκα, 2 aor. ἔδλω, to be taken, conquered; used as pass. of αἰρέω.

Ἀλκαῖος, ον, δ, of Mitylene, cir. 610—602 B.C., patriot and lyric poet, from whom we inherit the *Alcaic stanza*.

ἀλκή, ἡς, ἡ, strength.

Ἀλκιβιάδης, ον, δ, the famous Athenian general in the Peloponnesian war, nephew of

- Perikles, pupil of Sokrates, born B.C. 450, died B.C. 404.
- Ἀλκμήνη, ης, ἡ, wife of Amphitryon of Thebes, and mother of Herakles § 151.
- Ἀλκυονεύς, έως, δ, a giant, son of Ouranos and Gaia, slain by Herakles § 157.
- ἄλκυν, όνος, ἡ, halcyon, kingfisher.
- ἀλλ', see ἀλλά.
- ἀλλά, but, yet; at the beginning of a sentence often, well then; οὐ μόνον—ἀλλὰ καί, not only—but also; ἀλλὰ μήν, atqui, however.
- ἀλλὰς, αὐτος, δ, sausage.
- ἀλλαχόθεν, adv., from another place.
- ἀλλήλων, reciprocal pron., one another; μετ' d. with one another; πρὸς ἀλλήλους inter se. Dual ἀλλήλω, ου.
- ἄλλομαι, ἀλούμαι, (salio), to leap.
- ἄλλος, η, ο, (cf. *alius*), other; cf. ἄλλοι, the others; ἄλλοι ἄλλα, (*alii alia*), some one thing, some another.
- ἀλλότριος, α, ου, (ἄλλος), belonging to another, *alienus*; strange, alien; κακῶν § 49.
- ἄλλως, otherwise §§ 118, 148.
- ἄλμη, ης, ἡ, (ἄλς), brine for pickling.
- ἀλογία, ας, ἡ, folly.
- ἀλόγιστος, ου, thoughtless.
- ἄλογος, ου, (λόγος), unreasonable; irrational.
- ἅλς, ἅλός, 'δ (sal), salt; generally in plur.; often as symbol of hospitality.
- ἄλσος, ους, τό, a grove.
- ἄλυπος, ου, (λύπη), harmless, painless.
- ἀλύπως, adv. painlessly.
- ἀλφίτα, ου, τά, cakes of barley-meal, barley-bread.
- ἄλωπεκῇ, ἡς, ἡ, (sc. δορά), a fox-skin.
- ἄλωπεκίς, ίδος, ἡ, a fox-skin cap.
- Ἀλωπεκήθεν, adv. of Alopeke § 66.
- ἄλώπηξ, εκος, ἡ, a fox.
- ἄλωσις, εως, ἡ, (ἀλίσκομαι), capture.
- ἄλωτός, ἡ, όν, (ἀλίσκομαι), to be taken; attainable.
- ἄμα, (όμοῦ, simul), adv., at the same time, together; with dat., 'with', 'together with'; ἄμα μὲν—ἄμα δέ § 118.
- Ἀμαζών, όνος, ἡ, (μαζός, breastless), plur. a nation of women warriors in Skythia.
- ἀμαθής, ές, (μανθάνω), unlearned, ignorant.
- ἀμαθία, ας, ἡ, ignorance.
- Ἀμδλθεια, ας, ἡ, the goat which fed Zeus with her milk; τὸ Ἀμαλθείας κέρας, the horn of plenty § 108.
- ἄμαξα, ης, ἡ, cart, wagon.
- ἁμαρτάνω, ἡσομαι, ἡμαρτηκα, 2 aor. ἡμαρτον, to miss, with gen.; to lose; to err, go wrong, sin.
- ἁμαρτημα, ατος, τό, a sin, fault.
- ἁμαρτία, ας, ἡ, sin, error.
- Ἀμασις, ίδος or ιως, δ, king of Egypt; his reign ended B.C. 526 § 106.
- ἁμαυρός, ά, όν, dim. blind, faint.
- ἁμαυρόω, Att. ὦ, ὥσω, to darken, to enfeeble.
- ἁμβλύς, εία, ύ, blunt, dull; slow § 32.
- ἁμβλύνω, υνῶ, to blunt, to dull.
- ἁμβροσία, ας, ἡ, (βροτός; prop. fem. adj. sc. ἐδωδή), the food of the gods, ambrosia.
- ἀμείβω, ψω, to change, exchange; midd. to answer, repay § 61.
- ἀμείνων, ου, see ἀγαθός.
- ἀμέλεια, ας, ἡ, neglect, carelessness.
- ἀμελέω, Att. ὦ, ἥσω, to neglect, with gen.

ἀμελής, *és*, (μέλει), careless.
 ἀμελῶς, carelessly.
 ἀμεταμέλητος, *ov*, not to be repented of.
 ἄμη, *ης, ῆ*, (Lat. *hama*), a bucket § 100.
 ἀμιλλᾶσθαι, Att. ὤμαι, ἥσομαι, (ἀμλλα, from ἄμα), to compete, strive, with dat.
 Ἀμομφάρετος, *ov, ὁ*, a brave Lacedaemonian captain, who fell in the battle of Plataea B.C. 479.
 ἄμπelos, *ov, ῆ*, vine.
 ἀμπισχομαι, another form of ἀμ-πέχομαι, to wear.
 ἀμυγδαλή, *ης, ῆ*, an almond.
 Ἄμυκος, *ov, ὁ*, a son of Poseidon, king of the Bebrykians in Bithynia, who challenged all comers to a wrestling match.
 ἀμύνω, *ωῶ*, (Lat. *munio*), to ward off; *τινί*, to aid; ἀμύνομαι, midd. to defend oneself; *ποιῶ τι ἀμυνόμενος*, in self-defence; *τινά*, to avenge oneself on a person, to punish him § 90.
 ἀμφί, prep. with gen., dat., or acc., (Lat. *amb.*), around, about, concerning, for the sake of; with numbers, about.
 ἀμφιέννυμι, *ωῶ*, to put on; midd. to dress oneself in.
 Ἀμφίπολις, *ews, ῆ*, a city of Macedonia, on both sides of the Strymon, whence it received this name from the Athenians, B.C. 437.
 ἀμφισβητέω, Att. ὤ, ἥσω, (βαίνω), to dispute; with gen. § 75, to claim.
 ἀμφοδός, *ov, ῆ*, a street § 139.
 ἀμφορεύς, *ews, ὁ*, (shortened from ἀμφιφορεύς, 'borne on both sides', having two handles), 1. a jar; 2. a liquid measure = 1½ Roman amphorae. *Am-*

phora Graecorum recipit tres bina Latinas.
 ἀμφοτέρος, *a, ov*, (ambo, ἀμφω), both of two, both; the neut. as adv. § 156.
 ἀμφω, dual and plur., gen. and dat. ἀμφοῖν, (ambo), both.
 ἀμωμος, *ov*, (μῶμος), blameless, faultless.
 ἄν, 1. adv., implying a condition; *εἴποι τις ἄν*, 'one might say'; *εἴπον ἄν*, 'I would have said'; in relative clauses it adds to the pronoun or relative adverb the same notion as Lat. *-cunque*, Engl. *soever*; in this sense it often forms one word with another particle, e.g. *ὅταν=ὅτε ἄν*. 2. conj., if, frequent in Plato and the comic poets.
 ἀνά, prep. generally with acc. I. of place, along, throughout. II. distributive, *ἀνά τρεῖς*, by threes; *ἀνά μέρος*, by turns.
 ἀναβαίνω, βήσομαι, βέβηκα, to go up, mount.
 ἀνάβασις, *ews, ῆ*, (ἀναβαίνω), ascent or march up the country from the sea. See § 34 n. 16.
 ἀναγιγνώσκω, ἀναγνώσομαι, to read; to recognise.
 ἀναγκάζω, *σω*, to compel, to force.
 ἀναγκαῖος, *a, ov*, (ἀνάγκη), necessary; *τὰ ἄν*, the necessities of life; *ἄν κακὰ*, troubles sent by fate, inevitable.
 ἀναγκαῖως, adv., *a. ἐξ*, it is necessary §§ 114, 147.
 ἀνάγκη, *ης, ῆ*, (ἀγχω, Germ. *eng*), fate, necessity, force, constraint; ἀνάγκη (ἐστὶ), it is necessary, with inf. § 63.
 ἀναγορεύω, used as a compound of λέγω, fut. ἀνερῶ, aor. ἀνείπον, perf. ἀνείρηκα, to pro-

claim; to declare elected to an office.
ἀναγράφω, ψω, (cf. *anagram*), to record § 76; to register, esp. as a benefactor § 87.
ἀνάγω, δξω, to bring up; from the dead §§ 81, 84.
ἀναδέω, Att. ὦ, ἥσω, to bind up; midd., to wreath (the head) § 150.
ἀναδίδωμι, δώσω, to yield § 75.
ἀνάθημα, ατος, τό, (*ἀνατίθημι*), a votive offering in a temple.
ἀναίδεια, ας, ἡ, effrontery, impudence.
ἀναίδης, ἐς, shameless, immodest; τό δ. shamelessness § 101.
ἀναίμιος, ον, (αἷμα), bloodless.
ἀναιρέω, εως, ἡ, killing § 115.
ἀναιρέω, Att. ὦ, ἥσω, ἔρηκα, to take away, remove, destroy, kill; to abolish; to give a response, of an oracle; midd. to win, to undertake.
ἀναίσθητος, ον, unfeeling.
ἀναιτίος, ον, guiltless; with gen.
ἀνακαλέω, Att. ὦ, fut. ὦ, to appeal to, to call, to call on; midd., to recall, revoke § 81.
ἀνάκω, to kindle, light.
ἀνάκειμαι, σομαι, to be dedicated; used as pass. of *ἀνατίθημι*.
ἀνακρεμάννυμι, μῶ, to hang up.
ἀνακρίνω, νῶ, to examine.
ἀναλαμβάνω, λήψομαι, to take up; to assume.
ἀνδλγητος, ον, unfeeling.
ἀναλίσκω, λώσω, to spend.
ἀναλτος, ον, insatiate § 158.
ἀναλῶ, σω, to unloose, dissolve, abolish.
ἀναμνήσκω, δραμνήσω, to remind; midd. to remember, with gen.
ἀνανδρος, ον, unmanly.
Ἀναξαγόρας, ου, δ, a philosopher of Klazomenai (b.c. 500—428), who resided 30 years at A-

thens, and had Perikles and Euripides among his hearers.
ἀναπειθω, σω, to persuade.
ἀναπέμπω, ψω, to send up.
ἀναπλάττω, δσω, to mould.
ἀναπληρώω, Att. ὦ, ὤσω, to fill up.
ἀναρρηθεῖς, aor. part. of *ἀναγορεύω*.
ἀναρρίπτω, ψω, to cast up; esp. to throw dice § 85.
ἀναρρῶνυμι, to strengthen again.
ἀναρχία, ας, ἡ, (*ἀρχή*), want of rule, anarchy.
ἀναστροφή, ἡς, ἡ, turning back, return; society.
ἀνασχίζω, ὠ, (*scindo*, *scissors*), to rip up.
ἀνατείνω, τενῶ, to lift up; *βακτηρίαν* τινί, a stick over any one, to threaten him with it § 69.
ἀνατέλλω, τελλῶ, to rise; of the sun § 79.
ἀνατίθημι, θήσω, (*anathema*), to ascribe, dedicate, erect.
ἀνατολή, ἡς, ἡ, (*ἀνατέλλω*, cf. *Anadoli*, 'eastland', a part, or sometimes the whole of Asia Minor), a rising, of sun, moon, or stars.
ἀνατρέπω, ψω, to overthrow.
ἀνατρέφω, θρέψω, to nurse, educate.
ἀνατρέχω, δραμοῦμαι, to run back, return, start up.
ἀναφαίνω, φανῶ, to make known, proclaim, declare.
ἀναφύρω, υρῶ, to confound, mix in disorder.
Ἀνάχαρσις, ιος, δ, a Scythian philosopher, contemporary with Solon § 160.
ἀναχωρητέον = *cedendum est*, one must retreat.
ἀνδράποδος, ου, τό, a slave.
ἀνδρεία, ας, ἡ, (*ἀνήρ*), manhood, courage.
ἀνδρείος, α, ον, manful, brave.

ἀνδρία, *as*, *η*=*ἀνδρεία* § 118.
ἀνδριάς, *ἀντρος*, *ὁ*, (*ἀντήρ*), a statue.
Ἀνδροκλείδας, *ὁ*, a Spartan § 120.
ἀνέκραγον § 116, used as aor. of *κέκραγα*, 'I cry aloud'.
ἀνέλκω, *ξω*, to draw up.
ἀνεμος, *ου*, *ὁ*, wind.
ἀνεμικούρητος, *ον*, without succour.
ἀνευ, prep. with gen., 'without'.
ἀνήνυτος, *ον*, fruitless.
ἀνηνύτως, (*ἀνύτω*), vainly; *ἔχει*, it is vain, impossible § 84.
ἀνὴρ, *ἀνδρός*, *ὁ*, man, husband, *vir*.
ἀνθος, *οντ*, *τό*, (whence *anthology*, *polyanthus*, etc.) 1. flower; 2. bloom, state, lustre §§ 91, 119.
ἀνθρωπίνος, *η*, *ον*, human; not too great for man.
ἀνθρωπίνως, *adv.*, as a man § 134; *i. e.* as content with no higher than man's lot.
ἀνθρωπος, *ου*, *ὁ*, man, human being=*homo*.
ἀνθρωποφάγος, *ον*, cannibal.
ἀνία, *as*, *ῆ*, pain, grief, trouble.
ἀνιαρός, *ὁ*, *ων*, painful, sad.
ἀνιδάω, Att. *ᾶ*, *δωω*, to grieve, sadden.
ἀνίημι, *ἀνήσω*, to relax, slacken; *πῦρ ἀνείμενον*, a slack fire § 143.
ἀνιδάω, Att. *ᾶ*, *ήσομαι*, (*ιδάω*), to draw water; *midd.* § 78.
ἀνισος, *ον*, (*ισος*), unequal.
ἀνίστημι, *ἀναστήσω*, to raise up, to restore to life § 84; *mid.* with perf. and 2 aor., to stand up.
Ἀννίβας, *ου* and *α*, *ὁ*, Hannibal, the great Carthaginian general in the 2nd Punic war.
ἀνόητος, *ον*, dull, senseless.
ἀνοια, *as*, *ῆ*, (*ποῦς*), folly, dullness.
ἀνοικίζω, *ᾶω*, to remove up the

country; *midd.*, to migrate inland.
ἀνοικτρίμων, *ον*, *ωνος*, pitiless.
ἀνομιάζω, *ξομαι*, to wail.
ἀνταδικέω, Att. *ᾶ*, *ήσω*, to render wrong for wrong; with acc., to injure in return.
Ἀνταῖος, *ου*, *ὁ*, the gigantic son of Poseidon and Gaia § 76.
Ἀνταλκίδας, *ου*, *ὁ*, a Spartan, author of a disgraceful treaty between Sparta and Persia, by which the Greek cities in Asia Minor were surrendered to Persia, B.C. 387 § 144.
ἀντεξεδίξω, *δωω*, to try one thing against another.
ἀντεπιδεικνύμι, *ύσω*, to shew in turn.
ἀντερωτάω, Att. *ᾶ*, *ήσω*, aor. *ἀντηρόμη*, to ask in turn.
ἀντέχω, *θέξω*, to hold against; withstand, with dat.; endure.
ἀντηρόμη, aor. (in use) of *ἀντερωτάω*.
ἀντί, prep. with gen., instead of; as good as; *ἀνθ' οὗ*, wherefore.
ἀντιβροντάω, Att. *ᾶ*, *ήσω*, to thunder against, return clap for clap § 64.
Ἀντιγόνη, *ης*, *ῆ*, daughter of Oedipus and Iokaste; her burial of her brother Polyneikes, and her punishment, are the subject of the *Antigone* of Sophokles.
Ἀντίγονος, *ου*, *ὁ*, I. the one-eyed, father of Demetrios Poliorketes; on the division of Alexander's empire he became ruler of the eastern part of Asia Minor; slain, *set*. 81, at the battle of Ipsos B.C. 301. II. Son of Demetrios Poliorketes, surnamed Gonatas, king of Macedon 278—242 B.C.
ἀντιγράφω, *ψω*, to write back.

ἀντίθετος, *ov*, antithetic; τὸ ἄ. an antithesis § 117.

ἀντικαταλλάττομαι, *ζομαι*, to exchange.

ἀντιλαμβάνω, *λήψομαι*, to receive in return; midd. with gen., to lay hold of, defend.

Ἀντίοχος, *ov*, ὁ, A. III. of Syria, reigned B.C. 224—187; protector of Hannibal, defeated by L. Scipio at Magnesia ad Sipylum B.C. 190 § 90.

ἀντίπαλος, *ov*, (πάλη), wrestling against; *τραυμάτων* § 23, a match for, a remedy against; ὁ ἄ., match, rival.

Ἀντίπατρος, *ov*, ὁ, a general under Philip and Alexander of Macedon; waged war (the Lamian war) against the Greeks B.C. 328; died B.C. 319 § 156.

Ἀντισθένης, *ovs*, ὁ, of Athens, pupil of Sokrates, and founder of the Cynic school § 156.

ἀντιτάττω, *τάξω*, to draw up in battle array against.

ἀντιτείνω, *τενῶ*, (Lat. *contendo*), to resist, make head against, with dat.

Ἀντίφιλος, *ov*, ὁ, a painter of Alexandria, of the time of Alexander.

ἀντιφλοισιμέομαι, Att. *οὔμαι*, to pride oneself (on something) against another.

ἀντλέω, Att. *ᾶ*, ἦσω, to bale a ship; to drain, exhaust.

ἀντρον, *ov*, τό, (Lat. *antrum*, Spenser, *antre*), cave.

Ἀντωνίνος, *ov*, ὁ, M. Aurelius A., the philosopher, Roman emperor A.D. 161—180 § 99.

Ἀντωνίος, *ov*, ὁ, Antonius the triumvir § 103.

ἀνυδρος, *ov*, arid, without water. *ἀνυπόδητος*, *ov*, unshod, bare-foot.

ἀνύω or *ἀνύω*, ὥσω, to accomplish, complete.

ἀνύω, see *ἀνύω*.

ἀνω, adv., above; *ἀνω καὶ κάτω*, up and down.

ἀνωθεν, adv., from above.

ἀνώμοτος, *ov*, unsworn.

ἀνωφελής, *ἐς*, (ὀφελος), unprofitable.

ἀξία, *as*, (properly fem. of *ἄξιος*), worth, due, deserts; *πρὸς τὴν ἄ.*, according to the rank § 55; *κατὰ τὴν ἄ.* according to the merit § 118.

ἄξιόλογος, (λέγω), worth mention, considerable, of consequence; οἱ ἄ., men of mark.

ἄξιος, *ia*, *ov*, 1. worthy; *ἐπαίνου ἄ.* of praise; *ἄξιόν ἐστι*, it is worth while = *tantum est*; *ἄξιος ἔχει*, worthy to have § 149. 2. cheap, worth the money § 41.

ἄξιός, Att. *ᾶ*, ὥσω, to think worthy of, with gen.; to require § 65; to think fit § 67; to maintain (cf. *axiom*), §§ 68, 154.

ἄξιωμα, *ατος*, τό, (*axiom*), repute.

ἄξιος, worthily; *τινός*, in a manner worthy of some one.

δοῦδός, *ov*, ὁ, (ᾄδω), a minstrel, bard.

δολεηρός, *ov*, uninhabited.

δοικος, *ov*, homeless.

ἀόρατος, *ov*, unseen, invisible.

ἀπαγγέλλω, *ελῶ*, to report.

ἀπαγορεύω, used as compound of λέγω; fut. *ἀπερῶ*, perf. *ἀπελήρηκα*, aor. *ἀπέειπον*; to forbid.

ἀπάγχω, *ξω*, to strangle; midd. to hang oneself.

ἀπάγω, *ξω*, to lead away.

ἀπαθανάτιζω, to deify.

ἀπαθής, *ἐς*, insensible; unharmed.

ἀπαιδευσία, *αι*, ἡ, ignorance, want of education.

ἀπαιδευτος, *ov*, (παιδεύω), uneducated.

ἀπαιτέω, Att. ὦ, ἦσω, to demand back; *τινὶ τι*.

ἀπαλλαγῇ, ἦς, ἡ, deliverance; departure.

ἀπαλλάττω, ξω, ἀπῆλλαχα, to release from, to remove from, with gen.; to put away; midd. to get rid of, to escape, to depart from, with gen.

ἀπαλός, ἡ, ὅν, soft, tender, delicate; enfeebled § 21.

ἀπανταχοῦ, adv., everywhere.

ἀπαντάω, ἦσω, (ἀντα, ἀντι) to meet; *τινί*.

ἀπαξ = (for ἀπᾶκις, *semel*) once; once for all.

ἀπαρνέσμαι, Att. οὔμαι, ἥσομαι, to deny.

ἅπας, ἅπασα, ἅπαν, (ἅμα, πᾶς), entire; all together; every.

ἀπατάω, Att. ὦ, ἦσω, to deceive.

ἀπάτη, ἡς, ἡ, cunning, deceit.

ἀπειλέω, Att. ὦ, ἦσω, to threaten.

ἀπειλή, ἡς, ἡ, threat.

ἀπείμι, (εἰμι), I will go away, used as fut. of ἀτέρχομαι; impl. ἀπῆα, and the moods ἀπιθι, ἀπίναι etc., are used for the imperf. and moods of ἀτέρχομαι.

ἀπείπω § 114, aor. of ἀπαγορεύω, to forbid.

ἀπειρία, ας, ἡ, inexperience.

ἀπειρος, (πείρα), inexperienced; with gen. § 34, 'ignorant of'.

ἄπειρος, ον, (πέρας), boundless § 63.

*Ἀπελλῆς, οὔ, ὁ, the greatest painter of antiquity, the only one to whom Alexander would sit; his chief work was Aphrodite Anadyomene (rising from the sea); to him are ascribed the maxims, *Ne sutor ultra crepidam*; *nulla dies sine li-*nea §§ 118, 135.

ἀπερυσθιάω, Att. ὦ, ἄσω, to be

past blushing, to brazen it out.

ἀτέρχομαι, imperf. ἀπῆα, fut. ἀπείμι, aor. ἀπῆλθον, to go away.

ἀπέχω, ἀφέξω, aor. ἀπέσχον, intrans. to be distant from, with gen.; mid. to abstain from, with gen.

ἀπιστέω, Att. ὦ, ἦσω, to distrust, doubt.

ἀπιστός, ον, untrustworthy; faithless.

ἄπλοῦς, ἡ, οὐν, (Lat. *simplex*), as it were *one-fold* (cf. διπλοῦς, two-fold), single, simple, plain, opposed to compound § 10.

ἄπλως, 1. simply; 2. absolutely (as opposed to relatively); in a word.

ἀπό, prep. with gen., from; 1. of place; 2. of time ἀφ' οὗ, from the time when, since; 3. generally of anything from which one commences, denoting origin, descent, cause; ἀρχεσθαι ἀπό τινος, to begin from some one; τὸ ἀπὸ τούτου, henceforth § 117; cf. τὸ ἀπὸ τοῦδε § 104.

ἀποβαίνοντα, τὰ § 18, results; partic. of ἀποβαίνειω.

ἀποβάλλω, βαλῶ, to throw away, to lose § 75.

ἀποβλέπω, ψω, to look away (from other things) to one, εἰς τι or πρὸς τι; to fix the looks on; to regard.

ἀπογιγνώσκω, ἀπογινώσκωμαι; τινός (sc. δίκην), to reject the charge brought against a man, to acquit him § 72; τὴν σωτηρίαν, to despair of escape § 158; cf. § 160.

ἀποδείκνυμι, ὕσω, to display, prove, appoint, render.

ἀποδημέω, Att. ὦ, ἦσω, to be from home, to be abroad.

ἀποδημία, ας, ἡ, absence from home, stay abroad.
 ἀποδιδράσκω, δράσσομαι, ἀπέδραν, to run away from.
 ἀποδίδωμι, δώσω, to return, render; midd. to sell.
 ἀποδοκιμάζω, ἀσω, to reject (on scrutiny).
 ἀποδύω, σω, to take off; midd. to strip § 74.
 ἀποθνήσκω, θανούμαι, to die, to be put to death; used as pass. of ἀποκτείνω.
 ἀποθύω, σω, to offer up a sacrifice.
 ἀποικία, ας, ἡ, a colony.
 ἀποκαθίστημι, καταστήσω, to restore; pass. to recover, regain health.
 ἀποκαλύπτω, ψω, to uncover, reveal.
 ἀποκάω (not contracted), καύσω, to burn off.
 ἀποκλάω (not contracted), κλαύσομαι, to lament.
 ἀποκρίνω, ἰνῶ, to separate; mid. with aor. ἀπεκρινάμην, to reply; esp. to reply to charges.
 ἀποκτείνω, κτενῶ, ἐκτονα, to kill; to condemn to death. ἀποθνήσκω is used as pass.
 ἀποκυδαίνω, ανῶ, to glorify.
 ἀπολαύω, σομαι, to enjoy; τινός τι, something from some one; also with gen.; and with acc.
 ἀπολείπω, ψω, to leave behind.
 ἀπολιθῶ, ὥσω, (λίθος), to turn into stone, to petrify.
 Ἀπολλόδοτος, ου, ὁ, a young Athenian, devoted to Sokrates § 113.
 ἀπόλλυμι, ὀλώ, aor. ὤλεσα, perf. ὀλώλεκα (Apoilyon), to destroy, lose. Mid. with perf. ἀπόλωλα, to perish, to be undone, to be lost.
 Ἀπόλλων, ωνος, ὁ, the son of

Zeus and Leto, the god of prophecy, and of the Sun.
 ἀπολογέομαι, Att. οὔμαι, ἡσσομαι, to speak in defence; to allege in excuse.
 ἀπολογητέος, verbal adj., one must make one's defence § 86.
 ἀπολύω, ὕσω, to set free, to acquit; with gen.
 ἀπομανθάνω, μαθήσομαι, to unlearn, dedisco.
 ἀπομιμέομαι, Att. οὔμαι, ἡσσομαι, to imitate exactly.
 ἀπονέμω, μῶ, to assign.
 ἀπονίζω, ψω, to wash; midd. to wash oneself.
 ἀπόπειρα, ας, ἡ, experiment.
 ἀποπέμνω, ψω, to send away, send back.
 ἀποπηδάω, Att. ὦ, ἡσω, to leap away from; start away from.
 ἀποπνίγω, πνίξομαι, to choke; pass. to be choked, drowned.
 ἀποπτύω, σω, to spit out; to abominate.
 ἀπορέω, Att. ὦ, ἡσω, to be at a stand, at a loss.
 ἀπορία, ας, ἡ, straits, difficulty, want.
 ἀπορος, ου, (τόπος), pathless, difficult, at a loss, poor.
 ἀπορρέω, εὔσομαι or ὑσσομαι, to flow away; to drop off § 63.
 ἀπόρητος, ου, (ἀπερῶ), forbidden, not to be divulged, secret § 117.
 ἀποσβέννυμι, σβέσω, to quench, destroy; pass. with aor. ἀπέσβην, perf. ἀπέσβηκα, to go out, vanish.
 ἀποσημαίνω, ανῶ, midd. to seal up as confiscated § 96.
 ἀποσκώπτω, ψω, to flout, jeer.
 ἀποσπάω, Att. ὦ, σω, to tear away, to drag off.
 ἀποστέλλω, στελῶ, to send away.
 ἀποστερέω, Att. ὦ, ἡσω, to rob, take away; τινά τι.

ἀποστέρησις, οὐ, δ, a cheat.
 ἀποστρέφω, ψω, to turn back;
 midd., to abandon; escape.
 ἀποστρυέω, Att. ὦ, to abhor.
 ἀποτείνω, τενῶ, to prolong; to
 tighten; to continue.
 ἀποτελέω, Att. ὦ, fut. ὦ, to com-
 plete; accomplish; render.
 ἀποτέμνω, τεμῶ, to cut off.
 ἀποτινώ, σω, to pay back, to pay
 in full.
 ἀποτίθημι, θήσω, to put away;
 put off; lay aside.
 ἀποτρέπω, ψω, to turn away,
 avert; to draw away from, dis-
 suade, with gen.
 ἀποτριβήσω, ψω, to crush; to rub off.
 ἀποτυγχάνω, τρέβομαι, to fail;
 with gen., to miss.
 ἀποφαινώ, ἀνώ, to declare, τινα
 κακόν, some one to be wicked;
 with part. to prove some one
 to be; to render § 89; midd.
 to shew forth, to declare.
 ἀποφεύγω, ξομαι, to escape; be
 acquitted.
 ἀποφθίνω, σω, to pine away; in
 fut. and aor. to waste, con-
 sume.
 ἀπρακτος, ου, unprofitable; use-
 less § 35; impracticable.
 ἀπριξ, (πρω, to gnash with the
 teeth; cf. λδξ), mordicus, with
 closed teeth, tight.
 ἀπρακτος, ου, undowered.
 ἀπροσδόκητος, ου, unexpected.
 ἀπταστος, ου, not stumbling, se-
 cure.
 ἀπτην, ηνος, δ and η, unfledged,
 callow.
 ἀπτω, ψω, to fasten; to kindle
 §§ 123, 156; midd. with perf.
 ἡμμαι, to lay hold of, to touch,
 with gen.; to engage in.
 ἀπωθέω, Att. ὦ, ὦσω or ὠθήσω,
 to drive back; reject.
 ἀπωλεία, ας, η, (ἀπόλλυμι), de-
 struction.

ἀρ', see ἀρα.
 ἀρα, conj., then, therefore § 53,
 as it seems; εἰ μὴ ἀρα, nisi
 forte; it never begins a sen-
 tence.
 ἀρά, ἄς, η, a curse § 146.
 ἀρα, interrogative particle, like
 Lat. *ne*. ἀρ' οὐ; is it not?
 ἀρα μή; surely it is not? In
 § 62 τί ποτ' ἀρα etc. 'what
 then is the reason?' like ἀρα;
 but only in poets.
 Ἀραβία, ας, η, Arabia.
 Ἀράξης, ου, δ, (now *Aras*), a river
 of Armenia, which flows into
 the Caspian sea.
 ἀράχνη, ης, η, spider (Lat. *ara-
 nea*; cf. *frugis*, *frumentum*,
 for the omission of the guttu-
 ral; Fr. *araignée*, where the
 guttural reappears).
 ἀράχνη, ου, τό, 1. cobweb; 2.
 little spider.
 Ἀραψ, αβος, δ, an Arab.
 Ἀρβηλα, ων, τό, (now *Erbil*),
 capital of the province Adia-
 bene in Assyria, head quar-
 ters of Dareios before his de-
 cisive defeat at Gaugamela,
 B.C. 331.
 Ἀργεῖος, εἰς, εἰς, belonging to
 Argos, Argive.
 ἀργία, ας, η, (see ἀργός), laziness.
 Ἀργίνουσαι, ὧν, αἱ, three small
 islands in the Aegean, between
 Lesbos and Aiolis; here the
 Athenian fleet defeated the
 Lacedaemonian, B.C. 406.
 Ἀργοναῦται, ὧν, οἱ, the Argo-
 nauts, or sailors of the Argo,
 who sailed with Iason to Col-
 chis to bring back the golden
 fleece.
 Ἄργος, ου, δ, son of Agenor, who
 had 100 eyes, some of which
 were always awake; hence ὁ
 πανόπτης, 'the all-seeing'; his
 eyes were placed by Hera in

the tail of her sacred bird, the peacock § 142.

Ἀργος, ου, τό, the capital of Argolis in Peloponnesos.

ἀργός, ός, (for *ἀργος*), unworking, lazy.

ἀργυρίδιον, ου, τό, poor, paltry silver, contemptuous diminutive of *ἀργύριον*.

ἀργύριον, ου, τό, a piece of silver, silver money.

ἀργυρογνώμων, ουος, ό and ή, an assayer of silver.

ἀργυρος, ου, ό, (*ἀργός*, bright, cf. *argentum*), silver.

ἀργυροῖς, ά, ους, of silver.

ἀργύρευμα, ατος, τό, silver plate, *vasa argentea*, in plur.

ἀρῶν, αὐν., (= *αἶψα*), taken away utterly, wholly, = *funditus*, *penitus*.

Ἀρειος πᾶγος, ου, ό, 'Mars' hill' at Athens where St Paul stood; the highest Athenian court sat there; the Areopagus § 116.

Ἀρεοπαγίτης, ου, ό, an Areopagite, member of the court of Areopagus.

ἀρέσκειν, έσσω, to please, with dat.; pass. to be contented, satisfied, with dat.

ἀρετή, ής, ή, virtue, valour, excellence.

ἀρῆγω, έω, (*arceo*), to help, with dat.; to ward off, *τινί τι*.

Ἄρης, εως, (poet. *eos*), ό, the god of war.

Ἀριδδὴν, ης, ή, daughter of Minos and Pasiphae, deserted by Theseus, whom she saved from the Labyrinth § 114.

ἀριδακρυς, υ, (*ἀρι-δάκρυ*), very tearful.

ἀριθμητικός, ή, ός, arithmetical § 129; ό *ἀρ.* an arithmetician.

ἀριθμός, ου, ό, number (hence *arithmetic*).

Ἀρισταγόρας, ου, ό, Persian go-

vernor of Miletos; induced the Ionians to revolt B.C. 501, and was slain in battle B.C. 497 § 115.

ἀριστᾶν, Att. *ᾶ*, ήσω, syncop. perf. inf. *ἡριστᾶναι*, to take the *ἀριστον* or luncheon, to lunch.

Ἀριστείδης, ου, ό, the Athenian statesman and general in the time of the Persian wars, known as 'the Just'.

ἀριστερός, ό, ός, left; ή *δ.* the left hand, like *dextra* and *sinistra* without the subst.; *ἐξ ἀριστερῶν*, on the left § 134.

Ἀριστιππος, ου, ό, of Kyrene, founder of the Kyrenaic school of philosophy, which regarded pleasure as the highest good; a pupil of Sokrates, long resident at the court of Dionysios of Syracuse.

Ἀριστογέτωρ, ουος, ό, see § 159 n. 16.

Ἀριστόδημος, ου, ό, son of Aristomachos; his 2 sons (§ 81) were the ancestors of the 2 royal families of Sparta § 144.

ἀριστος, η, ου. See *ἀγαθός*.

Ἀριστοτέλης, ους, ό, of Stageira, the great philosopher, founder of the Peripatetic school and tutor of Alexander.

Ἀρκαδία, ας, ή, a province in the centre of Peloponnesos, S. of Argolis, N. of Lakonia and Messenia.

Ἀρκάς, δδός, ό, an Arkadian, inhabitant of Arkadia in Peloponnesos.

ἀρκέω, έσσω, to suffice, avail; impers. *ἀρκεί μοι* with inf. I am content to do it; pass. to be satisfied, with dat. § 99.

ἄρκτος, ου, ό and ή, I. bear; II. constellation *Ursa* (whence *arctic*) § 127; III. the north § 24.

ἄρμα, ατος, τό, chariot.

Ἀρμόδιος, ου, δ, see § 159 n. 15.

ἀρμόστης, ου, δ, (ἀρμόττω), director; *harmost*, governors of islands and foreign cities sent out by the Lacedaemonians § 147.

ἀρμόττω, σω, (ἀρμός, *harmony*), to fit together; imper. ἀρμόττει = *deceit*, it is fitting § 79.

ἀρνέομαι, Att. οὔμαι, ἥσομαι, to deny, refuse.

ἀρνίον, ου, τό, a little ram, a lamb.

ἀρνός, τοῦ, τῆς, (*aries*), lamb. No nomin. in use; ἀρνός being employed instead.

ἀρπάζω, δσομαι, ἥρακα, (cf. *rapio*, *Harpy*, *harpoon*), to carry off.

ἀρραβών, ὄνος, δ, (*arrha*, *arraho*), earnest-penny; a pledge, an earnest, with gen. § 65.

ἄρρην, εν, male. (In earlier Greek ἄρην.)

ἀρρωστία, ας, ἡ, weakness, sickness.

ἀρρωστος, ου, (ῥώνυμι), weak, feeble.

Ἀρσάκης, ου, δ, name of a Median § 111.

Ἀρταγέρσης, ου, δ, a general under Artaxerxes Mnemon.

Ἀρταξέρξης, ου, δ, I. Artaxerxes II. Mnemon, son of Dareios and king of Persia from 405—362 B.C., against whom his younger brother Kyros revolted §§ 71, 159; II. A. III. Ochos, son of Mnemon, Persian king B.C. 362—339 §§ 109, 132.

ἀρτάνω, Att. ὦ, ἥσω, (ἀρπάζω), to hang, fasten; pass., to hang upon, to depend upon § 133.

Ἀρτεμῖς, ἰδος, ἡ, daughter of Zeus and Leto, and sister of Apollo; goddess of hunting.

ἀρι. (ἀρπάζω), adv., just, just now.

ἄριος, α, ου, (of numbers), even. ἄπρος, ου, δ, a loaf of bread, wheat-bread.

ἀρχαῖος, α, ου, (from the beginning), ancient; οἱ δ., the ancients.

Ἀρχάλαος, ου, δ, king of Macedonia, B.C. 413—399, patron of letters and art, of Euripides, Agathon, Zeuxis.

ἀρχή, ἥς, ἡ, beginning, rule, kingdom, office § 140; ἐξ ἀρχῆς, from the first, anew § 149; τὴν δ. or ἀρχήν, with neg., not at all § 125 n. 22.

Ἀρχίδαμος, ου, δ, A. III. king of Sparta B.C. 361—338.

ἀρχιτέκτων, ονος, δ, master-builder, architect.

Ἀρχύτας, ου, δ, Archytas, a Pythagorean philosopher of Tarentum, fl. 400—365 B.C., statesman, general, mathematician, astronomer, mechanician. His fondness for children (§ 60) is proved by his inventing an infant's rattle.

ἀρχω, ξω, ἥρχα, (hence our *archangel* etc.), to rule; τινός, over some one; to begin § 90; τοῦ γένους, to found the family § 67; αορ., begin to rule; midd., begin § 90; τινός, something; ἀπὸ τινός, from some one; all ἀπὸ Νικίλου δρᾶμενοι, all, N. among the first.

ἀρχων, οντος, δ, ruler; in Athens, *archon*, the title of the highest dignitaries of the republic; οἱ ἀρχοντες, the government.

ἀσεβέω, Att. ὦ, ἥσω, to be impious; with περὶ, εἰς or πρὸς and acc., in regard to, against.

ἀσεβής, ἐς, impious.

ἀσέλγεια, ας, ἡ, excess, licentiousness.

ἀσημος, ου, unmarked, indistinct; of persons, obscure § 60.

ἀσθένεια, ας, ἡ, weakness, sickness.

ἀσθενέω, Att. ὦ, ἦσω, to be weak, to be ailing.

ἀσθενής, ἐς, weak, sickly, poor.

Ἀσία, ας, ἡ, Asia.

Ἀσκάλων, ὠνος, ἡ, the modern Askalân, a seaport and mart of Palestine, between Gaza and Azotus, the seat of the worship of Dagon. It gave name to the shallot, Ital. scalogna.

ἀσκέω, Att. ὦ, ἦσω, to train, go into training, to practise.

ἀσκησις, εως, ἡ, practice, (cf. ascetic).

ἀσκητέον, verbal adj., one must practise.

Ἀσκληπιός, οὔ, ὁ, (Aesculapius; cf. Ἡρακλῆς, Hercules), the god of healing, son of Apollo and Koronis § 160.

ἀσμενος, ης, ον, (ἡδομαι, orig. perf. part.), pleased, glad.

ἀσμενως, gladly. Superl. ἀσμεναιτάτα or ἐστάτα.

ἀσπάζομαι, σομαι, to salute, at meeting or parting; to take leave of.

ἀσπίς, ἰδος, ἡ, a shield.

Ἀσσυρία, ας, ἡ, Assyria.

Ἀσσύριος, ου, ὁ, an Assyrian.

ἀστεγος, ον, houseless.

ἀστεροπητής, οὔ, ὁ, (ἀστραπή), lightning, epithet of Zeus.

ἀστήρ, ἑρος, ὁ, star.

ἀστός, οὔ, ὁ, (ἀστυ), a townsman, citizen, fellow-citizen.

ἀστραπή, ἥς, ἡ, lightning.

ἀσπράπτω, ψω, to lighten.

ἀστρολογία, ας, ἡ, knowledge of the stars.

ἀστρολόγος, ου, ὁ, one learned in the stars, astronomer, astrologer.

ἀστρον, ου, τό, constellation; ἐν τοῖς ἀστροῖς τίθεσθαι, to be

placed among the constellations.

ἀστυ, εος or εως, τό, a city.

ἀσύνετος, ον, (συνήμι), unintelligent, dull.

ἀσφάλεια, ας, ἡ, firmness, safety.

ἀσφαλής, ἐς, (σφάλλομαι), not liable to slip, safe, sure.

ἀσφαλῶς, safely, securely.

ἀσχημοσύνη, ης, ἡ, clumsiness, indecency.

ἀσχολόμαι, Att. οὔμαι, to be busy.

ἀταλαιπώρος, ον, without pains, careless.

ἀταφος, ον, unburied.

ἀτεκνος, ον, childless § 148.

ἀτερ, prep., without, apart from. With gen., which (like *tenuis*) it follows.

ἀτεχνος, ον, inartistic, rude § 107.

ἀτέχνως, adv., (τέχνη), without art, rudely, clumsily.

ἄτη, ης, ἡ, (ἄδω), sin; ruin; a pest.

ἀτίζω, σω, to slight.

ἀτιμάζω, σω, to dishonour.

ἀτιμία, ας, ἡ, dishonour, outlawry.

ἀτιμος, ον, dishonoured; disfranchised. See § 102 n. 10.

ἀτίμως, dishonourably.

ἀτλητος, ον, insufferable § 102.

ἀτολμος, ον, unadventurous, timid.

ἄτοπος, ον, strange, absurd, monstrous.

ἀτρακτος, ου, ὁ, an arrow; a spindle.

ἄτραπός, οὔ, ἡ, (τρέπω), way, path.

Ἀτρεΐς, εως, ὁ, son of Pelops and brother of Thyestes, and father of Agamemnon and Menelaos.

ἄττα, i. e. τινά.

ἄττα, i. e. ἄτινα.

Ἀττική, ἥς, ἡ, (sc. χώρα), Attica, a district in central Greece.

Ἀττικός, ἡ, ὄν, Attic; ὁ Ἀττικός, the inhabitant of Attica.

ἀτυχέω, Att. ὦ, ἦσω, ἡτύχηκα, to be unfortunate, fail.

ἀτύχημα, ατος, τό, misfortune.

ἀτυχής, ἐς, unfortunate.

ἀτυχία, ας, ἡ, ill-luck, a misfortune.

ἀν, adv., again, besides, on the other hand.

ἀνᾶω, ἀνᾶ, to dry, wither.

ἀντάζω, σω, to see distinctly, to illumine § 107.

αὐθαίρετος, ον, (αὐτός, αἰρούμαι), self-chosen, voluntary.

αὐθις, adv., again.

αὐλέω, Att. ὦ, ἦσω, (αὐλός), to play on the flute.

αὐλητής, οῦ, ὁ, (αὐλέω), a flute-player.

αὐλός, οὔ, ὁ, (δῆμι, to blow), a flute.

αὐξάνω, ἦσω, ἡύξηκα (augeo, augment), to increase, exalt; pass., to grow, rise § 148 n. 10. See αἰξω.

αἰξω, ἦσω, (augeo, to wax), to increase, exalt; pass., to grow, advance. See αὐξάνω.

δύπνος, ον, sleepless.

αὔριον, adv., to-morrow; ἡ α., the morning.

αὐταρκέστατα, superl. adv., most independently.

αὐτάρκης, ἐς, (αὐτός, ἀρκέω), sufficient in itself, independent.

αὐτη, see οὗτος.

αὐτοβοή, by the mere shout; without striking a blow.

αὐτόθεν, from the spot; then and there; at once § 72.

αὐτοκράτωρ, ορος, ὁ and ἡ, absolute; the Roman emperor.

αὐτομαλέω, Att. ὦ, ἦσω, to desert.

αὐτόν, see ἐαυτοῦ.

αὐτός, ἡ, ὁ, [hence autocrat, etc.], 1. self, of oneself, by oneself,

alone without others' help; καὶ αὐτός, et ipse, I [you, he, as the case may be] also; 2. in oblique cases, him, her, it = is, ea, id; 3. ὁ αὐτός, idem, the same; ἐς ταυτό, to the same place, together; κατὰ ταύτα, in the same way; ὁ αὐτός τι, the same as some one § 49; ὑπ' αὐτὸν τὸν λόφον, just under the hill § 52.

αὐτοῦ, see ἐαυτοῦ.

αὐτῷ, see ἐαυτοῦ.

αὐχὴν, ἐνος, ὁ, the neck, throat.

ἀφ', see ἀπό.

ἀφαιρέω, Att. ὦ, ἦσω, to take away, τινί τι; midd. generally τινά τι.

ἀφανής, ἐς, (φαίνω), inconspicuous, invisible, unknown; of persons, obscure.

ἀφανίζω, ὦ, ἡφάνικα, to conceal, efface, make away with.

ἀφειδῶς, adv., unsparingly, lavishly.

ἀφθίτος, ον, (φθίω), imperishable, eternal.

ἀφθονία, ας, ἡ, abundance.

ἀφθονος, ον, (φθόνος), without stint, bounteous, abundant.

ἀφθόως, plentifully.

ἀφίημι, ἦσω, to set free from, with gen. § 69; to excuse, pass over; neglect.

ἀφικνέομαι, ἵζομαι, ἀφίγμαι, aor. ἀφικόμεν, to arrive at, come to.

ἀφίστημι, ἀποστήσω, to remove; midd. with perf. ἀφέστηκα and 2 aor. ἀπέστην, to keep away from, to escape, with gen.

ἀφνω, adv., (cf. ἐξαίφνης), of a sudden.

ἀφορᾶω, Att. ὦ, ἀπόφωμαι, to look away (from other things) to, to look at.

ἀφόρητος, ον, intolerable.

ἀφορίζω, ὦ, to mark off; determine; except; separate.

ἀφορμή, *ἥς, ἡ*, a starting-point, an occasion; means, supply.

Ἀφροδίτη, *ἥς, ἡ*, the goddess of beauty and love, mother of Eros.

ἀφρόνως, adv., foolishly.

ἄφρων, *ον*, (*φρήν*), senseless, foolish. Cf. *amens*. Comp. *ἀφρονέστερος*, superl. *ἀφρονέστατος*.

ἀφύη, *ἥς, ἡ*, anchovy.

ἄφνης, *ές*, dull, incapable.

ἄφρωνος, *ον*, speechless; *τὰ ἄφωνα* (*γράμματα*), mute letters) (*φωηέντα*.

Ἀχαιμένης, *ους, δ*, the founder of the Persian dynasty which ended with Darius III. B. C. 330.

ἄχαρής, *ές*, joyless. Late word. *ἀχάριστος*, *ον*, ungrateful.

Ἀχερούσιος, *α, ον*, *Ἄ. Νύμφη*, various lakes of the name in Thesprotia, at Hermione in Argolis, etc. Also the lake of lamentation in the infernal world § 142.

ἄχθομαι, *έσομαι*, to be troubled, vexed, with dat.

ἄχθος, *ους, τό*, a burden; care, grief.

Ἀχιλλεύς, *έως, δ*, son of Peleus and Thetis, leader of the Myrmidons; his wrath against Agamemnon is the theme of the Iliad.

ἄχρηστος, *ον*, useless.

ἄχρη, and before vowels *ἄχρης*. I. Prep. with gen., until, up to; II. conj., until, so long as; *ἄχ. ἄν*, with conjunctive.

Βαβυλών, *ῶρος, ἡ*, Babylon, one of the greatest cities of the ancient world, traversed by the Euphrates; from 625—539 B. C. the capital of the Babylonian empire.

Βαβυλωνία, *ας, ἡ*, Babylonia, to the north of the Persian gulf.

Βαβυλώνιος, *α, ον*, Babylonian; of B. the Babylonians §§ 128, 146.

βάδην, adv., (*βαίνω*), step by step; on foot.

βαδίζω, *ιούμαι*, (*βάδην*), to march, to go.

βάθος, *εως, τό*, depth, (allied to *fundus*, *βένθος*, *βυσσός*, *bottom*).

βαθύς, *εία, ύ*, deep; high § 92.

βαίνω, *βήσομαι*, to go, walk.

βακτηρία, *ας, ἡ*, a staff.

Βακτριανή, *ἥς, ἡ*, (sc. *χώρα*), Bactria, the modern Balkh, a province of the Persian and Macedonian empires; afterwards an independent kingdom.

βάλλω, *βαλῶ*, to throw, to strike.

βάναντος, *ον*, (*βαίνος*, *αῖω*), working by the fire, mechanical, vulgar, illiberal.

βάπτω, *ψω*, (*baptize*), to dip.

βάρβαρος, *ον*, (*barbarian*, *barbarous*), not Greek, foreign, speaking a strange tongue; gen. plur. as a subst., esp. of the Persians; the difference of language is principally implied: Ovid, *barbarus hic ego sum quia non intellegor ulli*. Cf. 1 Cor. xiv 11.

βαρέως, heavily; *φέρεω* = *graviter*, *aegre*, *ferre*, to brook ill § 58.

βάρος, *εως, τό*, weight, a burden; also metaph. weight, influence.

βαρύς, *εία, ύ*, heavy, oppressive.

Βασιλεία, *ας, ἡ*, kingdom, dominion, realm §§ 150, 153.

βασίλεια, *ας, ἡ*, queen § 150.

Βασιλειον, *ον, τό*, a palace §§ 71, 153, 158.

Βασιλεύς, *έως, δ*, (whence *Basil*), king; esp. without art., the reigning king of Persia § 159.

Βασιλεύω, *σω*, to be king, to rule,

τινός over some one; ὁ βασι-
λεύων, the king.
 βασιλικός, ἡ, ὄν, (whence *basilica*)
 ὁ β. στόλος, the royal, i. e. the
 Persian fleet; τὸ βασιλικόν, the
 royal treasure.
 βασιλικῶς, royally.
 βασίλισσα, ἡ, ἡ, a queen.
 βάσις, εως, ἡ, (βαίνω), step, foot,
 base or pedestal.
 βασκαίνω, ἀνῶ, (βάσκω, βάζω,
fascinate), to slander; to be-
 witch § 95 n. 9.
 βάσκατος, ον, slanderous, envious;
 ὁ β. a slanderer; a sorcerer.
 βαῦ, βαῦ, bow, wow § 138.
 βέβαιος, ον, or (worse) ος, α, ον,
 (βαίνω), fixed, certain, firm,
 sure.
 βεβαίως, adv., steadfastly.
 Βελλεροφόντης, ον, ὁ, son of the
 Corinthian king Glaucos,
 famous for his beauty and
 chastity. Mounted on Pe-
 gasos, he subdued the monster
 Chimaira.
 βέλος, ονς, τό, (βάλλω), a missile,
 dart, arrow; often metaphori-
 cally used, e. g. *λέγου β.* § 111.
 βέλτων, see ἀγαθός.
 βέλτιστος, see ἀγαθός.
 βῆμα, ατος, τό, (βαίνω), a step, a
 pace.
 βία, ας, ἡ, (Lat. *vis*), force,
 violence; βίε or πρὸς βίαν, by
 force, on compulsion § 101.
 βιάζομαι, ἀσσομαι, to force; to
 struggle.
 βιαίος, α, ον, forcible, violent.
 βιαίως, violently, by violence.
 Βίας, αντος, ὁ, son of Teutamios
 of Priene, one of the 7 wise
 men of Greece, flor. circa
 550 B. C.; many apophthegms
 are attributed to him § 155.
 βιβλιάριον, ον, τό, (βιβλος, whence
bible, bibliography), a paper,
 a book § 96.

Βιθυνία, ας, ἡ, a province of Asia
 Minor, on the south coast of
 the Black Sea.
 βίος, ου, ὁ, (same root as *vivo*;
 hence *biology, biography*); life;
 way of life; livelihood; the
 world around us.
 Βίων, ωνος, ὁ, a philosopher of
 the Kyrenaic school, born on
 the banks of the Borysthenes,
 lived much at the court of
 king Antigonos; famed for his
 caustic wit § 124.
 βιώναι, aor. of ἰδῶ (ἰῶ).
 βλαβερός, ἄ, ὄν, hurtful.
 βλάβη, ἡς, ἡ, (βλάπτω), hurt, da-
 mage.
 βλάπτω, ψω, βέβλαφα, to hurt,
 damage.
 βλαστάνω, ἦσω, aor. ἐβλαστον,
 to grow, shoot forth; to be
 born.
 βλέπω, ψω, I see, behold, look.
 βλέφαρον, ου, τό, (βλέπω), eye-lid
 § 101.
 βληχή, ἡς, ἡ, a bleating.
 βοᾶω, Att. ᾶ, ἡσσομαι, (Lat. *boo*),
 to cry, to shout, to roar.
 βοή, ἡς, ἡ, a cry, shout.
 βοηθέω, Att. ᾶ, ἡσω, to aid, suc-
 cour, with dat.
 Βοιωτία, ας, ἡ, (βοῦς, from its
 pastures), Boeotia, a Greek
 state north of Attica.
 Βοιωτικός, ἡ, ον, Boeotian.
 Βοιώτιος, α, ον, Boeotian.
 Βοιωτός, οὔ, ὁ, a Boeotian.
 βορά, ἀς, ἡ, (vorare, voracity; βι-
 βρώσκω), food.
 βορρᾶς, οὔ, ὁ, the north-wind;
 also personified, Boreas.
 βόσκημα, ατος, τό, (βόσκω), in
 plur. cattle.
 βόσκω, ἦσω, (pasco), to feed;
 sometimes metaph., with
 hopes, etc.
 βόστρυχος, ου, ὁ, (cf. βότρυς), a
 curl.

βότρυς, *vos, ó*, a cluster of grapes.

βούκολος, *ov, ó*, (for termination cf. Lat. *colo*), a cowherd.

βουλεύω, *éw*, to resolve; *κακόν τι*, on doing some one a mischief; midd., to deliberate.

βουλή, *ἡς, ἡ*, (*βούλομαι*), purpose, counsel; a council or senate.

βούλησις, *ews, ἡ*, will, purpose.

βούλομαι (Lat. *volo*), *ἡσομαι*, *βεβούλημαι*, to wish; *βούλει εἰ-πω*; *vis dicam?* would you have me say? *εἰ βούλει*, if you please; *ó βουλόμενος*, any one that pleases.

βούς, *βοός, ó* and *ἡ*, (Lat. *bos*), ox, cow; in plur. generally *ai βόες*, kine, cattle.

βραδέως, *adv.*, slowly.

βραδύς, *εία, ὕ*, slow.

βραδύτης, *ἡτος, ἡ*, slowness, inertness.

Βρασιδᾶς, *ov, ó*, a great Spartan general in the Peloponnesian war; died at Amphipolis, B.C. 422, and was honoured there as a hero.

βραχίον, *ovos, ó*, (Lat. *bracchium*), the arm.

βραχύς, *εία, ὕ*, (Lat. *brevis*; cf. *ελαχύς, levis*), short, small, few. Comp. and superl. regular; also *βραχίων*, *βράχιστος*.

Βρετανικός, *ἡ, óν*, British.

βρέφος, *ovs, τό*, a child; of beasts, a cub, whelp.

Βριάρεως, *ω, ó*, the name in the language of the gods (Homer, *Il.* i 403) for Aigieon, a hundred-armed giant, son of Ouranos and Gaia § 118.

βροντάω, Att. *ῶ, ἡσω*, to thunder; esp. impers. *βροντᾷ*, it thunders.

βροντή, *ἡς, ἡ*, thunder.

βροτός, *ov, ó*, (*μείρομαι, μορτός*, by metath. *μ[β]ροτός*; so from *μολίσκω, μ[β]λοίσκω, βλώσκω*, I come; from *μελίττω, μ[β]λίττω*, I take honey; cf. *mortal*; hence *ambrosia*), a mortal.

Βρούτος, *ov, ó*, M. Junius Brutus, the chief conspirator against Caesar, a friend of Cicero, who named a rhetorical treatise after him; he died by his own hand B.C. 41, after the battle of Philippi.

βρόχος, *ov, ó*, a noose for strangling or hanging.

βρώω, to teem with, with gen.

βρώμα, *ατος, τό*, (*βιβρώσκω*), food, meat.

βρωτός, *ἡ, óν*, (*βιβρώσκω*), to be eaten; *τὸ β.* meat § 108.

Βύαιοι, *ων, ol*, an African tribe.

Βυζάντιον, *ov, τό*, a city on the Thracian Chersonese; raised by Constantine to be the seat of empire, Constantinople.

βύθος, *ov, ó*, (*abyss, βάθος*), the depths.

βυνέω, Att. *ῶ, βύσω*, perf. pass.

βέβυσμαι, to stuff, plug § 153.

βύρσα, *ἡς, ἡ*, (hence *bursea, pourse*), a hide; leather.

βωμός, *ov, ó*, (*βαίρω*), an altar.

γαῖα, *as, ἡ*, poet. for *γῆ*. See *γῆ*.

Γαῖα, *as, ἡ*, Gaia, wife of Ouranos, mother of the Titans, etc.

Γάιος, *ov, ó*, Gaius, a Roman praenomen § 101.

γάλα, *ακος, τό*, (*lac, lactis*; cf. *αμέλω, mulgeo, milk*), milk; *ἐν γάλακτι* or *γάλαξιν εἶναι*, to be still at the breast.

Γαλακτοφάγοι, *ων, ol*, milk-fed, name of a Skythian pastoral tribe.

Γαλάται, *ῶν*, *οἱ*, Gauls, whether in Europe or (§ 90) Asia; gave name to Galatia.

γαμέω, Att. *ῶ*, fut. *γαμῶ*, fut. mid. *γαμοῦμαι*. act. of the man, with acc., to take to wife, *ducere*; midd. of the woman, with dat., to give herself in marriage to.

γάμος, *ου*, *ὁ*, (monogamy, polygamy), marriage; plur., a wedding feast § 136.

Γανυμήδης, *ου*, *ὁ*, son of a Trojan king; cup-bearer of Zeus.

γάρ, conj. (never begins a sentence, generally the 2nd word), for; yes, for; after *δὴ* *ὅ*, and similar expressions, 'this is evident; for'; with questions, *τίς* *γάρ*; why who? § 144 n. 21. *ei* *γάρ*, *utinam*.

γαστήρ, *τέρος*, or *τρός*, *ἡ*, (gastric, gastronomy), the belly.

γαστρίμαργος, *ου*, gluttonous, voracious.

γαυρίω, Att. *ῶ*, *ἄσω*, of a horse, to prance; of boys, to leap for joy.

γε, at least = *quidem*; is often to be translated by *italics*, or by emphasis; *ἔγωγε*, I for my part. *καί...γε*, yes, and.

γεγώς, *ῶσα*, *ὤς*, part. perf. of *γίγνομαι*.

γείτων, *ονος*, *ὁ* and *ἡ*, a neighbour.

γελάω, *ῶ*, *γελάσομαι*, to laugh, laugh at.

γελασος or γελαῖος, *α*, *ον*, laughable, witty.

Γέλων, *ωνος*, *ὁ*, son of Deinomenes and brother of Hiero, ruler of Gela from B.C. 491, of Syracuse from B.C. 484, defeated the Carthaginians under Hamilcar at Himera in Sept. 480, on the day of the battle of Salamis. Died B.C. 477, and was succeeded by Hiero § 125.

γέλως, *ωτος*, *ὁ*, laughter; matter of laughter.

γελωτοποιός, *οὔ*, *ὁ*, a jester.

γέμω, to be full of, with gen. § 120.

γενέα, *ἄς*, *ἡ*, race; descent; generation; age.

γενναῖος, *α*, *ον*, noble, brave, generous.

γενναϊότης, *ητος*, *ἡ*, nobleness.

γενναῖως, nobly.

γεννάω, Att. *ῶ*, *ἥσω*, to beget, to bring forth; *οἱ* *γεννήσαντες*, the parents; also metaphorically, to produce.

γένος, *ους*, *τό*, (*genus*, see *γίγνομαι*), race, family, kind; class § 113; *τὸ* *γένος* acc., or *γένει*, by descent.

γεραίος, *ἄ*, *ὄν*, old; comp. *γεραίτερος*, superl. *γεραίτατος*.

γέρας, *ου*, *ὁ*, crane, which is of the same root.

γέρας, *ωι*, *α*, pl. *ᾶ*, privilege, prerogative.

Γερήνιοι, *ων*, *οἱ*, inhabitants of Γερηνία, a Lakonian town on the Messenian bay § 59.

γεροντικός, *ἡ*, *ὄν*, of (or like) an old man.

γέρων, *οντος*; an old man; plur. elders, senators (at Sparta) § 68.

γεύω, *σω*, to give to taste; midd. to taste, with gen.

γεωμετρέω, Att. *ῶ*, *ἥσω*, to measure land; to study geometry.

γεωμέτρης, *ου*, *ὁ*, a geometer.

γεωμετρία, *ας*, *ἡ*, geometry.

γεωργέω, Att. *ῶ*, *ἥσω*, to be a husbandman; with acc., to till, cultivate.

γεωργός, *οὔ*, *ὁ*, (*γῆ*, *ἔργον*, hence *George*, *georgic*), a tiller of the earth, husbandman.

γῆ, *ἧς*, *ἡ*, (whence *geometry*, *geography*, etc.), the earth, land; *τοῦ* *γῆς*; = *ubi gentium*?

γῆραιός, ἄ, ὄν, old.

γῆρας, ως, α, (γέρω), old age.

γηράσκω, ἀσσομαι, γεγήρακα, to grow old.

Γηρυόνης, ου, ὁ, a giant with 3 bodies in one.

γίγας, αὐτος, ὁ, (whence our *giant*), gen. plur. the Gigantes, sons of Uranos and Gaia, of vast bulk and with snakes for feet.

γίγνομαι, γενήσομαι, γεγένημαι, aor. ἐγενόμην, 2 perf. γέγονα (redupl. like *gigno*, from the root of γένος, *genus*, *kin*, *queen*), to be born, to become, to happen; πλησίον τινός, to come near one; ἐαυτοῦ, to become one's own master; γέγονα, I have become, I am; γεγώς ἐτη εἰκοσι, 20 years old; τὸ γενόμενον, γεγονός, γεγενημένον, the occurrence.

γινώσκω, γινώσσομαι, ἐγνώκα, aor. ἔγνω, (redupl. like γίγνομαι; root γνο-, νοέω, Lat. *nosco*, *know*, *ken*), to know, to discern; τοῦτο οὕτως ἔχον, this to be so; to judge, decide.

γλαυρός, ἄ, ὄν, bleary-eyed.

Γλαύκη, ης, ἡ, daughter of Kreon §§ 77, 127.

γλαυκίσκος, ου, ὁ, a fish of a gray colour.

γλαυκῶπις, ιδος, glaring, of fiery look, epithet of Athena § 138.

γλαῦξ, κός, ἡ, the owl.

γλυκύς, εἶα, ὅ, (same root as *dulcis*), sweet to the taste; delightful. Comp. γλυκίων, ἰστος, or regular.

γλύφω, ψω, (same root as *sculpo*), to engrave, carve.

γλώττα, ης, ἡ, or γλῶσσα (hence *gloss*, *glossary*, *polyglot*), the tongue, language.

Γνῶθαινα, ης, ἡ, an Athenian lady § 125.

γνάθος, ου, ἡ, (γένυς, *gena*), the jaw, cheek.

γνήσιος, α, ὄν, (γένυς), genuine, real, legitimate.

γνώμη, ης, ἡ, (γινώσκω; cf. the *gnomic* poets; *gnomon*; *phystiognomy*), mind, insight, opinion, view, temper, will, resolution, decree.

γνωρίζω, ἰώ, ἐγνώρικα, (γινώσκω), to investigate, discover, make known.

γνώριμος, ὄν, well known, of note; ὁ γ. an acquaintance.

γόγγρος, ου, ὁ, a conger-eel.

γονεύς, ἑώς, ὁ, (γένομαι), father; pl. parents.

γονή, ἡς, ἡ, race, stock, seed.

γόνυ, ατος, τό, (*genu*, *knee*), the knee.

Γοργίας, ου, ὁ, of Leontini in Sicily, a noted rhetorician and sophist, after whom a dialogue of Plato is named §§ 94, 97.

Γοργώ, οὗς, ἡ, daughter of Kleomenes, wife of Leonidas § 115.

Γοργών, ὄνος, or Γοργώ, οὗς, ἡ, a Gorgon; name given to each of the 3 sisters Stheno, Euryale, and Medusa §§ 38, 125.

γοῦν, (γε, ὅν), at least; for instance.

γοῦδης, ἐς, mournful.

γραῖα, ας, ἡ, (γραῖς, γέρω), an old woman.

Γραῖαι, ὧν, αἱ, the 3 daughters of Phorkys and Keto, born gray; they had but one tooth and one eye between them, which was stolen by Perseus, who then had his way clear to the Gorgons.

Γραικοί, ὧν, οἱ, = Lat. *Græci* § 98.

γράμμα, ατος, τό, (γράφω, *anagram*, *epigram*, *monogram*), a letter; pl. the letters, the alphabet; a picture §§ 111, 118;

plur. = *litterae*, a letter, writings, papers, literature.

γραμματική, ἡς, ἡ, (sc. τέχνη), grammar.

γραμματικός, ἡ, ὅν, (whence *grammatical*), skilled in grammar, a teacher of grammar, a scholar.

γραμματοδιδάσκαλος, ου, ὁ, a school-master.

γραμμή, ἡς, ἡ, a line.

Γράνκος, ου, ὁ, a small river of lesser Mysia, rising in Mt. Ida and flowing into the Hellespont; here Alexander first defeated the Persians B.C. 334.

γραῦς, αὐός, ἡ, an old woman.

γραφεῖον, ου, τό, a pen, stilus.

γραφεὺς, ἑως, ὁ, a painter.

γραφή, ἡς, ἡ, drawing, painting, writing; a picture, a letter; a prosecution.

γραφικός, ἡ, ὅν, (whence *graphic*), skilled in painting; ἡ γ. (τέχνη), the art of painting.

γράφω, (grave, engrave), to draw § 98; to paint, to write; to compose § 113; to propose a law; midd. γράφεσθαι τινα with gen. of crime, to indict one for —.

Γρύλλος, ου, ὁ, son of Xenophon § 129.

Γύλιππος, ου, ὁ, the commander of the Spartan troops sent to assist the Syracusans (B.C. 414) against the Athenian invasion.

γυμνάζω, ἄσω, (γυμνός), to train naked, to train for athletic exercises; med. to practise, exercise oneself.

γυμναστέος, α, ὦν, verb. adj., to be practised; neut. one must practise § 85.

γυμνικός, ἡ, ὅν, c. g. ἀγών, a gymnastic contest.

γυμνός, ἡ, ὅν, (*gymnastics*), naked, unarmed; bare of, with gen., lightly-clad, in undress.

γυναικεῖος, ὦν, or ὦς, α, ὦν, belonging to women.

γυναικώδης, ες, (γυνή, εἶδος), womanish, effeminate.

γυνή, αἰκός, voc. γίναῖ (γίγνομαι), a woman, a wife; of animals, the female.

γύψ, γυπός, ὁ, a vulture.

δαί = δῆ, with interrogatives, in conversation, τί δ. what then? § 113.

Δαίδαλος, ου, ὁ (δαιδάλλω, *daedālō*), of Athens, the greatest artist of mythical Greece, designer of the labyrinth, reputed inventor of many implements § 44.

δαιμόνιον, ου, τό, the Deity (hence *demon*, *demoniac*, etc.).

δαίμων, ὄνος, ὁ and ἡ, a deity; fortune.

δαῖς, τός, ἡ, (δαῖω, to divide), a meal, banquet.

δάκνω, δήζομαι, δέσχηα, to bite; sting.

δάκρυ, voc. τό, poetic for δάκρυον. δάκρυον, ου, τό (*lacrima*, *tear*), a tear.

δακρύω, ὦν, to shed tears, lament.

δάκτυλος, ου, ὁ, (*digitus*, *dactyl*,

δέχομαι), a finger.

δάμαρ, ἀγρος, ἡ, (δαμάζω, *tame*), a wife. Poetic.

Δανάη, ης, ἡ, daughter of Akrisios, king of Argos; she bore Perseus to Zeus, who made his way to her prison in the shape of a golden shower.

Δαναῖδες, ὦν, αἱ, the 50 daughters of Danaos, who all, except Hypermnestra, slew their husbands, and in the infernal regions were condemned to

- pour water into a leaking vessel § 124.
- Δαναός**, οὐ, ὁ, son of the Egyptian king Belos; he migrated to Argos.
- δαπανᾶω**, Att. ᾠ, ἤσω, (δάπτω, to devour), to spend.
- δαπάνη**, ης, ἡ, expense.
- Δαρεικός**, οὐ, ὁ, a gold stater, worth a little more than a guinea; named from Dareios Hystaspes, under whose reign they were coined; cf. a Jacobus, a Napoleon.
- Δαρειός**, ου, ὁ, (a Persian word, 'the mighty') i. son of Hystaspes, 4th king of Persia B.C. 521—485, the invader of Skythia and Greece; ii. Ochus, illegitimate son of Artaxerxes Longimanus, king of Persia, B.C. 423—404; iii. Codomannos, last king of Persia, B.C. 336—330, defeated by Alexander § 114.
- δαῖς**, δᾶδος, ἡ, (δαίω, to kindle), a torch.
- Δάρης**, ἴδος, ὁ, a Persian general, defeated at Marathon, B.C. 490 § 31.
- δάφνη**, ης, ἡ, the bay-tree § 129.
- δαψιλῶς**, adv. (δάπτω, to devour), lavishly.
- δέ**, but; often used simply to denote transition to a new clause; often preceded by μέν, it is true, but still, like the Lat. *tamen* after *quidem*; often begins the apodosis where it may sometimes be translated *then*, but is often not to be translated; on resuming, after a parenthesis, *I say*; καί—δέ, and also.
- δέδια** (δέω), to fear, perf. used as pres.; of the ind. 3 sing. and 1, 2, 3 plur. are used in prose; and of the plup. 2 and 3 sing.
- and 1, 2, 3 plur.; the other moods throughout.
- δέδοικα** (δέδω), to fear, perf. used as pres.; aor. *έδεωσα*.
- δει**, see *δέω*.
- δείγμα**, ατος, τό, (δεκνυμι), a sample § 50.
- δεκνυμι**, ξω, (digitus, indico), to shew, display, explain, prove.
- δειλός**, ἡ, ὄν, (δέος), cowardly; caitiff, poor, miserable.
- Δείμος**, ου, ὁ, (δέος), Dismay, son and attendant of Ares in Homer and Hesiod.
- δείνα**, ὁ, ἡ, τό, δεινός, δεινῶ, δεινᾶ, so and so; such a one; what d'ye call it.
- δεινός**, ἡ, ὄν, (δέος), i. terrible, fearful, dangerous; δεινὸν ἔσται, it is a shame, with inf., there is a danger of; δεινὴ νόσος, a severe illness; δεινὰ παθεῖν, to be ill-used; δεινὸν ποιῆσθαι = *aegre ferre*. ii. strange, mighty. iii. skilful, capable; περὶ τι, in something; δ. λέγειν, an able speaker; often with inf., he is a rare man to —, it is his way to; liable to; τὸ δ. as subst. danger, suffering.
- δειπνέω**, Att. ᾠ, ἤσω, syncop. perf. *δεδειπνᾶναι* § 128, to dine.
- δειπνίζω**, ᾠ, to entertain at dinner.
- δείπνον**, ου, τό, (δάπτω), dinner.
- δεισιδαίμων**, ου, fearing the gods, in good or bad sense; religious; superstitious.
- δέκα**, οί, αί, τὰ, (decem, decad), ten.
- δεκάπυγος**, υ, ten cubits in length.
- δεκάτη**, ης, ἡ, (i. e. μοῖρα) a tenth part, a tithe §§ 112, 154.
- δέκατος**, η, ου, tenth.
- δέλτος**, ου, ἡ, (from the shape Δ), a writing-tablet.
- δελφίς**, ὄνος, ὁ, a dolphin.
- Δελφοί**, ὦν, οί, a town in Phokis

on mt. Parnassos, famous for the oracle and temple of Apollo and for the Pythian games.

δένδρον, ου, τό, a tree.

δεξιὰ, ἀς, ἡ, (sc. χεῖρ) the right hand (or arm); δεξιὰν διδόναι, to shake hands; Germ. *die Hand geben*.

δεξιός, ὁ, ὅς, (*dexter, dexterous*), on the right hand; fortunate; adroit.

δέομαι, see δέω.

δέον, see δέω.

δέος, ους, τό, fear.

δέπας, αος, τό, a goblet.

δέρας, ατος, τό, poet. for δέρμα.

Δερκετιά, οὗς, ἡ, a Syrian goddess.

δέρκομαι, with perf. as pres.

δέδορκα, to see; aor. ἔδρακον, aor. pass. ἐδέρχθην. Poetic.

δέρμα, ατος, τό, (δέρω), skin, hide, leather.

δέρω, ρῶ, aor. pass. ἐδάρην, to flay; to flog § 106.

δεσμός, οὔ, ὁ, (δέω), pl. οἱ or τὰ, a bond.

δεσπότης, ου, ὁ, (allied to πόσις; hence *despot*), a master, lord, owner.

Δευκαλίων, υἱος, ὁ, a Thessalian, prince of Phthia, son of Prometheus and husband of Pyrrha. He and his wife were saved in a ship from the deluge which overwhelmed the sinful world around them § 95.

δεῦρο, adv., hither.

δεύτερος, α, ος, (comparative form from δύο), second; τὸ δεύτερον, δ. or δεύτερα, in the second place; δεύτερον τίθεσθαι τί τινος, to make something of less account than something else, to prefer the other thing to it.

δέχομαι, ξομαι, to receive, accept, entertain.

δέω, ἦσω, aor. pass. δεθείς, to bind §§ 87, 99, 131; δεθείς τὰ κέρατα, with its horns bound.

δέω, ἦσω, to lack; πολλοῦ δέ, I am far from, with inf.; ἐτη ὀλίγου δέοντα ἑκατόν, 100 years within a little; generally impersonal, δεῖ με λέγειν, I must speak; δεῖ μοι τινος, I need something; ὀλίγου δεῖν, so as to want a little, all but; ἢν δέη, if it be necessary; τὰ δέοντα, what is necessary § 153 n. 13; εἰς τὸ δέον, for needful purposes; πλεον τοῦ δέοντος, more than is right; acc. abs. δέον, like δόξαν, there being need.

δέομαι, ἥσομαι, to require, want, with gen.; to beg, entreat of a person, with 2 genitives.

δή, indeed, then. σὺ δή, you of all men; in questions, like *tandem*, pray § 114. καὶ δὴ καὶ, aye and.

δῆθεν, adv., really; ironical, as they pretended § 105.

Ἠτιάειρα, ας, ἡ, wife of Herakles.

δῆλος, η, ος, manifest; δῆλος ἦν θανυδῶν, he betrayed his admiration of § 111; δῆλον ἐγνεύσθην ἐξ ὧν ἐπραξάτην, they shewed it by their acts; δῆλον δτι, evidently.

Δῆλος, ου, ἡ, the sacred island of Greece, the smallest of the Kyklades in the Aigaian, which lie around it; a famous mart, the seat of the temple and oracle of Apollo.

δηλός, Att. ὦ, ὥσω, to make known, to manifest.

Δημάδης, ου, ὁ, an Athenian orator, an opponent of Demosthenes, noted for prodigality §§ 80, 158.

Δημήτηρ, τρός, (mother earth),

the goddess of agriculture and of fruitfulness § 29.

Δημήτριος, *ov, ô*, *i.* Poliorketes (city-taker) son of Antigonos, born 337 B.C., took a leading part in the wars of Alexander's successors; captured Athens, B.C. 307, and was received with royal honours; took the name of king B.C. 306; he died, after many reverses, B.C. 283 at Apamea in Syria. *ii.* Phalereus, a statesman and politician, pupil of Theophrastus and Menander, born cir. 345 B.C. died 283; entrusted by Cassander with the government of Athens B.C. 317—307; afterwards summoned to the council of Ptolemaios Lagi.

δημιουργέω, *Att. ô, ήσω*, to fabricate, construct.

δημιουργός, *ov, ô*, a handicraftsman, a maker.

δημοκρατία, *as, ή*, democracy.

δήμος, *ov, ô*, *i.* the commons; the people. *ii.* a township, subdivision of the tribe.

Δημοσθένης, *ovs, ô*, the greatest Athenian orator, and head of the opposition to Philip §§ 82, 111, 157, 160.

δημόσιος, *a, ov*, public; **δημοσία** § 118, generally = *vulgo*.

Δημόναιξ, *ακτος, ô*, a cynic philosopher of the time of Hadrian, of humane disposition and generally esteemed. His friend Lucian describes him in his *Demonax* §§ 73, 110.

δήποτε, *adv.*, at some time; *τί δ.*, why in all the world?

δῆπου, and **δῆπουθεν**, *adv.*, doubtless, surely.

δῆτα, *adv.*, to be sure, indeed; in answers, with a word that echoes the question, yes to be sure; *τί δ.*, why then?

Δία, see *Zeús*.

διά, *prep.*, through; *i.* with gen.

1. of place, through; **διά τέλους**, continually; at a distance; **διά πολλοῦ**, at a great distance; 2. of time, throughout, during, **διὰ παντός τοῦ βίου**, or **διὰ βίου**, during his whole life; of interval of time, **διὰ χρόνου**, after a time, **διὰ πολλοῦ**, after a long time; of the instrument or means, **δι' ὁμοίας**, in concord; of the way or manner, **δι' ὁργῆς**, in passion; **διὰ φροντίδος ἔχειν**, to have on the mind. *ii.* with acc. of the cause; **διὰ ταῦτα**, for these reasons; **διὰ τί**, why? **διὰ τὸ πεπονθέναι ἡμᾶς κακῶς**, because we have been ill-treated.

διαβαίνο, **βήσομαι**, to stride; to cross over.

διαβιβῶναι, *aor.* (in use) of **διαίω**.

διαβολή, *ής, ή*, slander (from **διδόλος**, slanderer, we have *devil*, *diabolical*).

διαγιγνώσκω, **γινώσμαι**, to distinguish, determine, decide.

διαγραφή, *ής, ή*, a register § 113.

διαγρυπνέω, *Att. ô, ήσω*, to lie awake.

διάγω, **ξω**, *aor.* **διήγαγον**, to pass; with or without **βίον**, to spend life, to live; **ποιῶν τι**, to spend one's life in such a pursuit § 125.

διαγωνίζομαι, **ιῶμαι**, to contend. **διαδέχομαι**, **ξομαι**, to succeed to, a person or office.

διαδέω, *ήσω*, to bind around; **διαδέμεναι τὴν κεφαλὴν διαδήματι**, I have a diadem bound about my head § 116.

διάδημα, *ατος, τό*, the blue and white band round the Persian king's tiara; diadem § 116.

διαδίδωμι, δώσω, to pass from hand to hand; λόγον, to spread a report.

διαίδω, Att. ὦ, fut. in use διαβιώσωμαι, aor. διεβίωv, to pass through life.

διαθήκη, ης, ἡ, (διατίθημι), a will, a testament; also in plur. § 89. διαθρέω, Att. ὦ, ἡσω, to search for § 98.

διαίρω, Att. ὦ, ἡσω, aor. διέιλον, to divide, break open § 80; to distinguish; midd., to share. (Hence *diaeresis*, the mark to denote that two vowels are to be pronounced separately.)

δίαιτα, ης, ἡ, (diet), mode of life § 20.

διακαθαίρω, ἀρῶ, to cleanse thoroughly, to purge.

διακαρτέω, Att. ὦ, to hold out, to endure to the end.

δίδκειμαι, to be in a certain state, to be disposed, to feel. Used as pass. of διατίθημι.

διακληρόω, Att. ὦ, ὥσω, to assign by lot; midd. to share by lot.

διακονέω, Att. ὦ, ἡσω, to minister; γάμους, to supply a wedding feast.

διάκονος, ου, ὁ, (deacon, diaconate), a servant.

διακόσιοι, αι, α, two hundred.

διακρίνω, ἰνῶ, to separate, distinguish, decide.

διακωλύω, σω, to hinder.

διαλαμβάνω, λήψομαι, to take separately, to distribute, distinguish.

διαλάμπω, ψω, to shine forth; to be famous.

διαλέγομαι, ξομαι, to converse with, τινί; to discourse.

διαλείπω, ψω, to leave an interval; to cease; οὐ διαλείπω τρέχων, I run without stopping; διαλείπων ὀλίγας ἡμέρας, after a few days' interval.

διαλεκτικός, ἡ, ὄν, skilled in argument; ὁ δ., a reasoner.

διαλογίζομαι, ἰοῦμαι, to calculate, cast up accounts.

διάλυσις, εως, ἡ, dissolution; plur., treaty.

διαλύω, σω, to release § 110; to resolve, disband; to pay in full; midd. to be reconciled.

διαμένω, νῶ, to last, endure.

διαμονή, ἡς, ἡ, permanence.

διαμφισβητέω, Att. ὦ, to dispute, debate.

διανέω, σω, to nod.

διάνοια, ας, ἡ, thought, purpose; mind; meaning.

διατρέω, ἐρῶ, to drive through, to bore.

διατρέτομαι, πτήσομαι, aor. διέπτην, to fly across.

διαπλάττω, σω, to mould, shape.

διαπλέω, Att. ὦ, πλεύσομαι, to sail across.

διαπορέω, Att. ὦ, to be at a stand; to be in difficulties.

διαπορθέω, Att. ὦ, ἡσω, to ravage.

διαπορθμεύω, σω, to ferry over, to carry across.

διαπράττω, ξω, to accomplish; midd. to attain, manage.

διαπρεσβεύω, σω, to send embassies to and fro, to negotiate.

διόρυπος, ον, red-hot § 82.

διαπυτιζω, ὦ, to spirt out § 118.

διαρπάζω, ασομαι, to plunder.

διαρρέω, Att. ὦ, ρεύσομαι, to fall away, to wane, of the moon § 101.

διαρρήγνυμι, ρήξω, to burst; pass., to burst in pieces; intrans. perf. part. διερρηγώς, torn; διαρραγήναι κεκραγόντα, to shout till one bursts.

διασκάπτω, ψω, to dig through; make a canal through § 145.

διαστάνω, Att. ὦ, σω, to tear asunder.

δίστασις, *ewt*, *ή*, disagreement, separation.

διασώζω, *ow*, to keep safe; midd. to escape.

διαταράττω, *ξw*, to disturb.

διατειχίζω, *iw*, to wall off.

διατελέω, Att. *ω*, fut. *ω*, to accomplish; διατελεῖ λέγων, he continues speaking.

διατηρέω, Att. *ω*, to observe.

διατίθημι, *θήσω*, to arrange, manage; to dispose in such and such a way, to give such a disposition to, to bring into such a state; οὐδὲν χεῖρον διετέθην, I suffered no inconvenience from it, felt none the worse §§ 74 n. 19, 132. διάκειμαι is used as pass.

διατλάω, to pluck bare § 107.

διατρέχω, δραμοῦμαι, aor. διέδραμον, to run through, to run about.

διατριβή, *ήs*, *ή*, an occupation, a pastime § 128 n. 18; discussion § 97; delay.

διατρίβω, *ψw*, to consume; esp. χρόνον, to spend time, employ oneself.

διατρύγω, τρώξομαι, διέτραγον, to gnaw through.

διαφαιλίζω, *iw*, to disparage.

διαφερόντως, adv., eminently.

διαφέρω, διολω, to go through with, endure; intrans., to differ, τινί τινός, from some one in some thing; to excel § 102; midd. to quarrel.

διαφεύγω, *ξομαι*, to escape.

διαφθείρω, *ερw*, to destroy, spoil, ruin; 2 perf. διέφθορα sometimes intrans. (§ 90 n. 11), to be corrupted.

διαφορέω, Att. *ω*, *ήσω*, to scatter, waste.

διάφορος, *ov*, (διαφέρω), different; eminent § 14; profitable; τὸ

δ, the difference; odds, advantage.

διαφυλάττω, *ξw*, to guard, maintain.

διαφωνία, *as*, *ή*, discord.

διαψέγω, to find fault with.

διδάκτος, *ή*, *όν*, capable of being taught; διδακτόν § 61 n. 1.

διδασκαλείον, *ou*, *τό*, a school.

διδασκαλία, *as*, *ή*, teaching, education.

διδάσκαλος, *ou*, *δ*, a teacher, master.

διδάσκω, (root *δάημι*; cf. *disco*, *doceo*, *teach*), to teach, *τιw* *τι*; pass., to learn.

δίδημι, to bind § 129.

δίδυμος, *η*, *ov*, or *os*, *ov*, (*δῖς*, *δύο*), double, twofold, twin.

δίδωμι, δώσω, (*do*, to give), in pres. and imperf., to offer § 77 n. 20; *δ*. *πιεῖν*, to give to drink. See *δίκη*, *λόγος*.

διειδής, *έs*, limpid.

διείργω, *ξw*, to keep asunder.

διεκτεράινω, *ανw*, to finish.

διελαίνω, *ελw*, to ride through; to thrust through.

διεργάζομαι, *άσομαι*, to destroy, dispatch.

διέργω, see *διείργω*.

διέρπω, to creep through.

διέρχομαι, fut. (in use) *δειμι*, aor. διήλθον, to pass through; to complete; to recount.

διεσθίω, διέδομαι, aor. διέφαγον, to eat up, consume.

διηγέομαι, Att. *οῦμαι*, *ήσομαι*, to narrate, to state.

δίστημι, διαστήσω, intrans. perf. δίστηκα, to set apart; pass. with 2 aor. and perf., to stand apart; to differ; to be distant.

δίκαιος, *a*, *ov*, just, right; δίκαιός *είμι* τοῦτο ποιεῖν, I have a right to do this; τὸ δίκαιον, right; τὰ δίκαια, rights, just claims.

δικαιοσύνη, ης, ἡ, justice.
δικαίως, adv., justly, fairly.
δικαστήριον, ου, τό, a court of justice.
δικαστής, οὔ, ὁ, judge, juror.
δίκη, ης, ἡ, right, justice, a suit at law, punishment, satisfaction; *σὺν δίκῃ*, deservedly; *δίκην τιπεῖν*, to pay a penalty; *δίκην δίδοναι* and *ὕπεχεω*, to give satisfaction, to be punished; *δίκην λαμβάνειν*, to recover satisfaction; *δίκην φεύγειν*, to be defendant in a trial; *δίκην λαγχάνειν τινα*, to accuse a man. *δίκην* with gen., after the manner of, like.
Δίκη, ης, ἡ, the goddess of justice, one of the Horai.
Δίκη, ης, ἡ, a mountain sacred to Zeus in the E. of Kreta.
δίκτυον, ου, τό, (*δικεῖν*, root of *ιατίω*), a net.
δίω, conj. = *δι'* ὁ, *quapropter*, wherefore.
Διογένης, ους, ὁ, a Cynic philosopher of Sinope, resident at Athens in the time of Alexander.
διοικέω, Att. ὦ, ἡσω, (*diocese*), to manage, govern.
διόλλυμι, ὀλῶ, to destroy utterly; pass. with 2 perf. *διώλωλα*, to perish utterly.
Διομήδης, ους, ὁ, i. son of Ares, king of the Thracian Bistoniens, who fed his mares on human flesh § 18; ii. son of Tydeus, one of the chief Greek heroes in the Trojan war § 83.
Διονύσια (i. e. *lepa*), τὰ, the festivals of Dionysos, esp. at Athens, at which dramas were exhibited.
Διονύσιος, ου, ὁ, i. tyrant of Syracuse 405—367 B.C.; it is of his cruelty and suspicion that

most of the anecdotes are told; it was he who composed tragedies. II. his son, the patron of Plato and Aristippos, twice expelled from the tyranny, 1. by Dion, 2. by Timotheos B.C. 343, when he retired to Corinth.
Διόνυσος, ου, ὁ, Bacchos, son of Zeus and Semele; the god of wine.
Διοπετής, ἐς, fallen from Zeus, *ἀστήρ* § 145.
διούρτω, to dig through; to undermine; to burrow through.
Διόσκουροι, ων, οἱ, sons of Zeus (or of Tyndareos), Kastor and Polydeukes, brothers of Helen.
διότι, because; (in indirect questions) why.
διπλάσιος, α, ον, double; twice as much (or, as many), with *ἢ* or *γεν*.
διπλοῦς, ἡ, οὖν, double; *διπλοῦν ὄρα* § 105 n. 83.
δίπους, ποδος, ὁ, ἡ, biped, of two feet.
διπτυχος, ον, (*πτύσσω*), doubled; two § 96.
dis, (*δύο*, *dis*), twice.
δισκέω, σω, to throw the quoit.
δισκος, ου, ὁ, (*disc*, *dish*, *desk*, Germ. *Tisch*; *δικεῖν*), a quoit.
δισχίλιοι, αι, α, two thousand.
διπλός, ἡ, ὦν, (*dis*), double, two-fold, two.
δίχα, adv., apart, at two; prep. with gen., without.
δίψα, ης, ἡ, thirst.
διψάω, Att. ὦ, ἡσω, inf. *διψῆν*, to thirst, with gen.
δίψος, ους, τό = *δίψα*.
διωκτέω, one must pursue.
διώκω, ξω, to pursue; to prosecute; *φεύγω* is often used as pass.

δοκέω, Att. ω , $\delta\acute{o}\xi\omega$ or poet. $\delta\acute{o}\kappa\eta\sigma\omega$, to think; to resolve; $\delta\acute{\epsilon}\delta\omicron\kappa\tau\alpha\iota$, it has been resolved; to seem, to be reputed; $\delta\acute{o}\xi\omega$, when it had been resolved. See § 98 n. 15, § 143 n. 5.

δοκιμάζω, $\acute{\alpha}\sigma\omega$, to test, examine, approve.

δόκιμος, $\omega\sigma$, approved, notable.

δοκός, $\omicron\upsilon$, η , a beam.

Δολαβέλλας, $\omega\upsilon$, δ , P. Cornelius Dolabella, a spendthrift, married Cicero's daughter Tullia. He was consul B.C. 44.

δόλος, $\omega\upsilon$, δ , (Lat. *dolus*), a trick; cunning.

Δόλων, $\omega\sigma\omicron\varsigma$, δ , a Trojan spy, slain by Diomedes.

δόμος, $\omega\upsilon$, δ , ($\delta\acute{\epsilon}\mu\omega$, *domus*, *domo*, *domestic*), a house; a household.

δόξα, $\eta\varsigma$, η , ($\delta\acute{o}\kappa\epsilon\omega$), expectation, opinion, fame.

δορά, $\acute{\alpha}\varsigma$, η , ($\delta\acute{\epsilon}\rho\omega$), hide.

δοράτιον, $\omega\upsilon$, δ , diminutive of $\delta\omicron\rho\acute{\upsilon}$.

δόρυ, $\acute{\alpha}\tau\omicron\varsigma$, $\tau\acute{o}$, ($\delta\omicron\rho\acute{\upsilon}\varsigma$), a spear.

δουλεία, $\acute{\alpha}\varsigma$, η , slavery.

δουλεύω, $\acute{\omega}\mu$, to be a slave; to serve, with dat.

δούλος, $\omega\upsilon$, δ , a slave; also $\delta\omicron\upsilon\lambda\omicron\varsigma$, η , $\omega\varsigma$, slaviah; $\tau\acute{o}$ δ ., slavery, or (collective for) slaves.

δουλῶν, Att. ω , $\acute{\omega}\sigma\omega$, to enslave. **Δράκων**, $\omega\sigma\tau\omicron\varsigma$, δ , of Athens, archon B.C. 624, and legislator; his laws ordained for all offences one penalty, death; hence they were said to be written with blood § 83.

δράκων, $\omega\sigma\tau\omicron\varsigma$, δ , ($\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$), a dragon, a serpent.

δράμα, $\acute{\alpha}\tau\omicron\varsigma$, $\tau\acute{o}$, ($\delta\rho\acute{\alpha}\omega$, *drama*, *dramatic*), an action, a play.

δραχμή, $\eta\varsigma$, η , ($\delta\rho\acute{\alpha}\tau\tau\omicron\mu\alpha\iota$, to grasp; properly a handful, (hence *drachm*, *dram*), a silver coin

= 6 obols = $\frac{1}{12}$ of a *mina*, about a French franc.

δράω, Att. ω , $\acute{\alpha}\sigma\omega$, to do, to act; $\tau\iota\tau\acute{\alpha}$ $\kappa\alpha\kappa\acute{\omega}\varsigma$ § 145 n. 11.

δρόμος, $\omega\upsilon$, δ , ($\delta\rho\alpha\mu\epsilon\iota\upsilon$), a course; a race, running. $\delta\rho\acute{o}\mu\omega$, at full speed.

Δρυάς, $\acute{\alpha}\delta\omicron\varsigma$, η , ($\delta\rho\acute{\upsilon}\varsigma$), a wood nymph.

Δρύας, $\acute{\alpha}\rho\tau\omicron\varsigma$, δ , son of Lykurgos, who slew him with an axe § 93.

δρύς, $\nu\acute{\omicron}\varsigma$, η , ($\delta\acute{\epsilon}\nu\delta\rho\omicron\nu$, *tree*), the oak.

δύναμαι, $\acute{\eta}\sigma\omicron\mu\alpha\iota$, $\acute{\alpha}\omicron\tau$. $\eta\delta\upsilon\nu\acute{\eta}\theta\eta\nu$, (whence *dynamics*), to be able; $\tau\acute{\alpha}$ $\acute{\iota}\sigma\alpha$, to be of equal power.

δύναμις, $\epsilon\omega\varsigma$, η , power, force; $\kappa\alpha\tau\grave{\alpha}$ $\delta\acute{\upsilon}\nu\alpha\mu\iota\upsilon$, to the best of one's power; forces = *copiae*; capacity or faculty; $\alpha\iota$ $\tau\acute{\omega}\nu$ $\acute{\alpha}\sigma\tau\acute{\epsilon}\rho\omega\upsilon$ $\delta\upsilon\nu\acute{\alpha}\mu\epsilon\iota\varsigma$, astral influences.

δυναστεία, $\acute{\alpha}\varsigma$, η , (hence *dynasty*), dominion, tyranny.

δυναστής, $\omega\upsilon$, δ , a ruler.

δυνατός, $\acute{\eta}$, $\acute{\alpha}\omega$, I. act. able, with inf.; powerful; II. pass. possible.

δύο, gen. and dat. $\delta\upsilon\omicron\upsilon$ ($\acute{\delta}\mu\omicron$), two (which is of same root).

δύσβατος, $\omega\varsigma$, ($\beta\alpha\iota\nu\omega$), impassable.

δυσγένεια, $\acute{\alpha}\varsigma$, η , low birth.

δυσγενής, $\acute{\epsilon}\varsigma$, low-born.

δυσείμων, $\omega\varsigma$, ill-clad.

δυσίατος, $\omega\varsigma$, hard to cure.

δύσις, $\epsilon\omega\varsigma$, η , setting (of sun or stars).

δύσκολος, $\acute{\alpha}\omega$, surly; (of things) annoying.

δύσμαχος, $\omega\varsigma$, hard to fight with.

δυσμενής, $\acute{\epsilon}\varsigma$, hostile; with gen. § 142.

δυσμεταχείριστος, $\omega\varsigma$, hard to manage.

δύσμορφος, $\omega\varsigma$, uncomely, misshapen.

δυσπολέμητος, *ω*, hard to war with.

δυσπραξία, *α*, *ή*, misfortune, adversity.

δυσσεβής, *έ*, impious.

δύστητος, *ω*, wretched.

δυστυχέω, Att. *ω*, *ή*σω, to be unfortunate.

δυστύχημα, *ατος*, *τό*, a calamity.

δυστυχής, *έ*, unfortunate.

δυσφορέω, Att. *ω*, *ή*σω, *aegre ferre*, to bear ill; to be angry.

δυσχεραίνω, *ανω*, to be vexed.

δυσχερής, *έ*, difficult; vexatious.

δυσχωρία, *α*, *ή*, difficult ground.

δώδεκα, *ο*, *αι*, *τά*, (*δύω*, *δέκα*, *duo-decim*), twelve.

δωδεκαταίος, *α*, *ω*, on the 12th day.

Δωδώνη, *ης*, *ή*, a town of Molossis in Epeiros, famous for the temple, grove and oracle of Zeus.

δῶμα, *ατος*, *τό*, (*δέμω*), a house.

δωρεά, *ας*, *ή*, (*δίδωμι*), a free gift.

δωρέομαι, Att. *οὔμαι*, *ή*σομαι, to give freely.

Δωρίς, *ιδος*, *ή*, a slave girl's name § 115.

δῶρον, *ω*, *τό*, (*δίδωμι*), a gift.

ἐάν, conj. (*ει δὲ*, also *ἤν*, *δν*), if, followed by the conjunctive; *ἐάν καί*, even if; *ἐάν μή*, unless.

ἐαρ, or *ἤρ*, *ἤρος*, *τό*, (*ver*, *vernal*), spring.

ἐαυτοῦ, *ής*, *οῦ* (*οῦ*, *αὐτός*, *σui*), of himself, herself, itself; often used for the 1st and 2nd persons, myself, thyself; in plur. often = *ἑλληλων*, one another; *αὐτῆς εὐγενεστάτη* § 101 n. 10.

εἰάω, Att. *ω*, *άσω*, *ι*. to allow; *οὐκ εἰ*, to prevent, forbid. *ι*. to let alone, let be.

ἐβδομάς, *άδος*, *ή*, (*hebdomadal*), the number 7 § 47.

ἐβδομήκοντα, *ο*, *αι*, *τά*, seventy.

ἐγγονος, *ου*, *ό*, a descendant.

ἐγγράφω, *ψω*, to write, paint, or engrave on (or in); to enrol.

ἐγγυάομαι, Att. *ωμαι*, *ή*σομαι, to go bail for.

ἐγγύς, adv.; compar. *ἐγγυτέρω*, *τάτω* or *ἐγγύτατα*; also *ἐγγιον*, *ἐγγιστα*; near, of place or time; nearly, of number or of quality; sometimes has a gen.

ἐγείρω, *ερω*; to wake up, rouse, erect; in pass. with perf. *ἐγρήγορα* as pres., to awake.

ἐγκαλέω, Att. *ω*, fut. *ω*, to bring an accusation against a man, *τινί τι*, also *τινί* alone, to accuse.

ἐγκαλλωπίζομαι, *ιούμαι*, to take a pride in. Late word.

ἐγκαλύπτω, *ψω*, to be wrapt up; midd. to hide one's face.

ἐγκάπτω, *ψω*, to gulp in, snap up.

ἐγκαρτερέω, Att. *ω*, *ή*σω, to persist in, to endure.

ἐγκαταλέγω, *ξω*, to enrol, to reckon amongst. Late use.

ἐγκαταλείπω, *ψω*, to leave behind.

ἐγκέφαλος, *ου*, *ό*, (prop. adj. sc. *μυελός*), the brain.

ἐγκολάπτω, *ψω*, to carve upon.

ἐγκονέω, *ω*, *ή*σω, to hasten.

ἐγκράτεια, *α*, *ή*, continence.

ἐγκρατέστατος, superl. of *ἐγκρατής*, *έ*, continent.

ἐγκρύπτω, *ψω*, to hide in.

ἐγκωμιάω, *άσω* or *άσομαι*, to praise.

ἐκώμιον, *ου*, *τό*, (prop. adj. sc. *επος*, *encomium*, *κώμος*), a eulogy.

ἐγγείρω, Att. *ω*, *ή*σω, to take in hand, undertake.

ἐγχειρίδιον, *ου*, (*χείρ*), *τό*, a dagger; a hand-book.

ἐγχειρίῳ, ἰῶ, to commit into one's hands, to entrust.

ἐγγέλus, vos, ἡ, an eel.

ἐγγίω, Att. ᾧ, fut. ᾧ, aor. ἐνέχῃα, to pour into; to fill the cup.

ἐγχώριος, ov, or os, a, ov, of the country.

ἐγώ, ἐμοῦ, I.

ἐγωγε, I for my part, I.

ἐδομαι, (Lat. edo), future of ἐσθίω.

ἐδωδή, ἡς, ἡ, (cf. edible), food.

ἐθέλω, (or θέλω), ἐθελήσω or θελήσω, to will, desire; τί θέλει; = *quid vult?* what does it mean? εἰ θέλεις, if you will.

ἐθίζω, ᾧ, to accustom.

ἐθιστέον, verbal adj., one must accustom.

ἔθνος, ους, τό, (ethnic, ethnology), a race; a nation.

ἔθος, ους, τό, custom, habit.

εἰ, if; in indirect questions, whether; καὶ εἰ, although; εἰ μή, unless, except; εἰ δέ μή, otherwise § 119; εἰ γὰρ with opt., would that!

εἶδον, aor. of ὁράω.

εἶδος, ους, τό, (kaleidoscope), form, figure, class.

εἰδωλον, ου, τό, (idol), an image, a likeness.

εἰκάζω, ᾶσω, (eikos), to portray; to conjecture.

εἰκονίζω, ᾧ, (εἰκών), to represent.

εἰκοσι, (Lat. viginti, vicies), twenty.

εἰκοστής, ἡ, ὅν, the twentieth.

εἰκω, ξω, to yield, τῷ; to grant, τῷ τι.

εἰκότως, (εἰκα), fairly, reasonably.

εἰκών, ὄνος, ἡ, (εἰκα), an image, a likeness.

εἰκώς, νία, ὅς, see εἰκα.

εἰλίσσω, poet. and Ion. for ἐλίσσω.

εἶμι, ἔσομαι, (same word as Lat. sum, Engl. am), to be; to exist § 131 n. 7; really to be,

τῷ ὄντι, in reality; ἔστι λογίζεσθαι, one may conceive; ἔστι μοι, I have; ἀνθρώπου ἔστιν ἀμαρτάνειν, hominis est errare; ἔστω and εἰεν, be it so; τὰ ὄντα, one's property; all that exists; ἔστιν ὅς, ὅτε, etc. = *est qui, ubi* etc.

εἶμι, εἰ, εἴσι, (Lat. eo, iter), used in indicative as fut. of ἐρχομαι, and in the other moods as pres. of ἐρχομαι; imperf. ἦα used as imperf. of ἐρχομαι; ἴθι or ἴθι δὴ, come, come now.

εἶναι, inf. pres. of εἶμι.

εἵνεκα, Ion. and poet. for ἔνεκα.

εἶπον aor. (in use) of λέγω.

εἰρήνη, ἡς, ἡ, I. peace; II. one of the Horai § 12 n. 2; the goddess of peace.

εἷς, μία, ἓν, (unus), one; οὐδὲ εἷς, not even one; εἷς τις, some one.

εἰς or ἐς, prep. with acc., into; I. of place; towards; εἰς Ἀΐδου (δόμον), to (the abode of) Hades.

II. of time; till, up to, for.

III. of measure, up to, as much as § 113 n. 27. IV. of relation,

ἀρεθεῖν εἷς, against; σκώπτειν εἷς, at. V. of purpose, εἷς ταῦτα for these ends; χρήματα ἀναλίσκειν εἷς, upon, for.

εἰσάγω, ξω, to bring in, to introduce, to bring forward.

εἰσεμι (εἶμι) supplies fut., imperf.

and moods of pres. to εἰσερχομαι.

εἰσερχομαι, fut. εἰσεμι, to enter; πρὸς τινα, to visit; εἰσέρχεται μέ τι, occurs to me, comes upon me.

εἰσηγέομαι, Att. οὔμαι, ἦσομαι, to introduce, to propose.

εἰσπιδώ, Att. ᾧ, εἰσφύομαι, to behold, look at.

εἰσπιδάω, ᾧ, ἦσω, to leap into.

εἰσπλέω, εἰσομαι, to sail into; to be imported.

εἰσφέρω, εἰσω, to bring in (or upon), to contribute § 119 n. 25; to propose.

εἴτα, (ita), then, thereupon; after partic., straightway; in indignant questions, then.

εἴτε... εἴτε, either..., or; whether..., or; Lat. *utrum...*, *an*; *sive... sive*.

εἴ τις, εἴ τι, if any one.

ἐκ, before a vowel *ἐξ*, prep. with gen., from out of. I. of place; from; *ἐκ δεξιᾶς*, on the right hand; from amongst; of change of state; *θεὸν ἐκ θνητοῦ γίνεσθαι*, of a mortal to become a god. II. of time; *ἐξ οὗ, ex quo*, since; *ἐκ παιδός*, of a child. III. of origin, material, cause; *εἶναι ἐκ τινος*, to be descended from some one.

ἐκαστος, η, ον, (superl. from *ἐκός*, apart, the Lat. *secus*), each; καθ' *ἐκάστων*, singly.

ἐκάτερος, α, ον, (compar. from *ἐκός*; see *ἐκαστος*), either, each of two, *alteruter*.

ἐκατι, adv. with gen., on account of.

ἐκατόγχειρ, ος, ὁ, ἡ, hundred-handed.

ἐκατόν, (centum, Germ. hundert), a hundred.

ἐκβαίνω, βήσομαι; to go out of, depart; to turn out, to prove.

ἐκβάλλω, λῶ, to cast out, banish, let fall; *ἐκπίπτω* is often used as the passive.

ἐκβοῶ, Att. ὦ, ἦσομαι, to cry out.

ἐκβράττω, σω, intrans., to gush forth.

ἐκγονος, ον, ὁ, descendant.

ἐκδέρω, ρῶ, to flay; to flog.

ἐκδιδράσκω, ἐκδράσομαι, to run away.

ἐκδίδωμι, ἐκδώσω, to give up, surrender; *θυγατέρα ἐκδοῦναι* or *ἐκδόσθαι*, to give a daughter in marriage § 135.

ἐκεῖ, there.

ἐκεῖνος, η, ο, (poetic *κεῖνος*), that, Lat. *ille*; the well-known § 110 n. 15; *ἀπ' ἐκεῖνου*, from that time forth.

ἐκεῖσε, thither.

ἐκκαθαίρω, ἀρῶ, to clear; *τινός, of something*.

ἐκκαλύπτω, ψω, to unveil; midd., to uncover one's face.

ἐκκλησία, ας, ἡ, (ἐκκαλέω, ecclesiastic, eglise), a public assembly.

ἐκκλησιάζω, ἄσω, to hold an assembly.

ἐκκλίνω, ωῶ, to turn away; to shun.

ἐκλάμπω, ψω, to shine forth. *ἀκλείτω, ψω*, to forsake, desert; intr., to die, to cease.

ἐκμετρέω, Att. ὦ, ἦσω, to measure out.

ἐκούσιος, α, ον, or ος, ον, (ἐκόν), willing, voluntary.

ἐκουσίως, adv., of free will.

ἐκπέμπω, ψω, to send out.

ἐκπεραίνω, ἀνῶ, to complete, fulfil.

ἐκπίνω, πίομαι, to quaff.

ἐκπίπτω, πεσοῦμαι, to fall out, to be cast down from; used as pass. of *ἐκβάλλω*, to be banished.

ἐκπλέω, fut. ἐκπλεύσομαι, to sail out.

ἐκπληρόω, Att. ὦ, ὠσω, to make up (a number).

ἐκπλήττω, ξω, to strike out; to amaze; gen. in aor. pass. *ἐξεπλάγην*, to be amazed.

ἐκπονώ, Att. ὦ, ἦσω, to execute (of a work of art) § 107.

ἐκπρεπέστατος, η, ον § 19, superl. of ἐκπρεπής, ἐς, conspicuous.

ἐκρίπτω, ψω, to cast out.
 ἐκσώζω, σω, to keep safe.
 ἐκτίνω, τίσω, to pay in full;
 midd., to avenge.
 ἐκτός, adv., without; prep. with
 gen., out of, beyond, except.
 ἕκτος, η, ου, sixth.
 ἐκτρέφω, θρέψω, to bring up, to
 rear.
 ἐκτυφλώ, Att. ὦ, ὥσω, to blind.
 Ἕκτωρ, ορος, δ, (to *hector*), son
 of Priamos and Hekabe, the
 foremost Trojan warrior, slain
 by Achilles.
 ἐκφέρω, ἐξοίω, to carry out; to
 bring forth; to display.
 ἐκφεύγω, ἔσμαι, to escape, to be
 acquitted.
 ἐκχέω, fut. χεῶ, aor. ἐξέχεα, to
 pour out, shed, waste.
 ἐκών, οὔσα, ὄν, willing.
 ἐλιά, ας, ἡ, (*olea*), the olive-
 tree; an olive.
 ἔλαιον, ου, τό, (*oleum, oil*), olive-
 oil.
 ἐλαττώ, Att. ὦ, ὥσω, to lessen;
 pass., to be lessened, to be
 worsted.
 ἐλάττων, ου, (from epic ἐλαχός,
 Lat. *levis*, light; cf. under
 ἐλεύθερος), less. See ἐλαχί-
 στος.
 ἐλαύνω, ἐλῶ, to drive, to march,
 to carry off, to expel, to ha-
 rass; to strike, to forge; to
 run (a wall or trench).
 ἐλαφηβόλος, ου, hunting deer,
 a deer-stalker; epithet of Ar-
 temis.
 ἐλαφος, ου, δ or more usually ἡ,
 a deer; hart or hind.
 ἐλαχιστος, η, ου, (see ἐλάττων),
 least, shortest.
 ἐλεγχος, ου, δ, proof, confutation,
 trial.
 ἐλέγχω, γξω, to refute, convict,
 accuse, examine.
 ἐλεέω, Att. ὦ, ἥσω, to pity.

Ἑλένη, ης, ἡ, daughter of Zeus
 and Leda, wife of Menelaos;
 her flight with Paris was the
 occasion of the Trojan war.
 Ἑλενος, ου, δ, son of Priamos
 and Hekabe, a warrior and
 seer, who went over to the
 Greeks § 149.
 ἔλεος, ου, δ, pity. Ἑλεος, per-
 sonified as a god, had an al-
 tar in the market-place at
 Athens, a sanctuary for sup-
 pliants § 110.
 ἐλευθερία, ας, ἡ, freedom.
 ἐλευθερίος, ου, or ος, α, ου, gene-
 rous, liberal.
 ἐλεύθερος, α, ου, (Lat. *liber*; cf.
 under ἐλάττων), free.
 ἐλευθερώ, Att. ὦ, ὥσω, to set
 free, to release from.
 ἐλέφας, ατος, δ, the elephant.
 ἐλίσσω, ξω, to turn round, to
 roll, to wind, to twist.
 ἔλκος, ους, τό, a wound.
 ἔλκω, ξω, aor. ἐλκυσα, (cf. Lat.
sulcus), to drag, to draw, to
 weigh.
 Ἑλλάς, ἄδος, ἡ, Greece.
 Ἑλλη, ης, ἡ, daughter of Atha-
 mas and sister of Phrixos,
 who gave name to the Helles-
 pont § 157.
 Ἑλλην, ηνος, δ, son of Deuka-
 lion, mythical ancestor of the
 Greeks.
 Ἑλλην, ηνος, δ, a Greek; also
 adj. § 137 n. 23.
 Ἑλληνικός, ἡ, ὄν, Greek.
 Ἑλληνίς, ἰδος, ἡ, Grecian § 46.
 Ἑλλησποντος, ου, δ, the Helles-
 pont § 157; the Dardanelles.
 ἐλλειψής, ἑς, defective.
 ἐλλοχεῖω, Att. ὦ, ἥσω, to lie in
 wait for.
 ἐλπίζω, ἰώ, to hope.
 ἐλπίς, ἰδος, ἡ, (Lat. *voluptas*),
 hope; παρ' ἐλπίδα, contrary
 to expectation.

ἐμαυτοῦ, *ης*, of myself; pl. *ἡμῶν αὐτῶν*, etc.

ἐμβάλλω, βαλῶ, to throw in, into, against; φόβον τινί, to bring fear upon a man, to inspire him with fear; intr., to fall upon, break into.

ἐμμελῶς, *adv.*, fitly, gracefully.

ἐμμένω, νῶ, to abide in, be true to.

ἐμός, *ή, όν*, my.

ἐμπαιδεύω, *σω*, to bring up in.

ἐμπειρία, *as, ή*, experience.

ἐμπίμπλημι, πλήσω, to fill; midd., to take one's fill, τινός.

ἐμπύμπρημι, to set on fire.

ἐπίπτω, πεσοῦμαι, to fall upon, to light upon, to attack.

ἐμπνους, *ουν, (πνέω)*, breathing, living.

ἐμπαρεύομαι, *σομαι*, to travel to; to traffic.

ἐμπορία, *as, ή*, commerce.

ἐμπορίον, *ου, τό, (emporium)*, a factory; at Athens, the exchange.

ἐμπροσθεν, *adv. and prep. with gen.*, before, of place or time.

ἐμπτύω, *σω*, to spit upon.

ἐμφαίω, φανῶ, to display.

ἐμφανής, *ές*, manifest, open.

ἐμφράττω, *ξω*, to block up, stop.

ἐμφύω, *σω*, to implant; pass. with 2 aor. ἐνέφυν and perf. ἐμπεφύκα, to grow in, to be inbred, to eling to.

ἐν, (*Lat. and Engl. in*), prep. with dat. I. of place; in, on, amongst, ἐν Ἀΐδου (δόμῳ), in (the abode) of Hades. II. of a state; ἐν ἀξιώματι, in repute. III. of the instrument or means; ἐν ὀφθαλμοῖς ὁρᾶν, to see with the eyes. IV. of time; ἐν τούτῳ, meanwhile.

ἐναντίος, *α, ον*, opposite, contrary; τούναντίον, on the contrary.

ἐναρῶ, Att. ὦ, ὅσω, to implant.

A word of no authority.

ἐναύω, *σω*, to kindle.

ἐνδεής, *ές*, lacking, τινός; deficient, inferior.

ἐνδείκνυμι, *ξω*, to point out, to inform against; midd., to display.

ἐνδεκα, (*hendecasyllabio*), eleven.

ἐνδέκατος, *η, ον*, the eleventh.

ἐνδέχομαι, *ξομαι*, to accept, to allow; ἐνδέχεται, *impers.*, it is possible.

ἐνδίδωμι, δώσω, to surrender, afford, allow; intrans., to yield.

ἐνδον, *adv.*, within; in doors, sometimes with gen.

ἐνδοξος, *ον*, famous.

Ἐνδυμίω, *ωνος, ό*, a youth of great beauty, endowed by Selene with perpetual youth and perpetual sleep. She descended to him nightly in his resting-place, a grotto in Mt. Latmos in Karia.

ἐνδύω, *σω, (induo)*, to put on; midd. with 2 aor. ἐνέδυν and perf. ἐνδέδυκα, to put on oneself; to enter.

ἐνεῖμι, ἔσομαι, to be in; ἐνεστι or ἐνι, it is possible.

ἐνεκα, prep. with gen., often after its case; on account of, for the sake of, as for.

ἐνεργάζομαι, *σομαι*, to produce in; φόβον τινί, to strike terror into.

ἐνθα, *adv.*, where; when; there.

ἐνθάδε, *adv.*, here.

ἐνθαλάσσιος, *ον*, by the sea.

ἐνθεν, *adv.*, thence; whence.

ἐνθενδε, *adv.*, hence; thereafter.

ἐνθεος, *ον*, inspired.

ἐνι = ἐνεστι. See ἐνεῖμι.

ἐνιαυτός, *ός, ό*, a year; κατ' ἐνιαυτόν, yearly.

ἐνιοι, *αι, α, (ἐνι ός, there are who)*, some.

ἐνίοτε, (*ἐνι ότε*), sometimes.

ἐπιστήμι, ἐπστήσω, to put in; midd. with 2 aor. and perf., to threaten, to arise, to resist.
ἐνεστώς, present.
ἐννέα, nine.
ἐννοέω, Att. ὦ, ἦσω, to consider, to perceive, to mean.
ἐνοικέω, Att. ὦ, ἦσω, to inhabit.
ἐνοικοδομέω, Att. ὦ, ἦσω, to build upon.
ἐνοικος, *on*, inhabiting.
ἐνοπλος, *on*, armed.
ἐνοχλέω, Att. ὦ, ἦσω, to disturb, annoy.
ἐνοχος, *on*, liable, with dat.; or with gen. of the crime (δικῇ or γραφῇ understood).
ἐνταῦθα, adv., here; then; now; herein.
ἐντελέω, *τενῶ*, to tighten, to strain; to exert oneself; πληγὴν ἐ. τω, to deal a blow at one.
ἐντελής, *és*, full, perfect.
ἐντέλλομαι, to command, with dat.
ἐντεύθεν and ἐντευθενί § 145, hence, thence; thereupon.
ἐντίθην, ἐνθήσω, to put in.
ἐντιμος, *on*, honoured, prized.
ἐντινάσσω, *ξω*, to throw at, to shake over.
ἐντός, adv. and prep. with gen., within, on this side, under, of place, time, and number.
ἐντυγχάνω, *τεύχομαι*, with dat., to meet with, to converse with.
ἐνύπνιον, *ou*, τό, a dream.
ἐξ, prep., see ἐκ. ἐξ ἀριστερῶν, from the left § 134.
ἑξ, *ol*, *al*, τό, (*sex*, hexagon), six.
ἐξάγω, *ξω*, to lead out; ἐαυτὸν τοῦ βίου § 107, to commit suicide; to export, produce, exhibit.
ἐξαίρῶ, Att. ὦ, ἦσω, to take out, select, make away with.

ἐξαίτέω, Att. ὦ, ἦσω, to demand; midd., to beg off.
ἐξάκις, six times, Lat. *sexies*.
ἐξαλείφω, *ψω*, to efface, destroy.
ἐξαμαρτάνω, ἥσομαι, to fail, to sin.
ἐξανίστημι, ἀναστήσω, to raise up, to expel; midd. with perf. and 2 aor., to rise up from, to depart from.
ἐξαντλέω, Att. ὦ, ἦσω, to pump out; to endure to the end.
ἐξαπατάω, Att. ὦ, ἦσω, to deceive.
ἐξάπινυς, (*ἀπνω*), adv., on a sudden.
ἐξαρκέω, Att. ὦ, ἦσω, to suffice for, to be satisfied with.
ἐξαψις, *ews*, ἡ, (*ἀπτω*), a kindling § 13.
ἐξείμι, (*εἶμι*), used in ind. as fut., and in the other moods as pres., of ἐξέρχομαι; ἐξῆα is used as imperf. § 92.
ἐξείμι, (*εἶμι*), see ἐξεστι.
ἐξελαυνω, fut. ἐλῶ, to drive out, to banish § 90 n. 9.
ἐξελέγχω, *ξω*, to examine, to convict.
ἐξέλκω, *ξω*, ἐξελκυσσα, to draw out.
ἐξεπαίρω, ἀρῶ, to arouse.
ἐξεπλάγην, aor. pass. of ἐκπλήττω, to be amazed at.
ἐξέρχομαι, to go forth, to march out, to come out, to come to an end; see ἐξείμι.
ἐξεστι, *εσται*, it is allowed, = Lat. *licet*.
ἐξετάζω, *δσω*, to examine, test, inquire.
ἐξευρίσκω, to find out, to win.
ἐξήκοντα, *ol*, *al*, τό, (*sexaginta*), sixty.
ἐξημερώω, Att. ὦ, ὤσω, to tame, to reclaim.
ἐξῆς, (*ἐχω*), adv., in a row; next.

ἐξισώ, Att. ὦ, ὦσω, to make equal.

ἐξίστημι, to drive out of; midd., with perf. and 2 aor. act., to retire from, to abandon; ἐκστῆναι φρενῶν, to be distracted.

ἐξίτηλος, ov, (ἐξίέναι), fading, extinct.

ἐξοδος, ov, ἡ, a going out, a way out, an issue.

ἐξομοίω, Att. ὦ, ὠσω, to make like.

ἐξοπτῶ, Att. ὦ, ἦσω, to bake thoroughly § 111 n. 46.

ἐξορκίζω, Att. ὦ, ὠσω, to administer an oath to a man, to swear him.

ἐξουσία, as, ἡ, (ἐξέστι), authority, power.

ἐξυφαίνω, avῶ, to finish weaving.

ἐξω, adv., without, outside, on the surface § 143; as prep. with gen., clear of, beyond.

εἶκοι, as, ε, perf. from root εἶκω, to be like; with dat., to seem likely; with inf., εἶκοι, it seems. εἰκός (έστι), it is right, probable.

ἐορτή, ἡς, ἡ, a feast.

ἐπ', see ἐπί.

ἐπαγγέλλομαι, to profess.

ἐπάγω, ξω, to bring in, set on, invite, apply, bring against, add.

ἐπαινέω, Att. ὦ, έσω, to approve, praise, agree.

ἐπαινος, ov, ὁ, praise.

ἐπαίρω, avῶ, to raise, excite, elate.

Ἐπαμεινώνδας, ov, ὁ, a Theban statesman and general, born cir. 418 B.C.; defeated the Spartans at Leuktra B.C. 371, and at Mantinea B.C. 362, where he lost his life.

ἐπανέρχομαι, fut. ἐπάρεμι, to return, to go up.

ἐπανάημι, avῆσω, to relax, slacken. ἐπανορθῶ, Att. ὦ, ὠσω, to correct.

ἐπαντλέω, Att. ὦ, ἦσω, to pump on; λόγους τινί, to drown one with a flood of words.

ἐπαρκέω, Att. ὦ, έσω, to help, to supply, τινί; ἐπαρκεί, it is enough.

ἐπασκέω, Att. ὦ, ἦσω, to practise.

ἐπαφίημι, φήσω, to discharge at, to set on.

ἐπεγείρω, evῶ, to wake, to stir up.

ἐπεί, conj., when, since, else.

ἐπέιγω, ξω, to urge on; pass., to hasten; ἐπειγε, make haste § 111 n. 50.

ἐπειδὴ, conj. with conjunctive, (ἐπειδὴ δὲ), whenever.

ἐπειδή, conj., since, now that, because.

ἐπεμι, έσομαι, to be upon, to be over.

ἐπεμι (είμι), see ἐπέρχομαι.

ἐπέϊπον, used as aor. of ἐπιλέγω.

ἐπειτα, adv., then, thereupon, next, still.

ἐπελαύσω, λῶ, to lead against, to march against, to charge.

ἐπεξέρχομαι, έξεμι, to proceed against, to go over, to carry out, to discuss.

ἐπέρχομαι, fut. έπεμι, to approach, attack, come over, occur to, traverse; part. έπίων, succeeding, future.

ἐπερωτῶ, Att. ὦ, ἦσω, to question, to inquire.

ἐπέχω, εφέξω, to hold out, occupy, attack, hinder; intrans., to pause, to cease from, τινός; to prevail.

ἐπηρῶ, to insult, abuse.

ἐπί, prep., upon. 1. with gen. 1. of place, on, over, in, by; ἐπὶ τῆς οἰκίας, at home § 144;

towards; *πλεῖν ἐπὶ Σαλαμῖνος*, to sail towards Salamis; *μένειν ἐπὶ τινος*, to remain engaged upon something; *κρίνειν, λέγειν ἐπὶ τινος*, to judge, speak, on a subject § 111 n. 13; 2. denoting the occasion; *δρῶμα ἔχειν ἐπὶ τινος*, to be called after some one; 3. of time, *ἐπ' ἐμοῦ*, in my time; *ἐπὶ γήρῳ*, in old age; *ἐπὶ μᾶς ἡμέρας*, on one and the same day. II. with dat. 1. of place, upon, over, by, after, against; *ἐπὶ τέρματι τοῦ βίου*, at the close of life; *ἐπὶ τούτοις*, in addition to this; 2. of the occasion, condition, or purpose; *ἐπὶ κακῷ τινος*, for some one's hurt; *ἐπὶ μισθῷ*, for hire; *χαίρειν ἐπὶ τινι*, to rejoice at something; *ἐπὶ τούτοις*, on these terms; 3. of time, after. III. with acc. 1. of place; towards, to, up to, against; *ἐπὶ πολὺ*, to a great degree, mostly; *ἐπὶ τῷδε*, to this side; *ἀναβαίνειν ἐφ' ἵππον*, to mount a horse; 2. of time; for, during; *ἐπ' ὀλίγον*, for a short time; 3. of the purpose; *ἐπὶ βοῦν ἵεναι*, to go after (= to bring) an ox; of relation; *τὸ ἐπ' ἐμέ*, as regards me. *ἐπιβαίνειν, βήσομαι*, to step upon, to mount, to attack, to go to, to advance. *ἐπιβάλλω, λῶ*, to send upon, to lay upon, to dart § 99; intrans., to fall to the share of § 113 n. 23; midd., to desire, to undertake. *ἐπιβουλεύω, σω*, to plot against. *ἐπιβουλή, ἥς, ἡ*, a plot. *ἐπιβουλος, ον*, treacherous. *ἐπιγελῶ, Att. ὦ, fut. ἀσσομαι*, to ugh at.

ἐπιγίγνομαι, γηθήσομαι, to come after, to ensue, to fall upon, to come to pass. *ἐπιγράφω, ψω, (epigraph)*, to inscribe, to register. *ἐπιδείκνυμι, ξω*, to display, shew off, prove. *ἐπιδευκτέον*, one must display. *ἐπιδημέω, ὦ, ἦσω*, to be at home; to sojourn, reside in a strange place. *ἐπιδημία, as, ἡ*, a staying at home, residence in a place § 25. *ἐπιδίδωμι, ἐπιδώσω*, to give freely, to devote; intrans., to advance. *ἐπιείκεια, as, ἡ*, fairness, mildness. *ἐπιεικής, ἐς, (εἶκοις)*, fair, tolerable, fit. *ἐπιζητέω, Att. ὦ, ἦσω*, to seek after, miss. *ἐπιθυμέω, Att. ὦ, ἦσω*, to desire, τινός. *ἐπιθυμητής, οὔ, ὁ*, a votary, passionate friend § 118. *ἐπιθυμία, as, ἡ*, desire. *ἐπικαλέω, Att. ὦ, fut. ὦ*, to call on, to invoke, to call in; to call by surname; to bring an accusation against. *ἐπικείμει, σομαι*, to be placed on, to lie on, to be imposed, to press hard, τινί; *ἐπικείμενος τι*, wearing. Used as pass. of *ἐπιτίθημι*. *ἐπικίνδυνος, ον*, in danger, dangerous. *ἐπικουρέω, Att. ὦ, ἦσω*, to succour, to remedy, τινί. *ἐπικούρος, ον*, aiding; also subst., a protector; plur., mercenaries. **Ἐπικούρος, ον, ὁ, (epicure)*, an Athenian philosopher, born at Samos B.C. 342, died B.C. 270. Like Aristippos, he

- taught that pleasure is the highest good; but he made pleasure consist in calmness of spirit and freedom from pain of spirit. His physical system, which is set forth by Lucretius, was borrowed from the atomistic philosophy of Demokritos § 135.
- ἐπιλαμβάνω, λήψομαι, to take besides, to seize, overtake, reach; midd., to lay hold of, to obtain, τινός; to interrupt, take up.
- ἐπιλανθάνομαι, λήσομαι, to forget, τινός.
- ἐπιλέγω, ἐπερῶ, ἐπεῖπον, to say in addition, to say the while.
- ἐπιλέγω, ξω, to select.
- ἐπιμέλεια, as, ἡ, pains, attention, superintendence; τινός, to or over a thing.
- ἐπιμελέομαι, Att. οὔμαι, ἡσομαι, to care for, to manage, τινός.
- ἐπιμελής, ἐς, careful.
- ἐπιμελητέον, verb. adj., one must take care.
- ἐπιμελητής, οὔ, ὁ, a trustee, director.
- ἐπιμελῶς, adv., carefully.
- ἐπιμέμφομαι, ψομαι, to blame.
- Ἐπιμηθεύς, ἑως, ὁ, brother of Prometheus, husband of Pandora, father of Pyrrha.
- ἐπινοέω, ὦ, ἡσω, to devise, purpose, perceive.
- ἐπιορκέω, Att. ὦ, ἡσω, to perjure oneself.
- ἐπίπαν, ὡς ἐ. or τὸ ἐ., generally, commonly.
- ἐπιπέμπω, ψω, to send upon, to send besides.
- ἐπιπίνω, πίομαι, to drink after eating § 150.
- ἐπιπίπτω, to fall upon.
- ἐπιπλέω, εὔσομαι, to sail against.
- ἐπιπλήττω, ξω, to rebuke, τινί.
- ἐπιπολῆς, adv., on the surface.
- ἐπιπόνως, with labour, hardly; compar. νώτερον § 118.
- ἐπίρρου, as, ἡ, influx. Late word for ἐπιρροή.
- ἐπίρρυτος, on, overflowed.
- ἐπιρρώννυμι, to encourage; pass., to pluck up heart § 159.
- ἐπίσημος, on, notable, famous.
- ἐπισκιδῶ, δσω, to overshadow.
- ἐπισκοπέω, Att. ὦ, σκέψομαι, to inspect, to consider, to visit.
- ἐπίσταμαι, ἡσομαι, to know; ποιεῖν τι, how to do a thing; ποιῶν τι, that one is doing a thing § 102 n. 22.
- ἐπιστατέω, Att. ὦ, ἡσω, to be set over, to have charge of, τινός § 107.
- ἐπιστήμη, ης, ἡ, knowledge, science.
- ἐπιστήμων, on, skilled in, τινός; wise.
- ἐπιστολή, ης, ἡ, (epistle, epistolary), an injunction § 141; a letter.
- ἐπιστρέφω, ψω, to turn round, to turn towards; midd., to go to and fro; to regard, τινός.
- ἐπισύρω, to drag on.
- ἐπισφάζω, ξω, to slaughter upon, to slaughter besides.
- ἐπισφαλής, ἐς, unsteady, dangerous.
- ἐπιτάττω, ξω, to enjoin, τινί; to post next; to post behind.
- ἐπιτάφιος, on, (epitaph), at a tomb; ὁ ἐ. (ἀγών), funeral games § 144 n. 22.
- ἐπιτελέω, Att. ὦ, fut. ὦ, to fulfil; to pay in full.
- ἐπιτήδειος, α, on, fit, serviceable; τὰ ἐ., necessities; οἱ ἐ., one's intimates, necessarii.
- ἐπιτήδης, adv., on purpose.
- ἐπιτήδευμα, ατος, τό, a pursuit, custom.
- ἐπιτηδεύω, σω, to practise.
- ἐπιτίθημι, θήσω, to put on, to im-

- pose; midd., to apply oneself to.
- ἐπιτιμᾶω, Att. ᾧ, ἦσω, to censure, τιμᾶ; to raise the price of § 114.
- ἐπιτρέπω, ψω, to entrust, allow § 67; refer to, τιμᾶ.
- ἐπιτυγχάνω, τεύχομαι, to fall in with; δ ἐπιτυχών, any chance coming; to gain one's end, τινός.
- ἐπιφανής, ἐς, superl. ἐστατος, famous, distinguished.
- ἐπιφέρω, ἐπάλω, to bring upon, to impute.
- ἐπιθέγγομαι, to say upon, to say further.
- ἐπιφθόνος, ον, invidious; envious.
- ἐπιχαίρω, to rejoice at, τιμᾶ.
- Ἐπίχαρμος, ον, δ, of Kos, settled early in Sicily, where he lived under Hiero I. and died B.C. 452 or 448 at the age of 90 or 97 years; the principal master of Dorian comedy.
- ἐπιχειρέω, Att. ᾧ, ἦσω, to take in hand, put one's hand to; to attack, τιμᾶ.
- ἐπιχέω, fut. χεῶ, to pour over.
- ἐπομαι, ἐψομαι, (sequor), to follow, obey, τιμᾶ.
- ἔπος, ον, τό, a word § 101; a saying; an epic verse § 151.
- ἐπτά, οί, αἱ, τό, (septem, heptarchy), seven.
- ἐπτακοσιστός, ἡ, ὅν, seven hundredth.
- ἐπωδή, ἡς, ἡ, (ἔδω), a spell.
- ἐπωπᾶω, ᾧ, to inspect.
- ἐρανος, ον, δ, a picnic; a subscription § 119 n. 25.
- ἐραστής, οὔ, a lover, τινός.
- ἐράω, Att. ᾧ, to love.
- ἐργάζομαι, ἀσσομαι, to work, to make, to do, to earn, to trade.
- Ἐργάνη, ἡς, ἡ, (ἔργον), worker; epithet of Athene as patroness of skilled labour, esp. of weaving.
- ἐργασία, ας, ἡ, work, business, gain.
- ἐργάτης, ον, δ, a workman; a doer.
- Ἐργίμος, ον, δ, son of Klymenos, and king of the Minyai in Orchomenos, slain by Herakles § 20.
- ἔργον, ον, τό, (Germ. *Werk*), a work; ἔργα esp. of field-labours; a deed, action, reality; σὸν ἔργον ἐστὶ, it is your work; ἔργον ἐστὶ with inf., it is hard.
- ἐργώδης, ες, troublesome.
- Ἐρερπιεύς, ἔως, δ, an Eretrian, inhabitant of Eretria, a town in the W. of Euboea.
- Ἐρερπικός, ἡ, ὅν, Eretrian.
- ἐρέτω, to row.
- ἐρημία, ας, ἡ, a desert.
- ἐρημος, ἡ, ον, (hermit, eremite), desolate, desert; destitute of, τινός.
- ἐρίσω, (rizon), to strive with, to rival, τιμᾶ.
- ἐρινόν, οὔ, τό, a wild fig § 139 ad fin.
- Ἐρινός, ὅς, ἡ, an avenging deity, like the Lat. *Furia*; later authors make three, Tisiphone, Megaira, Alecto.
- ἐρίς, ἰδος, ἡ, strife.
- ἐρίφος, ον, δ and ἡ, a kid.
- Ἐριχθόνιος, ον, δ, king of Athens, introduced the worship of Athene there § 140.
- ἐρμηνεύς, ἔως, δ, (Ἐρμῆς, hermeneutics), an interpreter.
- Ἐρμῆς, οὔ, δ, (hermetically), son of Zeus and Maia, the herald of the gods, the god of gymnastic exercises, of eloquence, of trade and of roads, of gain, the leader of the shades to the lower world.
- Ἐρμούτης, ον, δ, a rhetorician § 25 n. 26.

- Ἔρμων, *ωτος*, *ὁ*, a character in a comedy § 143.
 ἔρπω, *αορ. εἰρπυσα*, (*serpo, repto*), to creep.
 Ἐρίθεια, *ας, ἡ*, an island near Gadeira (Cadiz).
 ἐρυθραῖναι, to blush.
 ἐρυθρίαω, *Att. ὦ*, to colour up.
 ἐρυθρός, *ᾶ, ὄν*, (*ruber, rufus*), red; ἡ *ἐ. θάλαττα*, the Red sea.
 Ἐρυμάνθιος, *α, ὄν*, of Erymanthos, a mountain of Arkadia, on the borders of Achaia and Elis, famous for the boar taken by Herakles, and for the bear, which had been Kallisto, and became the constellation.
 ἐρχομαι, *εἰμι, αορ. ἦλθον*, *perf. ἐλήλυθα*, to come, to go. See *εἰμι*.
 ἐρῶ, used as fut. of λέγω.
 ἔρω, *ωτος, ὁ*, love.
 ἐρωτάω, ἦσω, *αορ. in common use ἡρόμην*, to ask, *τῶα τι ἐς = els*.
 ἐσθής, ἦτος, *ἡ*, (*ἔννυμ, vestis*), attire.
 ἐσθίω, ἔδομαι, *ἐδήδοκα, αορ. ἐφαγον*, to eat.
 ἐσθλός, *ἡ, ὄν*, good.
 ἐσπέρα, *ας, ἡ*, (*vesper*), evening; the west.
 Ἑσπερίδες, *ων, αἱ*, sisters who owned a garden in Libya with golden apples, guarded by a dragon. Herakles slew the dragon and carried off the apples.
 ἔστε, *conj.*, until, whilst.
 Ἑστία, *ας, ἡ*, (*Vesta, Vestal*), a virgin goddess of the altar-fire, of the hearth (*ἑστία*) and home.
 ἐστιάω, *Att. ὦ, ᾶσω, (ἑστία)*, to receive at one's hearth, to feast. *ἐστιᾶν γάμους*, to give a marriage feast; *pass.*, to be feasted.
- ἔσχατος, *η, ὄν*, (*superl. from ἐκ*), extreme, last, worst.
 ἔσω, more commonly *εἰσω*, *adv.* with *gen.*, within, on this side.
 ἑταιρικός, *ἡ, ὄν*, proper to comrades, social § 48.
 ἑταῖρος, *ου, ὁ*, a comrade.
 Ἑτεοκλῆς, *έους, ὁ*, son of Oidipus and Iokaste, brother of Polyneikes § 122.
 ἕτερος, *α, ὄν*, (*alter, other*), the other, one of two; second; different.
 ἔτι, *adv.*, (*et, etiam*), still, yet, further; of time or degree.
 ἐτοιμάζω, ᾶσω, to prepare.
 ἔτοιμος, (*or in older writers ἐταῖμος*), *η, ὄν, or ος, ὄν*, ready, prepared.
 ἔτος, *ους, τό*, a year; *κατ' ἔτος*, yearly.
 εὖ, *adv.*, well; *εὖ ἔχει*, it is well; *εὖ πράττειν*, to fare well.
 Εὐαγόρας, *ου, ὁ*, king of Salamis in Kypros B.C. 410—374, an ally of Athens, praised in the 9th oration of Isokrates, which bears his name.
 εὐανδρία, *ας, ἡ*, I. abundances of men; II. manliness.
 εὐβουλος, *ον*, prudent.
 εὐγένεια, *ας, ἡ*, high birth, nobility.
 εὐγενής, *ές*, high-born, generous; *superl. εὐγενέστατος*.
 εὐδαιμονέω, *Att. ὦ, ἦσω*, to be happy.
 εὐδαιμονία, *ας, ἡ*, prosperity, happiness.
 Εὐδαιμονίδας, *ου, ὁ*, a Spartan § 124.
 εὐδαιμονίζω, *ᾶω*, to count happy, to felicitate, *τῶα τινα*. Cf. *μακαρίζω*.
 εὐδοκίμω, *Att. ὦ, ἦσω*, to be in good repute, to be famous.
 εὐδόκιμος, *ων*, famous, in good repute.

εὔδω, ἦσω, to sleep, to be still.

In prose mostly καθ-.

εὐελπίς, ι, gen. ἰδός, hopeful, in good heart.

εὐεξία, ας, ἡ, good habit of body, robust health.

εὐεργεσία, ας, ἡ, a kindness, service, good office.

εὐεργετέω, Att. ὦ, ἦσω, do good to, τινα τι § 113.

εὐεργέτης, ου, ὁ, a benefactor.

εὐεργετητέον, verbal adj., one must do good to.

εὐεργέτις, ιδός, ἡ, a benefactress.

εὐΐωρος, ου, unmixed, neat, of wine. Lat. *merus*.

εὐήθης, ες, guileless, good-natured; simple, weak § 113.

εὐθαλής, ἐς, blooming.

εὐθαρσῶς, adv., stoutly, courageously.

εὐθέως, adv., straightway.

εὐθύ, adv., (neut. of εὐθύς), straight towards, with gen.

Εὐθύδημος, ου, ὁ, proper name of a man § 123.

εὐθύνα, νῶ, to direct; keep straight, censure.

εὐθύς, εἰα, ὁ, straight, direct; straightforward. A pun on these two meanings § 159. ἡ εὐθεῖα (δόδος), the straight road; or (γραμμῇ), a straight line.

εὐθύς, adv., at once, directly; εὐθύς ἀπ' ἀρχῆς, from the very first.

Εὐθύφρων, ουος, ὁ, an Athenian soothsayer, an interlocutor in the dialogue of Plato which bears his name.

εὐκαιρος, ου, seasonable.

εὐκατέργαστος, ου, easy to work, easy to accomplish.

εὐκλεής, ἐς, famous.

εὐκλεία, ας, ἡ, glory.

Εὐκλείδης, ου, ὁ, the mathematician, born 308 B.C. at Gela in Sicily, taught under Ptole-

maios Lagi at Alexandria § 138.

εὐκτός, ἡ, ὄν, to be wished for;

τὰ εὐκτά, objects of desire.

εὐλάβεια, ας, ἡ, caution; piety.

εὐλή, ἡς, ἡ, a worm, a maggot.

εὐλογέω, Att. ὦ, ἦσω, to praise.

εὐλογος, ου, sensible, fair.

εὐμαρής, ἐς, (μάρη obsolete = χεῖρ,

εὐχερής) easy; ἐν εὐμαρῇ ἐστί,

it is easy, with inf.

εὐνάζω, δσω, to lay to sleep; also metaph. of death's sleep.

εὐνή, ἡς, ἡ, a bed.

εὐνοέω, Att. ὦ, ἦσω, to wish well, τινα.

εὐνοία, ας, ἡ, good-will.

εὐνοικῶς, adv., favorably; εὐν.

ἔχειν, to be friendly disposed § 53.

εὐνομα, ας, ἡ, i. order, ii. Εὐνομία, daughter of Themis § 12.

εὐνομος, ου, well-ordered.

εὐνους, ουν, friendly.

εὐπειθής, ἐς, obedient.

Εὐπολις, ιδός, ὁ, a poet of the old Attic comedy, younger than Kratinos, older than Aristophanes.

εὐπορέω, Att. ὦ, ἦσω, to thrive, to have plenty of, τινός; to furnish, τι.

εὐπορος, ου, easy; ready; rich in, τινός.

εὐπραγία, ας, ἡ, and εὐπραξία, ας, ἡ, weal, welfare.

εὐπρεπέστερον, more speciously; compar. adv. from εὐπρεπής, ἐς, fair, seemly, specious.

εὐρεσις, εως, ἡ, invention.

εὐρετής, οὔ, ὁ, a discoverer.

εὐρετός, ἡ, ὄν, to be discovered.

εὐρημα, ατος, τό, a windfall, a discovery.

Εὐριπίδης, ου, ὁ, the Athenian tragedian, born B.C. 480, on the day of the battle of Sa-

Iamis, died B.C. 405; a pupil of Anaxagoras and Prodikos, and friend of Sokrates; he spent his last years at the court of Archelaos. His characters have sunk from the heroic ideal to the ordinary level of mankind; he often burdens the dialogue with philosophic discussion; his chorus has little connexion with the play; the prologue and epilogue, introduced by him, are scarcely more artistic than a modern play-bill. His great merit, besides perfect simplicity of diction, is mastery in delineating the passions. Eighteen of his tragedies and one satyric drama are extant.

εὐρίσκω, ἴσω, to find, invent, gain.

Εὐρυβιάδης, ου, ὁ, a Spartan, admiral of the united Greek fleet in the war against Xerxes, B.C. 480 § 123.

Εὐρυδίκη, ης, ἡ, wife of Orpheus § 156.

Εὐρυσθένης, ους, ὁ, son of Aristodemus, ancestor of one of the two royal families of Sparta § 31.

Εὐρυσθεύς, ἑως, ὁ, king of Mykenai, who imposed on Herakles his 12 labours.

εὐρυχωρία, ας, ἡ, room, open space.

Εὐρώπη, ης, ἡ, i. daughter of king Agenor, ravished by Zeus §§ 9, 93, 100. ii. the continent of Europe § 27.

Εὐρώτας, α, ὁ, the chief river of Lakonika, now *Basiliopotamo*.

εὐσέβεια, ας, ἡ, piety.

εὐσεβέω, Att. ὤ, ἴσω, to live piously, to be reverent.

εὐσεβής, ἑς, πious, dutiful, holy.

εὐσθενέω, Att. ὤ, ἴσω, to be strong.

εὐταξία, ας, ἡ, good order.

εὐτεκνία, ας, ἡ, the blessing of children.

εὐτέλεια, ας, ἡ, cheapness, thrift.

εὐτελής, ἑς, cheap, frugal, mean.

εὐτεχνία, ας, ἡ, skill in art.

εὐτρεπίζω, ὠ, ἴσω, to get ready, to prepare.

εὐτυχέω, Att. ὤ, ἴσω, to be prosperous, to succeed.

εὐτύχημα, ατος, τό, success.

εὐτυχής, ἑς, successful, fortunate.

εὐτυχία, ας, ἡ, good luck.

Εὐφορίων, ωνος, ὁ, § 51.

ευφραίνω, ανω, ἴσω, to gladden; midd., to enjoy oneself.

Εὐφράτης, ου, ὁ, a great river of western Asia, rising in Armenia, the boundary of Armenia and Cappadocia, and then of Syria and Mesopotamia, unites with the Tigris, and falls into the Persian gulf.

εὐφρόνη, ης, ἡ, night.

εὐφροσύνη, ης, ἡ, merriment.

εὐφύης, ἑς, goodly, capable, of parts.

ευχερῶς, adv., easily.

εὐχή, ἡς, ἡ, a wish § 62; a vow § 113; a prayer.

εὐχομαι, ξομαι, to pray, to long for, to vow, to boast.

εὐψυχία, ας, ἡ, stoutness of heart.

εὐψυχος, ου, stout, courageous.

εὐψύχως, adv., stoutly.

εὐωχέομαι, Att. οἶμαι, to feast.

ἐφέπομαι, ψομαι, to follow.

Ἐφεσος, ου, ἡ, one of the 12 Ionian cities in Asia Minor, seat of the worship of Artemis; under the Romans, capital of the province of Asia.

ἐφευρίσκω, ἴσω, to discover, to invent.

ἐφήμερος, ου, lasting but a day, short-lived § 115; *βλος*, from hand to mouth.

ἐφθός, ἡ, ὄν, (ἐψω), boiled.
 ἐπίημι, ἦσω, to send upon, to throw at, to allow; midd., to enjoin, to desire, τινός.
 ἐφικτός, ἡ, ὄν, attainable.
 ἐπίστημι, ἐπιστήσω, to set over, to institute, to stop; midd., with perf. and 2 aor., to stand upon or near, to be set over, to be at hand.
 ἐφοδῶν, οὐ, τό, supplies for a journey, stores.
 ἐφοδος, οὐ, ἡ, an approach, an attack.
 ἐφορέω, Att. ὦ, ἐπόψομαι, to observe, inspect.
 ἐφορος, οὐ, an overseer; at Sparta five magistrates, who had control even over the kings.
 ἐχθαίρω, αὐῶ, to hate.
 ἐχθός, adv., = χθός, yesterday.
 ἐχθίον, comparat. adv., from ἐχθρός, maliciously.
 ἐχθός, οὐς, τό, } hatred.
 ἐχθρα, ας, ἡ, }
 ἐχθρός, ἄ, ὄν, hated, hostile.
 ὁ ἐχθρός, an enemy.
 ἐχυρός, ἄ, ὄν, (ἐχω), strong, secure.
 ἐχω, ἔξω, 1. to have, to hold, to enjoy; οἱ ἐχούρες, men of substance § 111 n. 16; μεταβολάς, to be subject to changes; χάριν, to be thankful; ἐν ὀργῇ τινα, to be angry with some one; 2. to be able; οὐκ ἐχω εἰπεῖν, I cannot say; 3. intrans. with adv., to be in a certain state §§ 91 n. 8, 92 n. 13, 143 n. 11, 147 n. 13. Midd., to lay hold of, to claim, to be near, τινός.
 ἔωθεν, from dawn, early.
 ἔως, ἔω, ἡ, the dawn, the east § 7.
 ἔως, conj., until, while; ἔως δὲ with conjunctive. ἔως εἰς = usque ad § 110.

Ζάλευκος, οὐ, ὁ, the legislator of the Epizephyrian Lokrians B.C. 663. His laws were of great rigour §§ 79, 125.
 ἰάλη, ης, ἡ, surge; πυρός, stream of fire.
 Ζάμολις, ἰδός, ὁ, a Geta, slave and scholar of Pythagoras, a reformer of his countrymen the Getai, who after his death deified him §§ 6, 24, 97.
 ἰάω, Att. ἰῶ, fut. ἰήσω or σομαι, more commonly βιώσομαι, perf. βεβίωκα, aor. ἐβίωα, to live § 101.
 ἰέγγυμ, ἔω, (iungo, yoke), to yoke, to join, to wed, to bridge over.
 Ζεύξις, ἰδός, ὁ, the famous painter of Herakleia, contemporary of Sokrates.
 Ζεὺς, Διός or Ζηνός, (Jupiter, Iovis), son of Kronos, king of gods and men.
 ἰέω, to seethe.
 ἰήλος, οὐ, ὁ, (zeal, jealous), rivalry, emulation.
 ἰηλόω, Att. ὦ, ὦσω, to rival, envy, admire, τινά τινας; to prosecute § 160.
 ἰηλωτής, οὐ, ὁ, an imitator, admirer § 110.
 ἰηλωτός, ἡ, ὄν, enviable, worthy of imitation.
 ἰημία, ας, damage, = Lat. *damnum*; a penalty.
 ἰημιός, Att. ὦ, ὦσω, to cause loss, to fine, to punish.
 Ζήνων, ὤνος, ὁ, the founder of the Stoic school, so named from the cloister (στοὰ ποικίλη) at Athens in which he lectured. Flor. cir. 300 B.C.
 ἰητέω, ὦ, ἦσω, to seek, examine, desire.
 ἰήτησις, εως, ἡ, search, inquiry.
 ἰυπερός, ἄ, ὄν, murky.

ζυγός, οὐ, δ, plur. ζυγά, τὰ, (*iugum*), a yoke.

ζωγραφέω, Att. ὦ, ἥσω, to paint.

ζωγράφος, ου, δ, (ζῶον, γράφω), one who paints from the life, a painter.

ζωή, ἥς, ἡ, life.

ζωμός, οὐ, δ, broth.

ζῶον, ου, τό, an animal, a living thing; a figure, in the arts.

Ζώπυρος, ου, δ, a Persian, who obtained possession of Babylon for Darius Hystaspis.

ἢ, conj., I. or; ἢ—ἢ, either—or; 2. after comparatives, and after ἄλλος, ἐπαιτίος, and other adjectives, than. Lat. *quam*.

ἦ, adv., I. of a truth, surely; esp. ἦ μὲν, in oaths § 111. II. interrog., ἦ γάρ, is it not so?

ἦ, (dat. fem. of ὅς), which way, whither, how, as.

ἦβη, ἥς, ἡ, (ἀβρός), the prime of youth, puberty.

ἡγεμονία, as, ἡ, command, sovereignty §§ 101, 102. τῶν Ἑλληνων, the supreme conduct of foreign affairs in Greece, esp. of war.

ἡγεμών, όνος, δ, a guide, commander.

ἡγέομαι, Att. οἰμαι, ἡσμαι, I. to guide, lead, command, τινός or τινί. II. to hold, regard, think = Lat. *duco*.

ἡγγιτέον, verbal adj., one must lead; one must think.

ἡδέως, adv., gladly, pleasantly.

ἡδη, adv., already.

ἡδομαι, ἡσθῆσομαι, to enjoy, take delight.

ἡδονή, ἥς, ἡ, pleasure, enjoyment.

ἡδυνάθεια, as, ἡ, voluptuousness.

ἡδύς, εἰα, ὅ, compar. ἡδίω, su-

perl., ἡδίστος, sweet, pleasant, friendly.

Ἡδῶναι, ὧν, οἱ, a Thracian tribe, between the rivers Strymon and Nestos.

ἦθος, ους, τό, (*ethics*), character, habit, plur., manners.

ἦκιστα, superl. adv.; the compar. is ἥττον; least, not at all, *minime*.

ἦκω, ξω, (ἔκω), to be come, to have arrived; cf. οἰχουαι.

ἡλικία, as, ἡ, time of life, manhood.

ἡλίκος, η, ου, as large as; how large, *quantus*.

ἡμεῖς, plur. nom. of ἐγώ.

ἡμέρα, as, ἡ, (*ephemeral*), day; καθ' ἡμέραν, day by day.

ἡμερος, ου, tame, gentle.

ἡμερώω, ὦ, ὥσω, to tame, to reclaim, to soften.

ἡμέτερος, α, ου, our.

ἡμισυς, εἰα, υ, (*semi—semis*), half; τὸ ἡμισυ § 149, the half.

ἡμισφαίριον, ου, τό, a hemisphere § 142.

ἡμίτομον, ου, τό, (τέμνω), half.

ἦν, contracted from ἔαν.

ἦνίκα, conj., when.

ἡνίοχος, ου, δ, a charioteer § 140 n. 4.

ἦπαρ, ατος, τό, (*iecur*), the liver.

Ἡπειρος, ου, ἡ; (properly *mainland*), a country of northern Greece, bounded on the W. by the Adriatic, on the N. by Illyricum, on the S. by Akarnania and Aitolia.

ἦπερ, adv., than.

Ἡρ, ός, δ, a Pamphylian whose adventures in the other world are noticed by Plato *Rep.* 10, p. 614 b. § 47.

ἦρ, contracted form of ἔαρ, spring.

Ἡρα, as, ἡ, daughter of Kronos,

- sister and wife of Zeus, queen of gods and men.
- Ἡρακλείδης, ου, ὁ, a descendant of Herakles §§ 81, 79.
- Ἡρακλεώτης, ου, ὁ, a native of Herakleia (now Ereklî) in Bithynia.
- Ἡρακλῆς, εὐς, ὁ, son of Zeus and Alkmene, the ideal of heroic strength and fortitude, famous for the 12 labours undergone at the bidding of Eurystheus, deified after death. The voc. Ἡράκλεις, § 114, is used as an exclamation of amazement, heavens! my stars! cf. Lat. *Hercle!*
- Ἡρόμην, aor. (in use) of ἑρωτάω.
- Ἡρώς, ως, ὁ, demigod, hero.
- Ἡσίοδος, ου, ὁ, the next Greek poet in antiquity to Homer, and the founder of the didactic (Boeotian) school of epic poetry, born at Askra in Boeotia. His works are *Works and Days* (the model of Virgil's *Georgics*), *Theogony*, *shield of Herakles* § 156.
- Ἡσιόνη, ης, ἡ, daughter of Laomedon king of Troy, delivered by Herakles from a sea-monster, to which she was exposed to deliver her land from a flood § 157.
- ἡσυχάζω, ὦσω, to keep still.
- ἡσυχῇ, adv., quietly, softly.
- ἡσυχία, ας, ἡ, rest, quiet, stillness.
- ἦτοι, ι. (ἦ τοι), verily; then indeed. II. (ἦ τοι), ἦτοι—ἦ, either—or.
- ἦττα, ης, ἦ, a defeat.
- ἡττάσθαι, Att. ὠμαι, to be inferior to, to give way to, τωός; to be defeated.
- ἦττων, ου, compar. of κακός, (cf. ἥκιστα), less, weaker than, a slave to, τωός. ἦττον as adv., less.
- Ἡφαιστος, ου, ὁ, son of Zeus and Hera, god of fire and of the arts which employ fire.
- Ἡφαιστότευκτος, ου, fashioned by Hephaistos.
- ἦχος, ου, ὁ, (echo), a sound.
- θάλαττα, ης, ἡ, (ἄλς; cf. ἄμα, θαμά), the sea.
- θαλάττιος, α, ου, or ος, ου, of the sea; nautical.
- θαλαττοκρατέω, Att. ὦ, ἦσω, to be master at sea.
- Θαλῆς, Θάλλω, Θαλῇ, Θαλῆν, ὁ, later gen. Θαλοῦ, of Miletos, one of the seven wise men of Greece, B.C. 639—546, a statesman, astronomer and philosopher, whose name became proverbial. 'The man's a Thales!' He taught that water is the first element of all visible things § 110.
- θάλλω, perf. τέθηλα, (cf. θήλυς, τιθήνη), to be luxuriant, to bloom, to prosper.
- θάλπος, ους, τό, warmth.
- θάλπω, ψω, to heat, to inflame.
- θάνατος, ου, ὁ, (θνήσκω), death.
- θάπτω, ψω, (τάφος), to honour with funeral rites, to burn a body and bury the ashes.
- θάρρην, Att. ὦ, ἦσω, to be of good courage; θάρρει, cheer up! §§ 29, 110.
- θάρττω, adv., quicker. See ταχύς.
- θαῦμα, ατος, τό, (cf. θέα), wonder, a wonder.
- θαυμάζω, ὦσω, to wonder at; τινά τινος, one for a thing; τι τινός, a thing in some one; θ. εἰ, I wonder if = I wonder that.
- θαυμάσιος, α, ου, surprising, marvellous; excellent.

θαυμαστός, ἡ, ὁν, wonderful, strange.

θεά, ἄς, ἡ, (dea), goddess.

θέα, ας, ἡ, a view, a sight, a spectacle.

θέαμα, ατος, τό, a show, a spectacle.

θεάομαι, Att. ὠμαι, ἥσομαι, (θέα), to behold; to see upon the stage; to attend the theatre.

θεατέον, verbal adj., one must behold.

θεατής, οὔ, ὁ, a spectator.

θέατρον, ου, τό, a theatre; metaph. § 83.

θεῖος, α, ου, (θεός), divine, sacred, wondrous; *τὸ θεῖον*, the Divine Being § 53; *τὰ θεῖα*, the course of providence § 101; religion.

θέλω, see *ἐθέλω*.

θεμέλιος, ου, (τίθημι). *ὁ θ.* (λίθος), a foundation-stone.

Θέμις, ιδος, ἡ, (τίθημι), the goddess of justice and order.

Θεμιστοκλῆς, εους, ὁ, the great Athenian statesman and general, creator of the naval power of Athens, present at Marathon B.C. 490, commander of the fleet at Artemision and Salamis B.C. 480, fortified the city and the harbour; banished 471 B.C., received by the Persian king Artaxerxes B.C. 465; he died in exile A.D. 65.

Θεόγυις, ιδος, ὁ, of Megara, flor. circ. 540 B.C. An elegiac poet, more than 1200 of whose verses are extant, which contain his aristocratic creed, and inculcate the political and domestic virtues of the Dorians §§ 52, 97.

Θεόδωρος, ου, ὁ, I. of Kyrene, an atheistic philosopher § 156; II. a tragic poet § 124.

Θεότομπος, ου, ὁ, of Chios, a his-

torian born circa 380 B.C. He wrote a history of Greece, and another of the times of Philip § 152.

θεός, οὔ, ὁ, (deus, atheism, monotheism, theism), God, a god.

Θεόφραστος, ου, ὁ, of Eresos in Lesbos, a pupil of Aristotle, flor. circ. 312 B.C. His extant works, beside his characters, are on natural history, botany, mineralogy and fire § 80.

θεράπεινα, ης, ἡ, a maid servant.

θεραπεία, ας, ἡ, service, worship; courting; nurture, tending, rearing; a retinue § 107 bis.

θεραπευτέον, one must worship, court, care for.

θεραπεύω, σω, to worship, court, win, take care for; to cure § 160.

θεράπων, οντος, ὁ, an attendant, a servant.

θερίζω, ῶν, (θέρος), to mow; to cut off § 107.

Θερμοπύλαι, ὧν, αἱ, Hot Gates, so called from sulphur springs, the narrow pass between Mt. Oita and the sea, which leads from Thessaly to Lokris. Here Leonidas and his Spartans withstood the Persians, B.C. 480 §§ 53, 132.

θερμός, ἡ, ὁν, (thermometer, θέρος), hot; hot-blooded, hasty; fresh.

Θερμῶδων, οντος, ὁ, a river of Cappadocia, flowing into the Black Sea.

θέρος, ους, τό, (θέρω, serveo, fever), summer; a crop; of a horse's mane § 107.

Θεσμοφόρος, ου, law-giving, epithet of Demeter § 57.

θεσπιωδέω, Att. ὦ, ἥσω, (θεός, εἰπεῖν, ἄδω), to prophesy § 108.

Θέτις, ιδος, ἡ, a sea goddess, wife of Peleus and mother of Achilles.

θεωρέω, Att. ὦ, ἦσω, (θέα, to *theorise*), to behold, to contemplate, to view as a spectator.

θεώρημα, ατος, τό, (*theorem*), a spectacle; a speculation; a theorem § 138.

θεωρία, ας, ἡ, (*theory*), a spectacle; the view of the public shows § 102.

Θῆβαι, ὦν, αἱ, the capital of Boeotia.

Θηβαῖος, α, ον, Theban.

θήκη, ης, ἡ, (τίθημι), a chest, a grave.

θήλυς, εἰα, υ, (θήσασθαι, to suck the breast), female; effeminate; τὸ θῆλυ, the female sex.

θῆρ, θηρός, ό, (*fera*), a wild beast, beast of prey, game.

Θηραμένης, ου, ό, an Athenian statesman in the latter part of the Peloponnesian war, famous, like the vicar of Bray, for changing sides, and thence nicknamed Κόθορνος, (the buskin fitting either foot). He was one of the Thirty, and forced by his colleagues to drink hemlock B.C. 404 § 126.

θηρεύω, σω, (θήρ), to hunt, to catch.

θηρίον, ου, τό, a beast, an animal.

θηριώδης, ές, (είδος), savage, bestial.

θηροκτόνος, ου, killing wild beasts.

θησαυρός, ου, ό, (τίθημι, *treasure*), a store, treasure, metaph. § 6; a treasury.

Θησεύς, έως, ό, son of Aigeus, legendary king of Attica, whose exploits almost rival those of Herakles.

θλίβω, ψω, to crush, to pinch, to vex.

θνήσκω, θανούμαι, aor. ἔθανον, to die, to perish; prose writers use ἀποθνήσκω, except in perf. τέθνηκα, I am dead, and plup.

θνητός, ἡ, όν, mortal.

Θουδίππος, ου, ό, an Athenian § 124.

θράσος, ους, τό, (see *θαρρέω*), boldness, rashness.

Θράσυλλος, ου, ό, a Cynic § 126.

θρασύς, εἰα, ύ, (*dare*), bold, rash.

θρέψω, fut. of τρέφω.

Θρήκιος, α, ον, Thrakian.

θρηνέω, Att. ὦ, ἦσω, to bewail, lament.

τριχίς, τριχός, ἡ, hair.

θρίψ, πός, ό, a wood-worm.

θρόνος, ου, ό, a seat, a throne.

θρυπτικός, ἡ, όν, delicate, luxurious § 115.

θρύπτω, ψω, to break small, to weaken; midd., to live voluptuously.

θυγάτηρ, (Germ. *Tochter*), ατρός, ἡ, a daughter.

θύελλα, ης, ἡ, (θύω), a hurricane.

Θυέστης, ου, ό, son of Pelops and brother of Atreus, by whose treachery he was made to eat the flesh of his own children.

θυνηόλος, ου, ε and ἡ, a priest or priestess.

θύλακος, ου, ό, a bag, a pouch.

θύμα, ατος, τό, (θύω), a victim, an offering.

θυμιάω, Att. ὦ, ἦσω, to burn incense.

θυμός, ου, ό, (θύω), the soul, temper, spirit, passion, courage, wrath.

θύρα, ας, ἡ, (*fores*, Germ. *Thüre*), a door.

θύραζε, properly *θύρασδε*, to the door, out, Lat. *foras*.

θυραῖος, α, ον, or ος, ον, out of doors, abroad, strange.

θυρίς, ίδος, ἡ, a window § 132; a door.

θυσία, ας, ἡ, a sacrifice.

θύω, σω, ι. (*θυσία*, etc.), to offer, to sacrifice, to celebrate with

sacrifices, γάμους. II. (θυμός, etc.), to hurry on, course.

θωπεύω, σω, (θῶψ), to flatter.

θώραξ, ακος, ὁ, (lorica), a corslet.

θῶψ, θωπός, ὁ, a flatterer; adj.

θ. λόγος, fawning § 152.

ἰάομαι, Att. ἰμαι, ἄσομαι, to heal.

Ἰάσων, υἱος, ὁ, son of Aison, the king of Iolkos, leader of the Argonauts.

ἰατρικός, ἡ, ὄν, belonging to medicine, skilled in medicine; ἡ ἰ. (τέχνη), the medical art.

ἰατρός, οὐ, ὁ, a surgeon; a physician.

Ἰβηρες, ων, οἱ, (Ebro). I. natives of Iberia near Mt. Caucasus, (Georgia). II. natives of Spain.

ἰβίς, ιος, ἡ, the ibis, a bird worshipped in Egypt.

Ἰβυκος, ου, ὁ, a lyric poet of Rhegion, contemporary with Polykrates, tyrant of Samos, where I. chiefly lived § 81.

Ἰδαίος, ων, belonging to Mt. Ide near Troy § 152.

ἰδεῖν, see ὁράω.

Ἰδη, ης, ἡ. 1. a mountain in Krete. 2. a mountain in Phrygia, now *Kas Dagh*; the 'many-fountained Ida' of Homer and Tennyson.

ἰδιος, α, ον, (idiosyncrasy), one's own, private, personal, peculiar; τὸ ἰ., one's private property.

ἰδιώτης, ου, ὁ, (idiot), a private person; an unprofessional man, a layman; one unskilled, τινός; a tiro; a common man; a common soldier.

ἰδιωτικός, ἡ, ὄν, (idiotic), for private men)(royal § 138.

ἰδοῦ, (properly aor. imper. midd. of ὁράω, ἰδοῦ), interj., see! = ecce!

ἰδρις, ι, gen. εως, (οἶδα), knowing.

ἰδρύω, σω, (ἵζω), to seat, establish, settle, found, esp. in midd.

ἰδρώς, ὤρος, ὁ, (ἵδω, sudor), sweat.

ἰέραξ, ακος, ὁ, a hawk.

ἰέρεια, ας, ἡ, a priestess.

ἱερεύς, εως, ὁ, a priest.

ἱερόν, οὔ, τό, a temple.

ἱερός, α, ὄν, (hierarchy), sacred, holy, dedicated to, τῶς § 116, n. 20.

ἱερόσυλος, ου, ὁ, a temple-robber, = Lat. *sacrilegus*.

ἱημι, ἥσω, to send; to utter § 138 n. 10; to discharge, let fly, to spout forth; midd., to hasten, to desire.

Ἰθάκη, ης, ἡ, the home of Odysseus, an island on the W. of Greece.

ἱκανός, ἡ, ὄν, (ἵκω), sufficient, fit, capable, = Lat. *idoneus*; πλέων τοῦ ἱκανοῦ, more than enough § 150.

Ἰκάριος, ου, ὁ, father of Erigone, raised to the stars as Boötes or Arktouros § 126. From him an Attic *deme* was named.

ἱκετεύω, σω, to approach as a suppliant, to supplicate.

ἱκέτης, ου, ὁ, (ἵκω), a suppliant.

ἱκνέομαι, Att. οὔμαι, ἵχομαι, (ἵκω), to come, to reach, to supplicate. In prose ἀφικ. is usual.

ἱλεως, ων, propitiations, gracious.

Ἰλιον, ου, τό, a city in Troas, besieged for ten years by the Greeks under Agamemnon.

Ἰλιάς, ἄδος, ἡ, the *Iliad* of Homer.

ἱμάτιον, ου, τό, a cloak.

Ἰμέρα, ας, ἡ, a city on the N. coast of Sicily, E. of Panormos, the birthplace of Stesichoros § 125.

ἔμερος, ου, ὁ, yearning, desire, love.

ὅα. I. conj., that, in order that, with conj. or opt.; with ind. past, in which case. II. adv., where, whither.

Ἰναχος, ου, ὁ, a river-god, founder of Argos, father of Io § 15.

Ἰνδία, ας, ἡ, India.

Ἰνδικός, ἡ, ὄν, Indian.

Ἰνδός, οὐ, ὁ, an Indian.

Ἰξίων, ουός, ὁ, a king of Thes-saly, punished for offering violence to Hera, by being fastened to a wheel, driven by a storm, in the lower world § 117.

Ἰσάβτης, ου, ὁ, a king of Lykia § 91.

Ἰοκάστη, ης, ἡ, mother and wife of Oidipus.

ἰός, οὐ, ὁ, I. poison. II. an arrow.

Ἰούλιος, ου, ὁ, the Lat. Iulius, gentile name (*nomen*) of C. Caesar.

Ἰουγκός, ου, ὁ, a Greek philosopher, of whose treatise on old age large fragments are preserved by Stobaios § 17.

ἰππάσιμος, η, ου, fit for riding, τριῶν ἄρμασιν, broad enough to allow three chariots to pass § 46.

ἵππειος, α, ου, of a horse.

ἵππεύω, σω, to ride.

Ἰππίας, ου, ὁ, son of Peisistratos, expelled from Athens B.C. 510, accompanied the Persians to Marathon B.C. 490.

ἵππικός, ἡ, ὄν, of a horse; equestrian; τὸ ἰ., cavalry.

ἵπποδρομος, ου, ὁ, (*hippodrome*), a race-course, metaph. § 136.

ἵπποκένταυρος, ου, ὁ and ἡ, a centaur.

ἵππος, ου, ὁ and ἡ, a horse, a mare; ἡ Ζ., cavalry § 90 n. 4.

ἵπποτης, ητος, ἡ, horse-nature, § 73 n. 19.

ἰσάκις, (ἴσος), as many times; ἰσάκις ἴσος ἀριθμός, a square number § 48 n. 11.

Ἰσθμία, ων, τὰ, the games held every five (originally every three) years at the isthmus of Corinth § 114.

Ἰσις, ἰδος, ἡ, an Egyptian goddess, sister and wife of Osiris.

Ἰσοκράτης, ους, ὁ, an Athenian orator, born B.C. 436, died by his own hand on hearing of the defeat of Chaironeia B.C. 338. Twenty-one of his speeches, mostly rather political pamphlets than speeches, are extant. Out of his school proceeded Isaios, Hyperides, Demosthenes, and others of the chief orators.

ἰσόνομος, ου, of states, having equal rights, free.

ἴσος, η, ου, equal, fair, even: in verse ἴσων δύναται τινα, is of equal power with some one § 145; see ἰσάκις.

Ἰσός, οὐ, ἡ, a city of Kilikia, on the bay named from it (now bay of Scanderum, i. e. Alexander). Here Alexander defeated Dareios B.C. 333.

ἵστημι, στήσω, (sto, stand), to set up, to check, to erect § 123 n. 29; to raise, to establish, to weigh § 140 n. 17; midd. with 2 aor. ἔστην and perf. ἔστηκα, to stand § 123 n. 30; to be set up, to begin. From the perf. ἔστηκα were formed fut. ἐστήξω and ἐστήξομαι; cf. τεθήξω and τεθνήξομαι.

ἱστορία, ας, ἡ, (ἰσθα), inquiry, history § 100.

ἱστορικός, ἡ, ὄν, historical; ὁ ἱ., a historian.

ἱστός, οὐ, ὁ, (ἱστῆμι), a loom; a mast § 113.

ἱστούργια, ας, ἡ, (ἔργον), weaving.

Ἰστρος, οὐ, ὁ, the Danube § 110.

ἱσχάς, ἄδος, ἡ, (ἱσχνός), a dried fig.

ἱσχνός, ἡ, ὄν, (ἱσχω), dry, shrivelled, spare, thin.

ἱσχυρός, δ, ὄν, strong, mighty, severe.

ἱσχυρώς, exceedingly, mightily.

ἱσχὺς, ὅς, ἡ, (ἵς, Lat. vis), strength, power, main force.

ἱσχύω, ὥω, to be strong, powerful.

ἴσως, adv., equally, fairly, perhaps.

Ἰταλία, ας, ἡ, Italy.

Ἰταλικός, ἡ, ὄν, Italian.

Ἴτυς, νος, ὁ, son of Tereus and Prokne.

Ἰφικλῆς, ἑὺς, δ, half-brother of Herakles, son of Amphitryon and Alkmene.

Ἰώ, οὐς, ἡ, daughter of Inachos, changed by Hera into a cow.

Ἰωλκός, οὐ, ἡ, a city in the Thessalian Magnesia, on the Pagassian gulf, the rendezvous of the Argonauts.

Ἴωνες, ὤν, οἱ, a Greek tribe, esp. that portion of it settled in Ionia.

Ἰωνία, ας, ἡ, a district on the coast of Asia Minor, S. of Aiolis, N. of Karia, reaching from Phokaia and the Hermos, to below Miletos.

Ἰωνική, ἡς, ἡ, a woman of Ionia § 132.

Κάδμος, οὐ, δ, son of Agenor, builder of the citadel Kadmeia at Thebes.

καθ', see κατά.

καθαίρω, Att. ᾠ, ἦσω, to take down; to draw down (from heaven) by charms; to destroy § 110 n. 22; to dethrone § 114 n. 3; to condemn.

καθαίρω, ἀρώ, (καθαρός), to cleanse, purge, rid of, τινός; to purify.

καθάπερ, (κατά, δ, περ), just as.

καθάπτω, ψω, to fasten on § 119 n. 19; midd., to upbraid, τινός.

κάθαρμα, ατος, τό, (καθαίρω), offscourings, scum § 110.

καθαρός, δ, ὄν, (castus, chaste), pure, clean; clear of, τινός.

καθαρώς, adv., purely.

καθεδούμαι, fut. § 105 n. 7, and καθέξομαι aor. § 81 n. 15; the pres. καθέξομαι is rare, if genuine; κάθημαι is usual in the pres. sense, to sit.

καθεύδω, δήσω, to sleep, to rest.

κάθημαι, imperf. ἐκαθήμην, (see καθέδομαι), to sit, to sit idle;

οἱ καθήμενοι, the guests at table § 153 n. 32, often also the judges, as we say, the bench.

καθιερώ, Att. ᾠ, ὤσω, to dedicate; hallow.

καθίζω, ᾠ, to set, place, appoint; intrans., to sit.

καθίημι, καθήσω, to let down, to let fall.

καθικνέομαι, Att. οὔμαι, ἵζομαι, to reach; τῇ βακτηρίᾳ τινός, to strike § 110 n. 11.

καθίστημι, καταστήσω, act. and midd., to set down, bring down, appoint, establish, settle; τινά εἰς ἀπορίαν, to bring a man into perplexity; to render, τινὶ τι; pass. with 2 aor. and perf. act., to be appointed, to appear or come forward; εἰς πόλεμόν τινα, to be involved in war with some one; in the past, to be in a certain state; to be usual, settled.

καί, and even, also; *τε—καί, καί*—*καί* both, and; not only, but also; used both in relative and demonstrative clause, where we omit it in the relative, *καί ἡμῖν ταῦτά δοκεῖ, ὅπερ καί βασιλεῖ*, we also have the same opinion as the king; *καί μείζων*, even greater, *vel maior*; *καί—δέ*, and also; *καί—γε*, aye and; *καί ὅη καί*, and more particularly; *καί μὴν καί*, moreover; πολλοὶ καί ἀγαθοί, many good men.

καίπερ, although, with partic., which has sometimes to be supplied from the context.

καίριος, α, *ov* or *os*, *ov*, i. seasonable § 37; *π.* (at the right place) vital; mortal, of a wound.

καίριως, adv., mortally § 159.

καίρος, οὔ, ὁ, due measure; the right place; usually, the very nick of time, season, opportunity.

Καῖσαρ, *αρος*, ὁ, C. Julius Caesar § 101.

καίτοι, and yet=*quamquam*.

κακάγγελος, *ov*, bringing evil tidings.

κακῆγορος, *ov*, (ἀγορεύω), abusive, slanderous.

κακία, ας, ἡ, badness, cowardice, vice.

κακίζω, ὦ, to abuse; pass., to be abused; to play the coward.

κακοδαίμων, *ov*, ill-starred, unhappy.

κακοήθης, *es*, malicious, ill-natured.

κακολογέω, Att. ὦ, ἡσω, to revile.

κακοπάθεια, ας, ἡ, trouble.

κακός, ἡ, *ov*, bad, wicked, hurtful, sorry, craven; τὸ κ. or τὰ κ., evil, mischief, sufferings; compar.

κακίων, superl. *κάκιστος*; also *χείρων* and *ἥττων*, *χείριστος*.

κακούργος, *ov*, mischievous, cunning, a malefactor.

κακῶς, adv., ill; *λέγειν*, to speak ill of § 106 n. 3; *ἀκούειν*, to be ill spoken of; *ἔχειν*, to be in evil plight.

κάλαμος, *ov*, ὁ, (*calamus*, Engl. *hauim*, Fr. *chaume*), a cane, used by children as a 'horse' § 63; a reed pipe.

Καλαυρία, ας, ἡ, usually *Καλαύρεια*, now *Poros*, an island in the Saronic gulf, opposite Troizen. Demosthenes took refuge in the sanctuary of Poseidon's temple there B.C. 322.

καλέω, Att. ὦ, fut. ὦ, to name, *τινά τι*; to call, invite, invoke, summon; ὁ *καλούμενος*, the so-called.

καλὸς, ὅς, ἡ, a nest.

κάλιγον, *ov*, τό=Lat. *caliga*, a military boot.

Καλιγόλας, α, ὁ, Caligula, nickname of O. Caesar, successor of Tiberius.

καλλίων, *ov*, comparative of *καλός*.

κάλλος, *ovs*, τό, beauty.

καλλύνω, *uv* ὦ, to beautify.

καλοκάγαθία, ας, ἡ, (*καλὸς καὶ ἀγαθός*), nobleness, perfect breeding.

καλός, ἡ, *ov*, beautiful, fair, noble, good, fine. *καλὸς καὶ ἀγαθός*, fair and good, noble and virtuous, realising the perfect ideal of a free-born, high-bred, man.

καλύπτω, *ψω*, (*occulio*, *clam*, κλέπτω; another form of κρύπτω, cf. *celeber*, *creber*; *apocalypse*), to cover § 131; to hide. Poetic word.

καλῶς, adv., well; *ἔχειν*, to be in a good state; *πράττειν*, to fare well; *λέγειν τινα*, to speak well of a man; *ἀκούειν*, to be well spoken of.

Καμβύσης, *ov*, ὁ, i. father of Ky-

ros. II. second king of Persia, B.C. 529—522, son of Kyros, conqueror of Egypt.

κάμηλος, ου, ὁ, and more commonly ἡ, a camel. An oriental word.

κάμνω, καμῶμαι, aor. ἔκαμον, perf. κέκμηκα, to tire oneself, to be weary, to suffer from illness, to be exhausted.

καμπή, ἥς, ἡ, a winding.

κάμπτω, ψω, to bend.

κάν. I. = καὶ ἄν. II. = καὶ ἐάν, even if.

κάν = καὶ ἐν.

Καπανεὺς, ἑως, ὁ, one of the Seven against Thebes, struck by lightning as he was climbing the wall.

καπηλείον, ου, τό, a tavern.

κάπηλος, ου, ὁ, (caupo, corpa; Germ. *kaufen*; Engl. *cheap*, *chapman*), a dealer, huckster, publican.

καπνός, οὔ, ὁ, smoke.

κάπρος, ου, ὁ, (aper, caper; Germ. *Eber*), a wild boar.

κάπτω, ψω, to gulp down.

Κάρ, Κάρος, ὁ, a native of Karia §§ 61 n. 27, 152 n. 29.

κάρα, nom. and acc., τό, (κόρυς, *cerebrum*), a head. In poetry κρατός is gen.

κατατομέω, Att. ὦ, ἥσω, to behead.

καρδία, ας, ἡ, (Lat. *cor*, *cordis*, Germ. *Herz*), the heart.

Καρία, ας, ἡ, the S.W. region of Asia Minor, S. of Phrygia, N. of Lydia, inhabited by a barbarian people.

καρκίνος, ου, ὁ, (cancer), a crab § 159.

καρπός, οὔ, ὁ, (Germ. *Herbst*; *harvest*), fruit, of corn or trees; produce; result.

καρτερέω, Att. ὦ, ἥσω, (κράτος), to endure, to bear up.

καρτερία, ας, ἡ, endurance.

καρτερός, ὁ, ὄν, strong, staunch. Καρχηδόνιοι, ων, οἱ, the Carthaginians.

Καρχηδών, ὄντος, ἡ, the great Phoinikian colony in Africa proper, the rival of Rome, destroyed by P. Cornelius Scipio Aemilianus B.C. 146.

Κασάνδρα, ας, ἡ, daughter of Priamos, who received from Apollo the gift of prophecy, coupled with the condition that she should always predict disaster, and never be believed.

κασιγνήτη, ης, ἡ, (κάσις, γένος), a sister.

Κάσπιος, α, ων, Κ. πύλαι, a mountain pass between Media and Hyrkania.

Κάσσιος, ου, ὁ, C. Cassius Longinus, one of the murderers of Caesar 15 March 44 B.C.; he died by the hand of one of his slaves after the battle of Philippi, B.C. 42.

κατά, prep., down. I. with gen., down from, κατὰ πετρῶν πίπτειν, to fall down rocks; κατὰ χθονός, beneath the earth; over, ὕδωρ κατὰ χειρὸς διδόναι, to give water (to pour) over the hand; ὀμνύναι κατὰ τινος, to swear by, strictly over, on the head of, some one; against, ψήφος κατὰ τινος, a verdict against some one; of, concerning, λέγειν κατὰ τινος, to say of some one. II. with acc., down, κατὰ ροῦν, down stream; over, καθ' Ἑλλάδα, throughout Greece; κατ' ἀνθρώπους, amongst men § 91; κατὰ γῆν, by land; distributively, κατὰ μῆνα, monthly; κατὰ μέρος, severally § 105; κατὰ πόλεις, city by city; κατὰ

πολύ, greatly § 118; in quest of, *κατὰ κλέος αὐτῆς*, drawn by her fame § 125 n. 8; *καθ' ἀρπαγὴν*, for the purpose of plunder; *τῇ καθ' ἡμᾶς τέχνῃ*, our art, the art which belongs to us § 154 n. 28; *κατὰ τὴν παροιμίαν*, according to the proverb; *κατὰ δύνανται*, to the best of one's power; *κατὰ λόγον*, in proportion; *κατ' ἀνθρώπων*, humanly, as a man should § 146 n. 1; *μεῖζον ἢ κατ' ἀνθρώπων*, too great for a man; *κατὰ ταῦτά*, in the same way; *κατὰ Πλάτωνα*, as Plato says; *τὸ κατ' ἐμέ*, as far as I am concerned, for my part; *κατὰ τὸν πόλεμον*, during the war; *κατὰ Δημοσθένη*, in the time of D.

κῆτα = *καὶ εἶτα*, and then.

καταβαίνω, *βήσομαι*, to go down, dismount.

καταβάλλω, *βαλῶ*, to throw down, to reject, to deposit, to lay as a foundation.

κατάβασις, *εως*, ἡ, (*καταβαίνω*), a descent; march down to the sea.

καταβιβρώσκω, *καταβρώσομαι*, to devour.

καταγελαστός, *ον*, ridiculous.

καταγελῶ, Att. *ῶ*, *ἔσομαι*, to laugh at, *τινός*.

καταγιγνώσκω, *γνώσομαι*, to lay something to a man's charge; to condemn.

κατάγνυμι, *κατάξω*, to shatter; pass. with perf., *κατέαγα*, to be broken.

κατάγω, *ξω*, to lead down, *e. g.*, the dead into the lower world § 114; to bring down to the coast; to bring to land; to recal from exile.

καταγωγεῖον, *ον*, τό, an inn.

καταγωνίζομαι, *ιοῦμαι*, to struggle

against; to conquer. Late word.

καταδαρδάνω, *θήσομαι*, to fall asleep.

καταδεής, *ές*, lacking, *τινός*; weak; compar., inferior.

καταδέχομαι, to receive.

καταδικάζω, *ἄσω*, to condemn, *τινός τι*.

καταδουλόω, Att. *ῶ*, *ῶσω*, to enslave.

καταδύομαι, *σομαι*, to sink; to steal under; *καταδύσω* and *κατέδυσα*, to cause to sink.

κατάξενξις, *εως*, ἡ, yoking, coupling together. Late word.

καταθῶ, to burn to ashes; to kindle.

καταισχύνομαι, *υνῶ*, to disgrace, dishonour; midd., to feel shame before.

κατακάω, *καύσω*, to burn down.

κατακελεύω, *σω*, to command.

κατάκλητος, *ον*, shut up.

κατακλίνω, *υνῶ*, to lay down; midd., to lie down, at table.

κατακόπτω, *ψω*, to cut up.

καταλαμβάνω, *λήψομαι*, to seize, to comprehend, to overtake.

καταλείπω, *ψω*, to leave behind, to forsake.

καταλύω, *σω*, to destroy, dissolve, depose, annul, end.

καταμελέω, Att. *ῶ*, *ήσω*, utterly to neglect, *τινός*.

καταναλίσκω, *ῶσω*, to spend, consume.

καταναυμαχέω, Att. *ῶ*, *ήσω*, to defeat at sea.

Κατάνη, *ης*, ἡ, an ancient city on the E. coast of Sicily near Mt. Aetna, from whose eruptions it often suffered; now *Catanea* § 106.

κατανοέω, Att. *ῶ*, *ήσω*, to perceive, consider.

καταντῶ, Att. *ῶ*, *ήσω*, to arrive, meet, issue in, happen. Late word.

καταπαλαίω, σω, to throw in wrestling.

καταπατέω, Att. ᾠ, ἦσω, to trample down.

καταπαύω, σω, to bring to an end, to still, to check, to depose.

καταπίπτω, πεσούμαι, to fall down.

καταπλήξ, ἦγος, ὁ and ἡ, bewildered.

καταπλήττω, ξω, to terrify; esp. in 2 aor. and perf. pass., to be amazed.

καταπλίντω, to trip up.

καταπλουτίζω, ἰω, to enrich.

καταποικίλλω, ἰω, to paint of divers colours.

καταπολεμέω, ᾠ, ἦσω, to war down, to wear out in war.

καταπολεμῶ, Att. ᾠ, ὤσω, to make an enemy of. Word of no authority.

καταπράττω, ξω, to accomplish, gain.

καταπτερόω, Att. ᾠ, ὤσω, to provide with wings.

καταπυκνῶ, Att. ᾠ, ὤσω, see § 135 n. 11.

καταρρέω, ρυήσομαι, to flow down, to drop off, to fall in.

κατάρχομαι, ξομαι, to begin, τινός § 155.

κατασβέννυμι, σβέσω, to quench; pass. with 2 aor. κατέσβην and perf. κατέσβηκα, to go out.

κατασιγάζω, ἄσω, to silence. Late word.

κατασκάπτω, ψω, to demolish.

κατασκάλλω, λῶ, to dry up; pass. with 2 aor. κατέσκλην, and perf., to pine away, wither.

κατασκευάζω, ἄσω, to prepare; to furnish with, τινί; to build; to establish; to render.

κατασκευή, ἦς, ἡ, preparation, construction, furniture, constitution.

κατασκήπτω, ψω, to strike, fall on, as lightning.

κατασκοπέω, Att. ᾠ, σκέψομαι, to view, spy out.

κατάσκοπος, ου, ὁ, a spy.

κατασμικρύνω, ὑνῶ, to disparage. Late word.

καταστέλλω, στελῶ, to arrange; to quiet § 103.

καταστηρίζω, ἰω, pass., to be propped.

καταστρέφω, ψω, to turn down, to overthrow; midd., to subdue.

κατατάττω, ξω, to arrange, to appoint.

κατατίθημι, θέσω, to set down; to place; to propose; midd., to lay down; to store up.

κατατοξεύω, σω, to shoot dead.

κατατρέχω, δραμούμαι, to run down; to attack; to overrun.

κατατρίβω, ψω, to wear out, to wear away.

καταφαίρω, ανῶ, to shew plainly; midd., to appear plainly.

καταφεύγω, ξομαι, to fly for shelter, to seek refuge.

καταφθείρω, φθερῶ, to destroy utterly.

καταφλέγω, to burn up.

καταφρονέω, Att. ᾠ, ἦσω, to despise, τινός.

κατεπλάγην, aor. pass. of καταπλήττω, to be panic-struck, amazed.

κατεργάζομαι, ἄσομαι, to achieve, gain, dispatch, conquer.

κατέρχομαι, κάτεμι, to go down; to return.

κατέσθω, κατέδομαι, aor. κατέφαγον, to devour, squander.

κατέχω, καθέξω, to hold back; to detain § 103 n. 23; to control; to occupy; to seize; intrans., to prevail, to last.

κατηγορέω, Att. ᾠ, ἦσω, to accuse;

τινός τι, to lay something to a man's charge.
 κατηγορία, ας, ἡ, (categorical), a charge, accusation.
 κατηγορος, ου, ὁ, an accuser.
 κατοδύρομαι, to lament.
 κατοικέω, Att. ὦ, ἥσω, to colonise, to inhabit, to dwell.
 κάτοπιν, adv., (ἐρομαι), with gen., behind; after.
 κάτοπτρον, ου, (δύομαι, optics), a mirror.
 κατορθόω, Att. ὦ, ὄσω, to keep straight; to conduct to a happy issue; to succeed.
 κατορύττω, ξω, to bury.
 κάτω, adv., downwards, below § 140; with gen., under.
 κάτωθε, adv., from beneath, beneath.
 Κάτωρ, υγιος, ὁ, I. M. Porcius Cato the Censor, *Cato maior*, born 234 B.C., died 149 B.C., a statesman and general, orator, historian, and agriculturist; his treatise on agriculture, and fragments of other works alone remain; many anecdotes are told of his stern simplicity of character. II. M. Porcius Cato of Utica, great-grandson of the censor, born B.C. 96, a determined aristocrat, joined Pompeius in the civil war, and after the defeat of Thapsus died by his own hand at Utica 8 Apr. B.C. 46, after reading the Phaidon of Plato; he would not (§ 103) deign to accept quarter from Caesar. In his suicide and in his principles he became the model for later Stoics.
 κατώτατος, η, ου, lowest, superl. formed from κάτω.
 Καύκασος, ου, ὁ, the great mountain range between the Black and Caspian seas.

Καυσιανοί, ων, οί, a Skythian tribe §§ 71, 135.
 κάω, not contracted, καύσω, (caustic), to burn, of heat or cold, to cauterise.
 κείμαι, κείσομαι, (κώμη, Lat. *cubo*), originally a perf., often used as pass. of τίθημι; to lie, to be situated, to be laid up, to be proposed, to be established.
 κείνος, η, ο, poet. for ἐκείνος.
 κέκραγα, ξομαι, (κραυγή), to croak, to cry aloud; ἀνέκραγον is the usual aor.
 Κέκροψ, στος, ὁ, the legendary founder of the Athenian state, originally an Egyptian. To him was ascribed the introduction of religion, agriculture, navigation, written characters, and other arts.
 κελαινός, ἡ, ὄν, black. Poetic word.
 κελεύω, σω, (κέλομαι, Lat. *cello*), to urge, command, demand, recommend.
 Κέλται, } ὡν, οί, the Kelts or
 Κελτοί, } Gauls §§ 4, 24.
 κενός, ἡ, ὄν, (cenotaph), empty, vain; void, τινός.
 Κένταυρος, ου, ὁ and ἡ, (κεντέω), of K., a race of monsters, with the head, arms, and breast of a man, the body and legs of a horse.
 κέντρον, ου, τό, (centre), a goad, spur, sting; centre of a circle.
 κεραμεύς, ἑως, ὁ, (ceramic), a potter.
 κεραμῖς, ἰδος, ἡ, a tile.
 κεράννυμι, ρῶ, to mix, to temper.
 κέρας, ατος, ως, τό, (cervus, cornu), a horn.
 κεραυνός, οὔ, ὁ, a thunderbolt.
 κεραυνῶ, Att. ὦ, ὄσω, to strike with a thunderbolt.
 κερδαίω, ανῶ, (κέρδος), to gain.

κέρδος, ους, τό, gain, advantage, love of gain; plur., cunning arts.

Κερκυραῖοι, ων, οί, the inhabitants of Korkyra (Corfu), a colony of Corinth, whose quarrels with its mother state were one cause of the Peloponnesian war.

Κέρκυψ, ωπος, ό, οί K., mischievous tormenters of Herakles, generally stated to be two in number, afterwards transformed into apes; in comedy nearly=goblins.

κέρμα, ατος, τό, (κείρω), small change.

κερματίζω, ιώ, to cut into small pieces, to mince; to coin into small coin.

κεύθω, σω, (hut), to cover, to hide. Poetic.

κεφάλαιον, ου, τό, (κεφαλή), the parts about the head; the sum and substance; crown or completion of a thing.

κεφαλή, ης, ή, (caput, Germ. Haupt), the head.

κηδεστής, ού, ό, (κήδος), a connexion by marriage.

κηδομαι, to care for, to be in trouble for, τυός.

κήπος, ου, ό, a garden.

κηρός, ού, ό, wax.

κήρυξ, υκος, ό, a herald.

κηρύττω, ξω, to proclaim, declare.

Κητώ, ούς, ή, daughter of Pontos and Gaia § 48.

Κηφισόδωρος, ου, ό, a scholar of Isokrates § 156.

Κηφισός, ού, ό, name of several rivers; one in Phokis, falling into the lake Kopais in Boeotia; another in Attica, W. of Athens.

κιβώτιον, ου, τό, a little chest, coffer.

κιβωτός, ού, ή, a box, chest.

Κιθαιρώνειος, α, ον, of Kithairon, the mountain range which separates Megaris and Attica from Boeotia.

κιθάρα, ας, ή, (guitar), a lyre.

κιθαρωδία, ας, ή, playing on the lyre and singing to it.

κιθαρωδός, ού, ό, (κιθάρα, δαιδός), a minstrel.

Κιλικία, ας, ή, a country in the S. E. of Asia Minor, W. of Syria, S. of Kappadokia, E. of Pamphylia and Pisidia. Its chief city Tarsus was St Paul's birth-place.

Κίμβροι, ων, οί, a German people § 96.

Κίμων, ωπος, ό, son of Miltiades, a successful Athenian general in the wars against the Persians; he died B. C. 449 § 141.

κινδυνευτής, ού, ό, a man of daring.

κινδυεύω, σω, to be daring, to run a risk, to hazard.

κίνδυνος, ου, ό, risk, hazard, danger.

κινέω, Att. ώ, ήσω, to move, to disturb, to rouse.

Κιτιεύς, έως, ό, native of Kitia, a town of Kypros.

κίχλη, ης, ή, a thrush.

κίων, ονος, ό, a pillar.

κλαγγή, ης, ή, (clang, clank, Lat. clango), a scream, cry, howl.

Κλαζομένιος, α, ον, of Klazomenai, one of the 12 Ionian cities, on the S. of the bay of Smyrne.

Κλαύδιος, ου, ό, the Roman emperor A. D. 41—54 § 149.

κλάω, (not contracted), κλαίσομαι or κλαίσω, to weep, lament.

Κλεάνθης, ους, ό, of Assos in Mysia, the successor of Zeno as head of the Stoic school.

Κλέαρχος, ου, ό, a Spartan, commander of the Greeks who fought at Kunaxa B. C. 401 under the younger Kyros.

Κλειῖας, ου, δ, of Tarentum, a Pythagorean § 111.

κλείς, κλειδός, ἡ, (*clavis, claudio*), a key, a bolt.

Κλείτος, ου, δ, a general of Alexander's, whose life he saved at the Granikos § 102.

κλείω, σω, (*close*), to shut; to enclose.

Κλεομένης, ους, δ, brother of Leonidas, who succeeded him as king of Sparta.

κλέος, ους, τό, a rumour, report, glory.

κλεπτιστατος, η, ου, most thievish; superl. from κλέπτω, ου, δ, a thief.

κλέπτω, ψω, (*καλύπτω*), to steal, to cheat, to do secretly.

Κλέων, ωνος, δ, a person in comedy § 119.

κλήμα, ατος, τό, (κλάω, to break), a slip, a vine-twig.

κληρονόμος, ου, δ, an heir.

κληῖρος, ου, δ, (*clergy, clerical*), a lot.

κληρώω, Att. ὦ, ὥσω, to choose by lots, to cast lots; midd., to obtain by lot.

κλήω, old Att. for κλείω.

κλίνη, ης, ἡ, (κλίνω, *climical*), a couch, a bed.

κλίνω, τινῶ, (*clinus, incline*), to bend, to lay down; midd., to rest upon, to lie down, to slope.

κλοπή, ἡς, ἡ, (κλέπτω), theft.

Κλυταιμνήστρα, ας, ἡ, wife of Agamemnon.

κλύω, (*Lat. inclitus, ausculto*), to hear, τινός; to be called.

κλώω, κλωνός, δ, a young shoot.

κνήμη, ης, ἡ, the leg between the knee and ankle, the shin.

Κνίδος, ου, ἡ, a city in Karia, the capital of the Dorian league, and chief seat of the worship of Aphrodite.

κνίσα, ης, ἡ, the steam of roasted meat, esp. of burnt-offerings.

κοιλία, ας, ἡ, (κοῖλος), the belly.

κοῖλος, η, ω, (*hole*), hollow, low-lying; τό κ. τῆς χειρός, the hollow of the hand.

κοινῶ, adv., (*dat. fem. of κοινός*), in common, publicly; generally § 12 n. 15.

κοινός, ἡ, ἀν, (ξύν i. e. σύν *Lat. cum, coenobitic*), common, public; τό κ., the state or the government; τὰ κ., public affairs; προσιτέω τοῖς κ., one must enter public life; ἐν κοινῶ, in public.

κοινῶω, Att. ὦ, ὥσω, to impart, to communicate, τινί τι § 89; midd. also to consult, τινί; to partake, τινός or τι.

κοινωνέω, ὦ, ἡσω, to share with, with gen. of thing and dat. of person.

κοινωνία, ας, ἡ, communion, intercourse; partnership.

κοινωνικός, ἡ, ὄν, social.

κοινωνός, οὔ, ὅ and ἡ, a partner, a fellow.

κόρανος, ου, δ, (κύρος), a lord, a master.

κόρη, ης, ἡ, (κείμαι), a bed.

καλάζω, ὠμαι, (κολούω, to dock), to chasten, punish.

κολακεία, ας, ἡ, flattery.

κολακεύω, σω, to flatter § 21 n. 17.

κόλαξ, ακος, δ, a flatterer.

κόλασις, εως, ἡ, chastisement.

κολεός, οὔ, ὅ, (κοῖλος, *Lat. culleus*), a scabbard.

κολλῶω, Att. ὦ, ἡσω, to glue; metaph. to apply § 141.

κολοσσός, οὔ, ὅ, (*colossal*), a statue of gigantic size, colossus.

κόλπος, ου, δ, (*gulf*), the bosom; fold of a garment, pocket; bay. Same in all senses as *Lat. sinus*.

Κολχικός, ἡ, ὄν, Kolchian.

Κόλχοι, ὡν, οἱ, the inhabitants of Kolchis, W. of Iberia, N. of Pontos and Armenia, S. of Kaukasos, E. of the Black Sea. The modern Mingrelia and Abkasia.

* Κολχίς, ἴδος, ἡ, see Κόλχοι.

κολωνός, οὗ, ὁ, (*culmen, celsus*), a hill.

Κολωνός, οὗ, ὁ, Kolonos, a ward of Attica, on a hill a mile N.W. of Athens; in the grove of the Eumenides there Oidipus died, as Sophokles describes in the *Oid. Kol.*

κομάω, Att. ὦ, ἦσω, to wear long hair; to give oneself airs.

κόμη, ης, ἡ, (Lat. *coma*), hair.

κομιδῇ, adv., just, entirely.

κομίζω, ὦ, to bring, lead, to recover, to bury; midd., to return, to obtain.

Κόνων, ὅνος, ὁ, an Athenian commander in the latter part of the Peloponnesian war, and afterwards; he defeated the Spartan fleet at Knidos B.C. 393, and restored the walls of Athens.

κόπος, ου, ὁ, (κόπτω), trouble, weariness.

κόπτω, ψω, to beat, to slaughter, to fell, to coin § 124; midd., to beat oneself for sorrow.

κόραξ, ακος, ὁ, a raven; a crow; ἐς κόρακας, go and be hanged!

Κόρη, ης, ἡ, surname of Persephone, (Φερσεφόνη), esp. in Attica.

κόρη, ης, ἡ, a girl, a maiden.

Κορίνθιος, α, ου, Corinthian; ὁ, Κ., a Corinthian.

Κόρινθος, ου, ἡ, the most populous and important commercial city of Greece, favoured by its position on the isthmus between two seas, destroyed

by Mummius B.C. 146, restored 100 years later by Caesar. Famous for pottery, bronzes, architecture, painting, sculpture § 77.

κόρος, ου, ὁ, surfeit, τινός § 130; insolence.

κόρος, ου, ὁ, a youth.

Κορύβαντες, ὡν, οἱ, the priests of Rhea, who went about with wild music and frantic gestures, often dancing in armour.

κόρυς, υθος, ἡ, (κέρας, cornu), a helmet.

κορυφή, ἡς, ἡ, (κόρυς), head, peak, crown.

κορώνη, ης, ἡ, (κόραξ), a crow.

κόσκινον, ου, τό, a sieve.

κοσμέω, Att. ὦ, ἦσω, (*cosmetic*) to arrange, adorn, honour.

κόσμησις, εως, ἡ, adorning.

κόσμος, ου, ὁ, (*microcosm*), order, ornament; dress and jewels § 132; the world, so first named by Pythagoras.

κοτέω, Att. ὦ, ἦσω, to be angry with, τινί.

κοτύλη, ης, ἡ, a cup; a liquid measure, $\frac{1}{2}$ pint, containing ὁ κύαθος, or $\frac{1}{2}$ of a ξέστης (*sextarius*).

κουρά, ᾶς, ἡ, (κείρω), a shearing.

κουρεύς, εως, ὁ, (κείρω), a barber.

Κουρήτες, ὡν, οἱ, priests of Zeus in Krete, afterwards confounded with the Korybantes.

κουροτρόφος, ου, rearing boys; nursing mother, epithet of several goddesses.

κούφως, adv., lightly.

κράνιον, ου, τό, (κράν, cranial), the skull.

κρατέω, Att. ὦ, ἦσω, (κράτος), to rule, control § 107 ad fin.; τινός; to defeat, τινά § 117; to prevail, to seize, τινός or τι.

κρατήρ, ἦρος, δ. (*crater*), a mixing-bowl, like a punch bowl; a tureen.

Κράτης, ἦρος, δ. of Thebes, a cynic and scholar of Diogenes, flourished circ. 325 B.C. His life by Plutarch is lost, but many of his sayings are recorded § 64.

κράτιστος, ἦ, ον, superl. of *ἀγαθός*.

κράτος, ον, τό, strength, might, victory.

Κράτῳ, υἱος, δ. a character in a comedy § 149.

κρέας, ως, τό, (*caro, cruor*), flesh, meat.

κρείσσων or **κρεῖττων, ον,** compar. of *ἀγαθός*.

κρεμάννυμι, μῶ, to hang; pass., (also in the form *κρέαμαι*), to be hung.

Κρέων, υἱος, δ. i. king of Corinth §§ 77, 127; ii. brother of Iokaste, king of Thebes after the death of Eteokles.

κρήνη, ης, ἡ, a spring.

κρηπίς, ἴδος, ἡ, (Lat. *crepida, crepido*), a boot; a foundation § 8.

Κρής, τός, δ. a native of Krete.

Κρήτη, ης, ἡ, the large island in the Ionian sea, now Candia.

κριθή, ἥς, ἡ, (*hordeum*), barley.

κρίνω, ωῶ, (cerno, cribrum), to separate, decide, judge, accuse.

κρίως, οὐ, δ. a ram.

κρίσις, εως, ἡ, (hypocrisy), judgement, sentence, trial.

κριτής, οὐ, δ. a judge.

κρόταφος, ον, δ. in pl. the temples.

Κρότων, υἱος, ἡ, a colony of Achaia in Bruttium, the residence of Pythagoras § 146.

Κροτωνίδης, ον, δ. a man of Kroton § 94.

κρυπτός, ἡ, ὄν, (crypt), concealed, secret.

κρύπτω, ψω, (same as καλύπτω), to hide, to cover, to conceal.

κρύφα, adv., secretly; with gen., without the knowledge of.

κρυβάνους, ον, reserved, crafty.

κτάομαι, Att. ὠμαι, ἥσσομαι, to get, gain, incur; perf. κέκτημαι, to possess.

κτέανον, ου, τό, = κτήμα.

κτείνω, ἐνώ, to kill. Poetic; ἀποκτείνω is used in prose.

κτεῖς, κτερός, δ. a comb.

κτῆμα, ατος, τό, (κτάομαι), a possession, property.

κτῆνος, ον, τό, mostly pl. *κτήνη*, property in herds, cattle.

Κτησίβιος, ον, δ. a famous mathematician of Alexandria, circ. 140 B.C.

κτῆσις, εως, ἡ, (κτάομαι), gaining, possession, property.

κτίζω, ἴσω, to people, found, establish.

κυαθίζω, (κύαθος, cyathus), to fill the cup § 117 n. 10.

κύαμος, ον, δ. a bean.

κυβερνάω, Att. ὠ, ἥσω, (gubernare), to steer.

κυβερνήτης, ον, δ. a pilot.

κύβος, ον, δ. a cube, a die § 128; a cube number § 47 n. 12.

Κύθηρος, ον, δ. i. son of Phoinix, who gave name to the island Kythera (*Cerigo*). ii. a *deme* of Attica, belonging to the tribe Pandionis.

κυκλέω, Att. ὠ, ἥσω, to move in a circle, to revolve.

κύκλος, ον, δ, (cycle, encyclic), a circle, a round; κύκλω or ἐν κ., in a circle, around § 73.

Κύκλωψ, ωπος, δ. a gigantic, one-eyed monster; the Kyklopes are placed in Sicily, and represented as forging the thunderbolts of Zeus.

κύλιξ, υκος, ἡ, (calix), a drinking-cup.

κῦμα, *ατος*, τό, (κύω), a billow.
 κυμνοσπρίστης, *ου*, δ, a cummin-splitter, a niggard § 136 n. 8.
 κυνέω, Att. ὦ, κύσω, to kiss.
 κυνή, (sc. δορά), ἥς, ἡ, a dog's skin; a helmet, a hat.
 κυνηγέτις, ἴδος, ἡ, a huntress.
 κυνικός, ἡ, ὄν, (κύων), doglike; δ κ., a Cynic.
 Κύπρος, *ου*, ἡ, a great island of the Mediterranean in the angle between Kilikia and Syria, the seat of the worship of Aphrodite § 119.
 Κυρηναῖος, *ου*, δ, an inhabitant of Kyrene, a Greek colony from Thera, capital of Kyrenaika, now Barca, the E. division of Tripoli.
 Κυρηναϊκός, ἡ, ὄν, of Kyrene § 156.
 κυριεύω, *σω*, to be master of, to seize, τινός.
 κύριος, *α*, *ον*, (τὸ κύρος, *curia*), with power over, τινός § 17 n. 21; valid.
 κύριος, *ου*, δ, a lord, a master.
 Κύρνος, *ου*, δ, a friend of Theognis § 32 n. 13.
 Κῦρος, *ου*, δ. i. the great, the founder of the Persian monarchy, and captor of Babylon, died B.C. 525. It is of him that we read in the Old Testament and in Herodotos, and he is the hero of Xenophon's historical romance (the Kyropaideia). ii. the younger, son of Dareios Nothos, whose march against his brother Artaxerxes, and death in the battle of Kunaxa, B.C. 401, are related in the Anabasis of Xenophon.
 κύτος, *ους*, τό, (κύω, to contain, *cutis*), a hollow; a vessel.
 κύων, δ and ἡ, i. dog, bitch; hound, generally fem. ii. a

Cynic, or dog-philosopher § 157 n.
 κωλυτέον, verbal adj., one must hinder.
 κωλύω, *σω*, to hinder.
 κώμη, *ης*, ἡ, a village.
 κωμικός, ἡ, ὄν, comic.
 κωμῳδία, *ας*, ἡ, (κῶμος, a revel, [al. κώμη, a village,] ᾤδω), comedy.
 κώνειον, *ου*, τό, hemlock-juice, a poison given to condemned criminals at Athens, *e. g.* to Sokrates.
 Κωνσταντῖνος, *ου*, δ, the first Christian emperor of Rome, born A.D. 274, died 337. He restored Byzantium A.D. 330, and named it Konstantinopolis.
 κώνωψ, *ωπος*, δ, a gnat.
 Κῶς, *α*, *ον*, of Kos § 138.
 Κῶς, ὦ, ἡ, an island of the Dorian league in the Myrtoan sea, between Knidos and Halikarnassos, now Ko or Stanchio. Hippokrates and Appelles were natives of it.
 κωφός, ἡ, ὄν, deaf, dumb.
 λάβραξ, *ακος*, δ, (λάβρος), the sea-wolf.
 Λαβύρινθος, *ου*, δ, (*labyrinth*) the maze built by Daïdalos near Gnosso, the abode of the Minotauros § 105.
 Ἀάγος, *ου*, δ, a Makedonian, father by Arsinoë of Ptolemaios I. king of Egypt, § 56.
 λαγχάνω, λήξομαι, to obtain by lot; esp. to obtain an office by lot; δέκην τινί, to obtain leave to bring a suit against one.
 λαγώς, ὦ, δ, (*lepus*, *leveret*), a hare.
 λάθρα, *αν*, (λανθάνω), secretly; μητρὸς = *claire matre* § 102 n. 6.
 Ἀδῖος, *ου*, δ, king of Thebes, father of Oidipus.

λαῖβς, *d, óv*, (*laevus*), left; poetic word.

Δάκαινα, *ης, ή*, fem. of Δάκων, a Lakonian woman.

Λακεδαιμόνιοι, *ων, οί*, the inhabitants of Lakadaimon, i. e. of Sparta, or of Lakonia.

Δακρύτης, *ους, ό*, a Theban, captain of a band sent by Artaxerxes Ochos to conquer Egypt §§ 4, 102.

λακτίσω, *ιώ, (λάξ)*, to kick.

Δακρύτης, *ους, ό*, of Kyrene, became head of the Academic school B. C. 241 on the death of Arkesilas, and so continued 26 years § 19.

Δάκων, *ωνος, ό*, a native of Lakonia, the S. E. division of the Morea.

Λακωνικός, *ή, όν*, Lakonian.

λαλέω, *ώ, ήσω, (lull)*, to talk, to talk, to chatter.

λαλίστατος, *η, ων*, superl. of λαλος, *ον*, talkative.

Λάμαχος, *ου*, an Athenian commander, of great bravery and probity; in 415 B. C. he was one of the 3 generals of the expedition against Sicily, and died before Syracuse B. C. 414 § 124.

λαμβάνω, *λήψομαι*, to take, seize; *δίκη*, to take satisfaction, *sumere poenas*; to understand; to defect § 100 n. 16; to get, to make money § 116 n. 39; midd., to lay hold of; *χαρός*, by the hand; *γής*, to gain § 119 n. 12.

λαμπάς, *άδος, ή*, (λάμπω), a torch. Λάμπης, *ιδος, ό*, a rich shipmaster of Aigina § 77.

λαμπρός, *ά, όν, (λάμπω)*, bright § 157; clear, keen, manifest, illustrious.

λαμπρότης, *ής, ή*, brilliancy, splendour.

λαμπρώς, *adv.*, brightly, sumptuously § 114.

λαμπτήρ, *ήρος, ό*, a light, a lamp. λανθάνω, *λήσω*, (*lateo*), to escape notice § 68 n. 9; midd., to forget.

Λαομέδων, *οντος, ό*, king of Troy, father of Priamos § 157.

λάπτω, *ψω, (lambo)*, to lap, to drain § 104 ad fin.

λάσιος, *α, ου, (lana)*, shaggy.

λατομία, *ας, ή (λάς, τέμνω)*, a stone quarry § 146 n. 13.

λατρεύω, *σω, (idolatri, latrocino)*, to serve, to obey, to worship.

λάφυρα, *ων, τά, (λαμβάνω)*, spoils.

λάχανα, *ων, τά, (λαχάλω)*, pot-herbs; the vegetable market.

λέβης, *ητας, ό*, (λείβω), a kettle, a pan.

λέγω, *ξω, (Lat. lego)*. I. to choose, (in this sense perf. *είλοχα*, perf. pass. *είλεγμαι*, aor. pass. *έλέγην*); II. to say, to speak; *εθ λέγειν τινά*, to speak well of one, (*εθ άκούω* is used as pass.); to call, to mean, (in this sense perf. pass. *λέλεγμαι*, aor. pass. *έλέχθην*; in most compounds *άγορεύω* takes the place of λέγω; *έρω* is used as fut., *είρηκα* as perf., *είπον* as aor.).

λειμών, *ώνος, ό*, a meadow.

λείος, *α, ου, (Lat. levis)*, smooth, soft.

λειπτέω, verbal adj., one must leave.

λείπω, *ψω, (eclipse)*, to leave, quit; intrans., to fail.

leitourgia, *ας, ή, (liturgy, leōs and έργον)*, a public service; service of the gods § 24.

λέξις, *εως, ή, (λέγω, lexicon)*, diction, style § 53; a phrase.

λεοντή, *ής, ή, (sc. δορά)*, a lion's skin.

Λεωντίνος, *ον, ό*, a native of Leontini, a city on the E. of Sicily, N. of Syracuse.

λεπτός, *ή, όν*, (λέπω, to peel), fine § 62 n. 8; thin, small, light, subtle.

λεπτότης, *ήτος, ή*, leanness, fineness, subtlety.

Λερναϊός, *α, ον*, of Lerna, a lake on the coast of Argolis.

λευκός, *ή, όν*, (luceo), white.

Λεύκτρα, *ων, τά*, a town of Boeotia famous for the defeat of the Spartans by Epameinondas B.C. 371.

λέων, *οντος, ό*, a lion.

Λεωνίδας, *ον or α, ό*, the Spartan king, who died at Thermopylai B.C. 480 § 142.

λήγω, *ξω*, to cease.

Λήδα, *ας, ή*, bore to Tyndareus Klytaimnestra; to Zeus, Helen, Kastor and Polydeukes.

λήθη, *ης, ή*, forgetfulness.

λήμμα, *ατος, τό*, (λαμβάνω, *lemma*), gain.

Λήμνιος, *α, ον*, Lemnian, of Lemnos, a volcanic island in the Aigaian sea (Archipelago), south of Thasos.

λήρος, *ον, δ*, foolish talk, nonsense.

ληστεία, *ας, ή*, piracy.

ληστής, *ου, ό*, a pirate, a buccaneer.

Λητώ, *ους, ή*, mother by Zeus of Apollo and Artemis.

λίαν, *adv.*, exceedingly.

λίβαντος, *ου, ό*, frankincense.

Λιβύη, *ης, ή*, Africa, esp. the N. coast W. of Egypt.

Λίβυς, *vos, ό*, a Libyan.

Λιβυστικός, *ή, όν*, Libyan.

λίθος, *ον, ό*, (megálithic, *lithotomy*), a stone.

λιμήν, *ένος, ό*, a harbour, a refuge; metaph. of the port of death § 145 n. 30.

λίμνη, *ης, ή*, (λείβω), a lake.

λίμbs, *ου, ό*, hunger, famine; a starveling § 186 n. 9.

λίνον, *ον, τό*, (linum), a thread; cloth.

λίπαρός, *δ, όν* (λίπα), oily, sleek, bright, rich; τὰ λ., oily dishes.

λίπdω, *Att. ώ*, to be sleek.

λιτότης, *ήτος, ή*, plainness.

λογίζομαι, *ιούμαι*, to reckon, consider, infer.

λόγιος, *α, ον*, eloquent; compar., *ώτερος* § 53.

λογισμός, *ου, ό*, consideration, reasoning, reason.

λόγος, *ου, ό*, (theology, *logomachy, logic*), a word, a saying; speech; a speech; reason, esteem, account; *ελεείν εις λόγους τωι*, to engage in conversation with; *ό ήττων λ.* § 45 n. 21; *κατά λόγον τής άδικίας*, in proportion to § 82; *εις μισθού λόγον* § 115 n. 11.

λοιδορέω, *Att. ώ, ήσω*, to abuse, to rail.

λοιμός, *ου, ό*, a plague.

λοιπός, *ή, όν*, (λείπω), remaining; τd λ., for the future.

λάσθιος, *α, ον*, left behind, last.

Αοκροί, *ων, οι*, a Greek tribe, settled in various places, esp. the Δ. Όπουόντιοι, on the E. coast of Greece opposite Euboea; and the Δ. Όζόλαι on the gulf of Crisa, adjoining Aitolia § 93.

λόγός, *ή, όν*, cross, Lat. *obliquus*; at right angles § 127 n. 27.

λοράς, *άδος, ή*, a dish.

Δουκιανός, *ου, ό*, of Samosata, in Kommagene, flourished under the Antonines and Commodus. In his numerous writings he satirises the vices and follies, the hypocrisy and barbarism of his age, its philoso-

- phy, religion, literature and manners.
- λόω, see λώω.
- λόφος, ου, ό, the neck; the ridge of a hill § 52.
- λοχαγός, ου, ό, a captain, the commander of a company (λόχος).
- λόω, Att. ώ, (lavo, diluo), λούσω, to wash; midd., to bathe.
- Λυγκεύς, έως, ό, an Argonaut, of miraculously keen sight.
- Λυδία, ας, ή, a district on the W. coast of Asia Minor, S. of Mysia, W. of Phrygia, N. of Karia; its capital was Sardis §§ 23, 143.
- Λυδοί, ών, οι, the Lydians § 115.
- Λύκειον, ου, τό, a gymnasium at Athens, the resort of rhetoricians and philosophers, esp. of the Peripatetic (Aristotelian) school.
- Λύκιος, α, ου, Lykian, i. e. of Lykia, a peninsula in the S. of Asia Minor, between Karia and Pamphylia, S. of Phrygia and Pisidia.
- λύκος, ου, ό, (lycanthropy, Lat. *lupus*), a wolf.
- Λυκούργος, ου, ό, i. King of the Edonians § 93. ii. The legislator of Sparta.
- Λυκωρεύς, έως, ό, i. A peak of mount Parnassos in Phokis. ii. A surname of Apollo.
- Λυμάλνομαι, to outrage, to spoil, to hurt.
- λυπέω, Att. ώ, ήσω, to grieve, to distress; midd., to be sad.
- λύπη, ης, ή, pain, sorrow.
- λυπηρός, ό, όν, painful, troublesome.
- λυπηρώς, adv., with pain; λ. έχει, it is painful § 51 n. 9.
- λύρα, ας, ή, a lyre.
- Δυσανδρος, ου, ό, a crafty Spartan commander at the end of the Peloponnesian war; surprised the Athenian fleet at Aigospotamos B. C. 405, took Athens and levelled the walls B. C. 404 §§ 44, 135.
- Ανσιμαχος, ου, ό, one of Alexander's generals, distinguished in the Indian campaigns. After Alexander's death he had the government of Thrace, and assumed the title of king. In alliance with Seleukos he defeated Antigonos at Ipsos B. C. 301; and after various wars with Demetrios Poliorketes, died in battle at Koros in Phrygia, B. C. 281 § 156.
- Ανσιππος, ου, ό, the only statuary to whom Alexander would sit § 65 n. 44; his statue of Opportunity gave rise to the proverb 'Take time by the forelock.'
- Λυσιτελέω, Att. ώ, ήσω, to be profitable.
- λύχνος, ου, ό, plur. οι or α, a lamp.
- λύω, σω, (Lat. *luo, dilute*), to loose, unyoke, set free, dissolve, destroy, atone for.
- Λωποδυνέω, Att. ώ, ήσω, (λώπος, raiment, δύω, to put on), to steal clothes, to plunder.
- Λώστος, η, ον, best, see αγαθός.
- μαγειρικός, ή, όν, belonging to a cook; ή μ. (τέχνη), cookery.
- μάγειρος, ου, ό, (μάσσω, μάζα), a cook.
- μαγεύω, σω, to enchant; to poison.
- μάζα, ας, ή, (μάττω), barley-bread § 38 n. 14.
- μάθημα, ατος, τό, (mathematics), a lesson, learning, science.
- μάθησις, εως, ή, learning, education.

μαθητέον, verb. adj., one must learn.

μαθητής, οὗ, δ, a learner, a pupil.
μαινάς, ἄδος, ἡ, (μαίνομαι), a raving woman; a Bacchante, fanatic priestess of Bacchus.

μαίνομαι, μανοῦμαι, (maniac), to be mad, to rage.

μάκαρ, ἄρος, δ and ἡ, (also ἡ μάκαιρα), happy, blessed; οἱ μ., the blessed gods, or the blessed dead.

μακαρίζω, ἰώ, to deem happy, to felicitate, τινα τινος. Cf. εὐδαιμονίζω.

μακάριος, α, ον = μάκαρ. ὦ μακαρίε, my excellent friend!

Μακεδονία, ας, ἡ, a territory of Greece, W. of Thrace, S. of Paionia, E. of Illyrium, N. of Thessaly.

Μακεδών, ὄνος, δ, a Makedonian.
μακρόβιος, ον, long-lived.

μακρολογέω, Att. ὦ, ἦσω, to speak long.

μακρός, δ, ὅν, (μήκος, macrocosm), long, of time or space; far, deep, large; μακρῷ with compar., by far; μακρόν, far.

μάλα, adv., very, exceeding; καὶ μ. § 15 n. 17; compar. μᾶλλον, more, rather; superl. μάλιστα, most, especially; ὅτι μ. = *quam maxime*; with numbers, about.

μαλακία, ας, ἡ, softness, weakness.

μαλακός, ἡ, ὅν, (mollis, mulceo), soft, easy, weak, effeminate.

μαλακότης, ἡτος, ἡ, softness, effeminacy.

μαλθακός, ἡ, ὅν, = μαλακός, mostly poetic.

μάλιστα } see μάλα.
μᾶλλον }

μάνδρα, ας, ἡ, (Lat. *mandra*, archimandrite), a stable § 107.

Μάνης, ονς, δ, a slave's name § 145 n. 27.

μαρθάνω, μαθήσομαι, (μήτις), to learn, to understand.

μανία, ας, ἡ, (μανιαί), madness, enthusiasm.

μαντεῖον, ον, τό, an oracle.

μαντεύομαι, to prophesy, to guess; to consult an oracle.

μαντικός, ἡ, ὅν, prophetic; μαντική, ἡς, ἡ, (sc. τέχνη), divination.

Μαρτίλεια, ας, ἡ, an ancient city in the W. of Arkadia, on the confines of Argolis, famous for three battles; i. B.C. 418, in which the Spartans defeated the allies of Athens; ii. B.C. 362 in which Epameinondas defeated the Spartans and died § 129 n. 14; iii. B.C. 206, in which Philopoiemen and the Achaean league defeated the Spartans.

μάντις, εως, δ, (μαίνομαι), a seer, a prophet.

Μαραθών, ὄνος, δ, a village on the E. coast of Attica N.E. of Athens, famous for the defeat of the Persians under Datis and Artaphernes B.C. 490, by the Athenians and 1000 Plataians, under Miltiades. The mounds, under which the Athenians and Plataians are buried, can still be traced § 152 n. 36.

Μαρδόκιος, ον, δ, a Persian general, son-in-law of Dareios Hystaspis, slain at Plataiai B.C. 479 § 132.

Μαρώνας, ον, δ, i. son of Olympos, a Phrygian Silenos, who challenged Apollo to a musical contest, was defeated and flayed; ii. a river of Phrygia, flowing into the Maiandros.

μαρτυρέω, Att. ὦ, ἦσω, to bear witness, to testify.

μαρτύρομαι, ὑποῦμαι, to call to witness, to invoke.

μάρτυς, ὑπός, δ and **ἡ**, (martyr), a witness.

μασάομαι, Att. **ῶμαι**, (Lat. *mandere, mala*), to chew.

Μασσαγέται, **ᾶν, οί, α**, a Skythian nomad tribe, between the Caspian and the sea of Aral.

μάττω, ξω, to knead.

μαστέω, σω, to seek after, to crave.

μαστιγέω, Att. **ῶ, ὠσω**, to flog.

μάστιξ, ἴγος, ἡ, a whip.

μάταιος, α, ον, or ος, ον, vain, idle, wanton.

μάτην, adv., in vain, at random, falsely.

Μαύωλος, ου, δ, tyrant of Halikarnassos B. C. 377 — 353, whose widow Artemisia raised to him the monument from which the name *Mausoleum* has been applied to every stately funeral monument. Many of the works of art from it have lately been brought to the British Museum § 86.

μάχαιρα, ας, ἡ, a knife, a dagger.

μάχη, ης, ἡ, (logomachy), a battle.

μάχιμος, η, ον, or ος, ον, warlike, effective.

μάχομαι, οὔμαι, (macto), to fight, to struggle.

Μεγάβυτος, ου, δ, a Persian name; i. father of Zopyros § 126; ii. a contemporary of Zeuxis § 107.

Μεγακλῆς, έους, δ, father of Aglaüs § 25.

μεγαλοποιέω, Att. **ῶ, ἥσω**, to magnify. Late word.

μεγαλοπρεπής, ές, magnificent § 86.

Μέγαρα, ων, τό, (still *Megara*), the capital of Megaris, the

small district between Attica and Korinthia; the birth-place of Theognis and the philosopher Eukleides.

Μεγαρεῖς, έως, δ, a Megarian.

μέγας, μεγάλη, μέγα, (mickle, mighty, magnus, maharajah), great, mighty, strong, important; compar. **μείζων**, superl. **μέγιστος**; **ἡ μεγάλη πόλις**, Megalopolis, a city in Arkadia, formed after the battle of Leuktra B. C. 371, by the union of 38 villages, and completed B. C. 368; destroyed by Kleomenes B. C. 244; the birth-place of Polybios and Philopoimen. Its theatre, of which there are some remains, was the largest in Greece.

μέγεθος, ους, τό, size, greatness, quantity.

μέγιστος, see **μέγας**.

μέδιμνος, ου, δ, the Attic corn measure = 6 *modii* or pecks.

Μέδουσα, ης, ἡ, one of the Gorgons; whoever looked at her face, wreathed with snakes, was changed into stone. She was beheaded by Perseus.

μεθ', i. e. **μετά**.

μέθη, ης, ἡ, (μέθυ), drunkenness; strong drink.

μεθίημι, ησω, to let loose, to drop, discharge, desert, forgive; midd., to let go one's hold of, **τινός**.

μεθίστημι, μεταστήσω, to transpose, remove; midd., with perf. and 2 aor. act., to change one's place or state; to cease from, **τινός**; to alter.

μεθύω, σω, (μέθυ, mead), to be drunk.

μείζων, see **μέγας**.

μειράκιον, ου, τό, a stripling.

μείρομαι, (μοῖρα, μόρος), to receive

as one's portion; *ἐμαρται* (and *ἐμαρτο*), it is (was) decreed.

μείων, *ον*, § 45, (*μινύθω*, *μίνω*), compar. of *μικρός* § 45 ad fin. *μέλαθρον*, *ον*, *ό*, a house, gen. in plur.

μελαινότατος, see *μέλας*.

Μελάμπους, *οδος*, *ό*, a legendary physician and seer; his cures were wrought by mysterious offerings and expiations; to him was ascribed the establishment of the worship of Dionysos; after his ears had been purged by serpents, he could understand the voice of animals, and foretell the future § 57.

Μελάντιππος, *ον*, *ό*, one of the Theban heroes, who defended the city against Polyneikes and the Seven § 146.

μέλας, *αυα*, *α*, black, dark, compar. *μελάντερος*; superl. *μελάντατος*, or (rare) *μελαυνότατος*, as if from *μελαυνός*.

μελεῖν, Att. *ῶ*, *ήσω*, (*meditor*), to practise.

μελέτη, *ης*, *ή*, practice, exercise.

Μέλιντος, *ον*, *ό*, a feeble tragic poet, satirised by Aristophanes, one of the accusers of Sokrates § 66 n. 24.

μέλει, *μελήσει*, impers. verb. *μοί τινος* or *περί τινος*, I care about something; *όλίγον μοι μέλει*, I don't much care.

μέλι, *ιτος*, *τό*, (*mel*, *mulsum*), honey.

μέλια, *ας*, *ή*, the ash; an ashen spear § 132.

Μελικέρτης, *ον*, *ό*, son of Athamas and Ino, changed into the sea-god Palaimon.

μελιττα, *ης*, *ή*, (*μέλι*), the honey-bee.

μέλλω, *ήσω*, to be about to do, with fut. or (rarely) pres. inf.;

to be destined; to delay; *τί δ' οὐ μέλλω*; why should I not? = to be sure I do; *τό μέλλον*, the future.

μελοποιία, *ας*, *ή*, composition in verse and tune, poetry and music.

μέλος, *ους*, *τό*, (*melody*), *ι*. in plur., limbs; *ιι*. a song; lyric poetry; a tune.

Μέμνων, *ονος*, *ό*, son of Tithonos and Eos, an ally of Priamos.

Μέμφις, *εως* or *ιδος*, *ή*, once the capital of Egypt, on the W. bank of the Nile, 10 miles S. of Cairo. In the neighbourhood are the three largest pyramids.

μέμφομαι, *ψομαι*, to blame, *τινί*.

μέν, a particle denoting that the clause in which it stands is correlative to a following clause, which has mostly *δέ*, sometimes *ἀλλὰ* or another particle, corresponding to the *μέν*. Sometimes *μέν*—*δέ* = *quidem*—*tamen*, it is true,—but still; as well,—as also; *ό μέν*—*ό δέ*, the one,—the other. See *δέ*. Often *μέν* is not to be translated.

Μέναιχμος, *ου*, *ό*, a geometrician § 138.

Μένανδρος, *ον*, *ό*, the chief poet of the new comedy at Athens. Four of his plays remain in Terence's Latin and numerous fragments in the original.

Μενέλαος, *ω*, (or *Μερέλαος*, *ου*), *ό*, son of Atreus, brother of Agamemnon, husband of Helen.

μέντοι, (*μέν τοι*), still; to be sure; in questions § 125 n. 11.

μένω, *νῶ*, (*maneo*), to remain, abide, await.

μεριμνῶ, Att. ὦ, ἦσω, to care for, to be full of care.

Μερόπη, ης, ἡ, daughter of Kypselos, wife of Kresphontes § 124.

μέρος, ους, τό, (μείρομαι), a part, share, turn; ἀνὰ μέρος or ἐν μέρει, by turns; κατὰ μέρος, severally.

μεσημβρία, ας, ἡ, (μέσος, ἡμέρα, cf. for the β, Fr. comble from *cumulus*, number, from *numerus*), i. mid-day, Lat. *meridies*; ii. the South.

μεσόγειος, α, ον, inland, interior; generally ἡ μ. (χώρα).

μέσος, ἡ, ον, middle, in the midst, (*medius*, *mid*), of place, time, quantity or condition; τὸ μ., the midst, the mean; ἐρράγη μέσος, burst asunder in the midst.

μεσότης, ητος, ἡ, a mean, in mathematics § 47 n. 14; in ethics = *mediocritas*, the golden mean between excess and defect.

Μεσσηνιοί, ων, οί, the inhabitants of Messenia, the S. W. region of Peloponnesos, S. of Elis and Arkadia, W. of Lakonia.

μεστός, ἡ, ον, full, τινός.

μέσως, adv., moderately; οὐ μέσως, not a little; μ. ἔχειν, to lie in the mean.

μετ', see μετά.

μετά, prep., among. i. with gen., among, with, by aid of; μετ' ἀλλήλων, with one another; μετὰ βροντῶν, with thunderrings; μετ' ἀνθρώπων εἶναι, to be among men; μετ' ὀργῆς, in wrath; οἱ μετὰ τινος, one's companions, one's party, one's troops. ii. with acc., after, next to, of place or time; μετ' οὐ πολὺ, no long time after § 154 n. 2; μετ' ὀλίγον, shortly;

μεθ' ἡμέραν, after dawn, by day; τὸ μετὰ ταῦτα, there-after.

μεταβάλλω, λῶ, to turn about, to change; midd., to exchange. μεταβολή, ἡς, ἡ, change, exchange, traffic.

μεταγενής, ἐς, born after; οἱ μεταγενέστεροι, posterity.

μεταδιαίτῳ, Att. ὦ, to change one's way of life. Late word.

μεταδίδωμι, δώσω, to give a share, τιμὴ τινος or τιμὴ τι.

μετακινέω, Att. ὦ, ἦσω, to shift; to change.

μεταλαμβάνω, λήψομαι, to partake of, τινός; to take in exchange, to change; to take afterwards.

μεταλλάττω, ξω, to exchange; to take in exchange; to quit, e.g. τὸν βίον, to die.

μεταμέλεια, ας, ἡ, change of mind, repentance.

μεταμφιέννυμι, to put other clothes on a man; midd., to change clothes with, τινί.

μεταξύ, adv., (μετὰ), between, meanwhile; μεταξύ λέγων, while speaking § 102 n. 1; also as prep. with gen., between.

μεταποιέω, Att. ὦ, ἦσω, to alter; midd., to claim, τινός.

μεταστρέφω, ψω, to turn round, to change.

μεταφυτεύω, σω, to transplant. μεταχάσκω, χανοῦμαι, κέχηνα, to yawn with another.

Μέτελλος, ου, δ, Q. Caecilius M. Pius, consul b.c. 80 with Sulla; commanded in the war against Sertorius § 120.

μετέχω, μετέξω, to share with, τινός τινι or τί τινι.

μετεωρίζω, ιῶ, to raise on high; to excite; pass., to float in mid-air.

μετέωρος, ον, (*meteor*), high in

air; in suspense; τὰ μ., the heavenly bodies.

μέτριος, α, ω, moderate, tolerable.

μετρίως, adv., moderately, temperately, fairly; οὐ μ., considerably.

μέτρον, ου, τό, (metre, Lat. metior), a measure § 127; a rule or standard §§ 63, 97; verse.

μέτωπον, ου, τό, forehead, face.

μέχρι, and before a vowel μέχρῃς, (μήκος). 1. prep. with gen., μέχρις οὗ, until; μ. τινός, how long? with numbers, up to. 2. conj., until.

μή, a dependant negative particle, used in conditional and final clauses, with the imperative and conjunctive when used in prohibitions § 103 n. 2, and with the inf.; εἰ μή, unless; ὅρα μή, ὡς μή, lest, = Lat. ne; μή ψεύδου, lie not; after verbs of prohibition etc. μή is not expressed in Engl. § 114 n. 13; on μή after verbs of fearing = Lat. ne see § 127 n. 2; on οὐ μή § 139 n. 6; on μή οὐ § 119 n. 15. As interrogative particle μή = Lat. num.

μηδαμῶς, adv., in no way.

μηδέ, but not, and not, also not, not even = Lat. ne—quidem.

Μήδεια, ας, ἡ, (μήδομαι, i. e. the inventive), daughter of Aietes, king of Kolchis, who procured for Iason the golden fleece, and became his wife. Her revenge upon him for his desertion is the subject of the play of Euripides. She is the great example of a powerful witch § 145.

μηδείς, μηδεμία, μηδέν, μηδενός, (μηδέ, εἰς), no one; μηδέν, nothing, not at all.

μηδέποτε, adv., never.

μηδέπω, adv., not yet.

Μηδικός, ἡ, ὅν, Median; τὰ Μ., the Persian war.

Μῆδοι, ων, οἱ, the people of Media, a country N. of Susiana and Persis, W. of Hyrkania and Parthia, S. of the Caspian, E. of Armenia and Assyria. It had for some time the rule over the Persians, but was subdued by Kyros I. B.C. 559. Capital, Ekbatana.

μήκιστος, η, ὅν, (μήκος), used as superl. of μακρός, tallest, greatest, longest; τὸ μ., at the utmost.

μήκος, ους, τό, (μακρός, μέγας), length of space or time; tallness, greatness; τὸ μ., in length.

μηκύνω, νω, to lengthen, extend, delay.

μηλιάς, δδος, ἡ, (sc. γῆ), an ash-coloured earth from the isle of Melos, mixed by painters with their colours § 107. Lat. melinum.

μήλον, ου, τό (Lat. mālum), an apple.

μήν, adv., used in asseverations, surely, of a truth; ἢ μήν, of a surety, a form used in oaths; καὶ μήν, and yet, moreover; well.

μήν, νός, δ, (Lat. mensis, moon), a month.

μηνυτής, οὔ, ὁ, an informer.

μηνύω, σω, to reveal, betray, inform.

μήποτε, adv., never.

μήπω, adv., not yet.

μῆρον, ου, τό, in plur. τὰ μ., the thigh-bones, wrapt in fat and burnt as a sacrifice.

μήτε—μήτε, neither—nor.

μήτηρ, τρός, (mater, Germ. Mutter), a mother.

Μητρόχος, ου, ὁ, § 79 n. 8.

μητρόπολις, εως, ἡ, (*metropolis*), the mother-state, home, capital.

μητέρα, ἄς, ἡ, (*μήτηρ*), a step-mother.

μηχανάομαι, Att. ὠμαι, ἥσομαι, to construct, devise, take measures.

μηχανή, ἥς, ἡ, (*μήχος*, *machine*, *machination*), a contrivance, device, engine.

μία, see εἷς.

μάλω, ἀνῶ, to stain, defile, pollute.

μίγνυμι, ξω, (*miscéo*, Germ. *mischen*), to mix, mingle, to bring near to; midd., to associate with, have intercourse with.

Μίδας, ου or α, ὁ, king of Phrygia, who prayed to Dionysos that whatever he touched might become gold; when his food also became gold, he prayed that the boon might be recalled.

μικρός, ὁ, ὄν, (*microcosm*, *microscope*), small, little, petty; **μικρόν ὕστερον**, a little after; **κατὰ μικρόν**, by degrees; **παρά μικρόν**, within a little; **μικροῦ δεῖν**, or **μικροῦ** alone, so as to want but little, all but. Compare. and superl. regular; also **ἐλάχιστος**, **ἐλάχιστος**, from **εἰλαχς**; **μείων**, (*μείστος*, very rare).

Μιλήσιος, α, ου, of Miletos, a city of Karia, famous for its citizens, Thales, Anaximander, etc., and for its numerous colonies, esp. on the shores of the Black Sea. After being sacked by the Persians B. C. 494, it lost its former greatness.

Μαραθῶνης, ου, ὁ, the Athenian commander at Marathon, B. C. 490.

Μίλων, ωτος, ὁ, an athlete of Kroton, said to have borne an ox over the course at Olympia and to have eaten it in one day § 94.

μιμέομαι, Att. οὔμαι, ἥσομαι, (*mimetic*, *mimic*, *pantomime*), to imitate, to act.

μιμνήσκω, μνήσω, to remind; midd., to remember, esp. the perf. **μέμνημαι**, τινός, cf. *memini*; to mention, in aor. **ἐμνήσθην**.

μῦνω, redupl. poetic form of μένω.

Μυῖται, ὧν, οἱ, an Aiolian tribe, which founded a powerful state in Boeotia, with Orchomenos for the capital.

Μίριος, ω, ὁ, son of Zeus and Europe, king of Krete, after death a judge in the lower world.

Μινώταυρος, ου, ὁ, a monster in Krete, half bull, half man, slain by Theseus.

μισέω, Att. ὠ, ἥσω, (*misanthrope*), to hate.

μισθός, οὔ, ὁ, (Germ. *miethen*), to hire, pay, reward; **ἐπὶ μισθῷ**, for pay.

μισθοφόρος, ου, serving for hire; οἱ μ., mercenaries.

μισθώω, Att. ὠ, ὠσω, to let, Lat. *locare*; midd., to hire, to contract for, Lat. *conducere*.

μισογυνία, ας, ἡ, (*misogyny*), hatred of women. Late word.

μῖσος, ους, τό, hatred.

μίτρα, ας, ἡ, (*mitre*), a head-band, anood, worn by Greek women; a turban.

μνᾶ, ἄς, ἡ, (Lat. *mina*), a sum of money, about £4=100 drachmae; 60 μνᾶι=a talent.

μνημα, ατος, } τό, (*μνησκήω*), a memorial, a funeral monument.

μνήμη, ης, ἡ, a remembrance, memory, mention.

μνημονεύω, σω, to mention, to remember.

μνηστρεύω, to woo, betroth.

μνηστήρ, ἦρος, ὁ, (μνῶμαι), a suitor.

μοῖρα, ας, ἡ, (μείρομαι), a portion, one's lot, destiny; personified, the goddess of Doom.

μόλη, conjunctive aor. of the epic verb βλάσκω, to come.

μόλις, adv., hardly, scarcely.

μοναρχία, ας, ἡ, (monarchy, ἀρχή), sovereignty.

μονάς, δδος, ἡ, (μόνος, monad), the number one.

μονή, ης, ἡ, (μένω), a stay, delay. μονομαχέω, ὦ, ἴσω, to fight in single combat; to fight as a gladiator.

μονομάχος, ου, ὁ, a gladiator § 110.

μονοπέδιλος, ον, wearing a single sandal.

μόνος, η, ον, alone, solitary, single; μόνον, adv., only; οὐ μ.—ἀλλὰ καί, not only—but also; μόνον οὐ, tantum non, all but.

μόρια, ας, ἡ, in plur., the olives sacred to Athene in the citadel of Athens § 4; also the sacred olives in the Academy.

μόριον, ου, τό, (μόρος), a portion. μόρος, ου, ὁ, (μείρομαι), fate, doom, death.

Μόρσιμος, ου, ὁ, a Trachinian § 71.

μορφή, ης, ἡ, (anthropomorphism; Lat. forma f), form, appearance, kind.

Μοσίνουκοι, ων, οί, savages on the coast of Pontos, between the Chalybes and the Tibarenoi. They tattooed themselves § 94.

μόσχος, ου, ὁ and ἡ, a young bull, a heifer.

Μοῦσα, ης, ἡ, (Musa), one of the nine goddesses of poetry and song, daughters of Zeus and Mnemosyne §§ 3, 37.

μουσα, ης, ἡ, music, song, refinement.

Μουσηγέτης, ου, ὁ, leader of the Muses § 86.

μουσική, ης, ἡ, (sc. τέχνη), music and song, the fine arts, accomplishment, education; fem. of μουσικός, ἡ, ὅν, musical, accomplished, scholarlike; well-bred § 99.

μοχθέω, Att. ὦ, ἴσω, (μόχθος), to be weary with toil; to perform with labour.

μοχθηρία, ας, ἡ, badness, wickedness.

μοχθηρός, ὁ, ὅν, miserable, worthless, wicked.

μοχθητέον, verbal adj., one must toil.

μόχθος, ου, ὁ, (μόγης), toil, hardship. Poetic word.

μύδρος, ου, ὁ, a red-hot mass, generally of iron.

μυελός, οὔ, ὁ, marrow.

μνέομαι, Att. οἶμαι, (mystic), to be initiated; τὰ μέγιστα, into the great mysteries.

μυθογράφος, ου, ὁ, a writer of fables or legends.

μυθολογέω, Att. ὦ, ἴσω, (mythology); to tell legends, to recount.

μῦθος, ου, ὁ, (myth, mythical), a speech, a story, a legend.

μύια, ας, Att. μύα, (musca, Germ. Mücke, Engl. midge), a fly.

Μυκῆναι, ὧν, αἱ, the capital city of Agamemnon, in Argolis. Remains of its Kyklopic walls still exist.

μύκη, ητος, ὁ, a mushroom § 149.

μυκτήρ, ἦρος, ὁ, the nose; the elephant's trunk § 51.

Μυλλας, ου, δ, an inhabitant of Kroton, scholar of Pythagoras § 151.

μύλος, ου, δ, (Lat. *mola*, *molo*, Germ. *Mühle*), a mill § 62.

μυλῶν, ὠνος, δ, a mill-house, Lat. *pistrinum*.

Μύνδιος, α, ου, of Myndos.

Μύνδος, ου, ή, a small Dorian city on the coast of Karia § 74.

μυριάς, ἄδος, ή, the number 10,000, a myriad.

μυριοπλάσιος, α, ου, ten thousand fold, *τινός*.

μυρίος, α, ου, (*myriad*, *more*), numberless, infinite; *μυρίω καλλίω*, infinitely fairer = *infinito pulchrior* § 119 n. 8; plur. *μύριοι*, 10,000.

μύρμηξ, ηκος, δ, (*formica*), the ant.

Μυρμιδόνες, ων, οί, a people in Thessalia Phthiotis, who followed Achilles in the Trojan war.

μύρον, ου, τό, a sweet oil, unguent.

μυρρίνη, ης, ή, the myrtle.

Μύρων, ωνος, δ, a Greek sculptor in bronze and marble, a contemporary of Pheidias § 80. His *diskobolos*, quoit-thrower, is well known by imitations.

μῦς, μός, δ, (Germ. *Mause*, Lat. *mus*), a mouse.

Μυτιληναῖοι, ων, οί, the men of Mytilene § 140.

Μυτιλήνη, ης, ή, the chief city of Lesbos, on the E. of the island, the native place of Alkaios, Sappho (?), Hellanikos, and many other authors of note § 145 n. 26.

μύω, σω, to shut the eyes.

μωμόδομαι, Att. ὤμαι, ήσομαι, (μῶμος), to blame. Poetic or late prose.

μωρία, ας, ή, folly.

μῶρος, α, ου, (Lat. *morus*, *morio*), dull, foolish.

ναί, adv., (Lat. *ne!*), yea, verily; yes § 88; *ναί μὰ Δία*, yea, by Zeus!

ναῶν, to inhabit.

νάμα, ατος, τό, (νᾶω), a stream, a spring.

Νάξος, ου, ή, the largest of the Kyklades, E. of Paros, called Little Sicily for its fertility, and sacred to Dionysos owing to its wine § 114.

νάρθηξ, ηκος, δ, fennel-giant, Lat. *ferula*; in the pith of its stalks fire can be kept alive § 108.

ναυαγέω, Att. ὤ, ήσω (*ἄγνυμι*), to be ship-wrecked.

ναύαρχος, ου, δ, an admiral.

ναύκληρος, ου, δ, a ship-owner § 77.

ναῦλος, ου, δ, or ναῦλον, τό, fare.

ναυμαχία, ας, ή, a sea-fight.

ναυπηγός, οὔ, δ, (*τήγνυμι*), a shipwright.

ναῦς, νεώς, ή, (*navis*, *navy*), a ship.

ναύτης, ου, δ, (*navita*), a mariner, a sailor.

ναυτικός, ή, ὅν, naval, nautical.

νεανίας, ου, δ, }

νεανίσκος, ου, δ, } a young man.

νείκος, ους, τό, a quarrel, strife.

Νεῖλος, ου, δ, the river Nile.

νεκρός, οὔ, δ, a corpse; οί ν., the dead.

νέκταρ, απος, τό, nectar § 28.

Νεμέα, ας, ή (*νέμος*, *nemus*), a valley in Argolis between Kleonai and Phlious. Here Herakles killed the lion whose skin he thenceforth wore; the *Nemeia* (games in honour of Zeus Nemeios) were celebrated every other year.

Νεμέαιος, α, ου, of Nemea.

ρέμεσις, εως, ἡ, (ρέμω), resentment, vengeance.

ρέμω, ρεμῶ, to distribute; to hold, possess; to consider; to tend flocks; midd., to possess; to graze; to spread.

ρέος, α, ον, (ρῑνός), young, new; ρέον ποιῶν τινα, to restore one to youth § 145; compar. νεώτερος § 39, superl. νεώτατος.

νεότης, ητος, ἡ, youth.

νεοττός, οῦ, ὁ, a nestling; a young animal.

Νέρων, υνος, ὁ, the Roman emperor Nero, succeeded Claudius, who was poisoned by his wife Nero's mother Agrippina, A.D. 54; died by his own hand, A.D. 68.

Νέστωρ, ορος, ὁ, king of Pylos, son of Neleus, the oldest and wisest of the Greek chieftains before Troy. His name is proverbially used for a sage counsellor.

νεῦρον, ου, τό, (nervus, nerve), a sinew.

νεφέλη, ης, ἡ, (νέφος, nebula, Germ. Nebel), a cloud.

νεφέληγερέτης, ὁ, (dýelpw), cloud-collector, Homeric epithet of Zeus.

νέφος, ους, τό, = νεφέλη.

νέω, νεύσομαι or νουσοῦμαι, (Lat. no, nato), to swim.

νέω, νήσω, to spin.

νεώς, ὡ, ὁ, a temple.

νεώς, gen. of ναῖς.

νεωστί, adv., lately.

νέωτα, adv., next year.

νή, a particle of asseveration;

νή Δία, by Zeus!

νήμα, ατος, τό, (νέω, to spin), yarn, thread.

νήπιος, α, ον, (νη-έτος), infant; childish; foolish.

νήσος, ου, ἡ, Peloponnese, Chersonese), an island.

νήφω, ψω, to be sober.

νικάω, Att. ὦ, ἦσω, to conquer, to win; Ὀλύμπια, to be conqueror in the Olympic games.

νίκη, ης, ἡ, victory.

Νίκας, ου, ὁ, i. son of Nikeratos, an Athenian commander and aristocratic leader in the Peloponnesian war; he opposed the Sicilian expedition B.C. 415, but was appointed one of the generals; he was forced to surrender and was executed B.C. 418 § 140 n. 12. ii. son of Nikomedes, a painter § 73.

Νικόμαχος, ου, ὁ, a painter, son and pupil of Aristodemus § 111.

Νίκυλλα, ης, ἡ, a woman's name.

Νίνος, ου, ὁ, legendary king of Assyria, founder of Nineveh in the 13th century B.C. §§ 14, 38, 74, 121.

Νίνος, ου, ἡ, Nineveh, a very ancient city of Assyria, on the E. of the Tigris, opposite the modern Mosul; it was destroyed by Kyaxares cir. 605 B.C. Botta in 1843, and Layard in 1845—7, discovered vast remains of the city and its civilization, and brought away many works of art and implements of common use §§ 46, 121.

Νινίας, ου, ὁ, son of Ninos and Semiramis, succeeded his mother on the throne § 74.

Νιόβη, ης, ἡ, daughter of Tantalo.

νοέω, Att. ὦ, ἦσω, to perceive, contrive, intend, conceive.

νοητέον, verbal adj., one must conceive.

Νομάδες, ων, ὁ, (νέμω, nomadic), a general name for pastoral roaming tribes.

νομεύς, ἑως, ὁ, (νέμω), a herdsman, a shepherd.

ρούη, ἡς, ἡ, distribution, pasture.

ρομίζω, ὠ, (*νόμος*), to use customarily; *ρομίζεσθαι* and *ρομόμωσθαι*, it is the custom; *οὐ ρομόμωσθαι*, it is forbidden; to regard one as so and so; *θεοὺς ρομίζειν*, to believe in gods; to think, hold.

ρόμιμος, ἡ, ον, customary, lawful; *τὸ ρ.*, established order § 58; *τὰ ρ.*, usages.

ρομίμως, adv., lawfully.

ρόμισμα, ατος, τό, (*ρομίζω*, numismatics), currency, coin.

ρομοθέτης, ου, ὁ, (*ρίζημι*), a law-giver.

ρόμος, ου, ὁ, (*ρέω*, astronomy), law, custom.

ρός, poetic and Ionic for *ροῦς*.

ροστέω, Att. *ῶ, ἥσω*, to be ill, dis-temper.

ρόςος, ου, ἡ, disease.

ροσφίζω, ὠ, (*ρᾶφω*, apart), to separate, to deprive, *τινά τι-ρος*, midd., to retire, to forsake.

ρουθετέω, Att. *ῶ, ἥσω*, (*ροῦς*, *τί-θημι*), to admonish.

Νουμάς, ᾶ, ὁ, Numa Pompilius the successor of Romulus, the reputed founder of religious worship in Rome.

ροῦς, ροῦ, ὁ, mind, intellect, meaning; *ἐν ρῷ ἔχειν*, to intend; *ροῦν ἔχειν*, to be sensible.

Νύμφη, ἡς, ἡ, a goddess of inferior rank. The nymphs dwelt in groves and meadows, springs, rocks and mountains.

νυμφίος, ου, ὁ, a bridegroom.

νῦν, adv., now; *νῦν δέ, nunc vero*, but as the case stands; *οἱ νῦν*, the men of the present day.

νόξ, νυκτός, ἡ, (*nox*), night; *νυκ-τός*, by night.

Νύσσα, ἡς, ἡ, a city in India,

where Dionysos was said to have been reared.

νώ, nom. and acc., } dual of
νῶν, gen. and dat., } *ἐγῶ*.
νώτων, ου, τό, the back; a sur-
face, ridge.

ξάλω, ξανῶ, (ξέω, shave), to card wool; *εἰς πῦρ*, proverb of labour wasted.

Ξανθίππη, ἡς, ἡ, wife of Sokrates, proverbial as a shrew.

Ξανθίππος, ου, ὁ, 1. father of Perikles, defeated the Persians in a sea-fight at Mykale B.C. 479. II. a Lakedaimonian, trained in the Macedonian wars, who led to Carthage a band of Spartan auxiliaries in the first Punic war. He defeated Regulus, and took him prisoner.

ξανθός, ἡ, ὁ, yellow.

ξείνος, Ionic for ξένος.

ξενία, ας, ἡ, hospitality, friendship, the rights of a foreigner.

ξενικός, ἡ, ὁ, foreign, mercenary.

Ξενοκράτης, ους, ὁ, a scholar of Plato, head of the Academy after Speusippos, B.C. 339—314.

ξένος, ου, ὁ, a guest-friend, guest, host, stranger, foreigner, mercenary.

ξένος, ἡ, ον, foreign; *ἐπὶ ξένῃς*, in a strange country § 64 n. 11.

Ξενοφάνης, ους, ὁ, of Kolophon, founder of the Eleatic school of philosophy, lived between 580 and 480 B.C. In the fragments of his works, in hexameter verse, he combats the popular anthropomorphism § 13.

Ξενοφῶν, ὄντος, ὁ, the pupil and author of memoirs of Sokrates, an Athenian general, historian and philosopher. He died at Corinth, B.C. 354 or 353.

ξεσθάλω, ου, τό, diminutive of ξένος.

Ξέρξης, ου, ό, son of Dareios and Atossa, king of Persia, B. C. 486—465. He invaded Greece with a vast fleet and army, B. C. 480, was a spectator of the battle of Salamis, after which he returned home.

ξηραίνω, ανώ, to dry; perf. pass., ἐξηράμμαι § 124 n. 6.

ξηρός, α, όν, (χέρσος, *seresco*, *serenus*, Engl. *serene*), dry.

ξίφος, ους, τό, a sword.

ξόανον, ου, τό, (ξέω), a statue.

ξυγκυάω, ώ, ήσω=συγκ. to confound.

ξυλεύομαι, σομαι, to gather wood. Late word.

ξύλινος, η, ον, wooden § 105.

ξύλον, ου, τό, (xylography), wood, timber.

ξύλουργικός, ή, όν, of a carpenter; workmanlike § 57.

ξύμπερον, οντος, τό=σύμφ. advantageous; τό ξ., advantage.

ξύν, see σύν.

ξύνιμι, ήσω=συνίμι, to understand.

ξύννεφος, perf. of ξυννεφέω, Att. ώ,=συνν., it is cloudy.

ξύωρις, ίδος, ή=συνωρις, (σύν, αἶρω), a pair, a couple.

ξύρω or ξυράω, Att. ώ, ήσω, (late form ξύρω, from ξυρόν, ξύω), to shave.

ό, ή, τό, the definite article, the; ό μέν—ό δέ, *hic—ille*, the one—the other; τὰ τῶν θεῶν, all that belongs to the gods.

όβολός, ου, ό, an Athenian coin, $\frac{1}{4}$ of a drachm=about 1½d.

όγδοός, δδός, ή, (όκτώ), the number 8.

όγκος, ου, ό, bulk, weight, state, trouble.

όγκώω, Att. ώ, ώσω, to enlarge, exalt, elate.

όδε, ήδε, τόδε, the Lat. *hic, haec, hoc*, this; όρῶ τήνδε στείχουσιν 'Ιοκάστην, I see Iokaste moving *here* § 143; τὸ ἀπὸ τοῦδε, from this time forth; τῇδε, here, thus.

όδεύω, σω, to travel.

όδηγέω, Att. ώ, ήσω, (όδος ήγήσμαι), to guide.

όδηγός, ου, ό, a guide.

όδός, ου, ή, (method), a way, a journey.

όδουρός, ου, ό, a conductor, a robber, a pirate.

όδοῦς, όντος, ό, (Lat. *dens, dentis*), a tooth.

όδυάω, Att. ώ, ήσω, to pain.

όδύνη, ης, ή, pain, grief.

όδύρομαι, υρούμαι, to mourn, to lament.

'Οδύσσεια, ας, ή, the *Odyssey* of Homer.

'Οδυσσεύς, έως, ό, (Lat. *Ulixes*, cf. *δάκρυον, lacrima*), the king of Ithake, son of Laertes, eminent for courage and eloquence among the Greeks before Troy, and superior to all in cunning and resource. His long wanderings on the homeward voyage are told in the *Odyssey*.

όξω, όξήσω, όξωδα, (odor), to have a smell, τωός § 144 n. 24; 1 aor. όξῃσα § 145 n. 40.

όθεν, (ός), } adv., Lat. *unde*,
όθεντερ, } whence, from whom, wherefore.

όδα, to know; χάρην εἰδέναι, to feel grateful; όδα άνθρωπος ών, I know that I am a man, § 138 n. 4; οὐκ οἶδ' όστις= *nescio quis*.

Οἰδίπους, όδος, or ου, ό, son of Laios and Iokaste, king of Thebes, whose tragic fate, and

that of his house, forms the subject of several Greek plays, and of one of Seneca's.

oikade, adv., home, homewards.
oikéios, *a*, *ov*, household, related, one's own, personal § 107; proper; of *a.*, relations.

oikéios, adv., familiarly, properly.
oikéτης, *ov*, *δ*, a house-slave.

oikéō, Att. *ō*, *ήσω*, to inhabit, to settle in, to manage § 132; to dwell, to be managed. See *οικουμένη*.

οίκημα, *ατος*, *τό*, a building; a chamber.

οικήτωρ, *οπος*, *δ*, an inhabitant, a colonist.

οικία, *ας*, *ή*, a dwelling-house; a household; a family.

οικίδιον, *ov*, *τό*, a little house.

οικίζω, *ιῶ*, to found, to colonise, to settle.

οίκος, *ov*, *δ*, (Lat. *vicus*, Engl. *-wick*, *economy*), a house; a family.

οικότρην, *τραβος*, *δ*, (*τρίβω*), a slave born in the house, Lat. *verna*.

οικουμενή, *ης*, *ή*, (pres. pass. of *οικέω*, *ecumenical*) the inhabited world.

οικουπία, *ας*, *ή*, a keeping at home; inactivity.

οικοφθόρος, *ov*, ruining a house.
οικτείρω, *ερω*, to pity.

οικτιστός, *η*, *ov*, superl. of

οικτρός, *δ*, *ω*, pitiable, piteous.

οίμαι, contracted from *οίομαι*, *οίσομαι*, to suppose; the first person is often used parenthetically, no doubt, if I am not mistaken.

οίμοι, alas = *hei mihi*!

οίμος, *ov*, *δ*, or *ή*, a way.

οιμώζω, *ζομαι*, to cry *οίμοι*, to lament; *οιμώξεται*, he shall repent it.

Οιωπιδής, *ov*, *δ*, of Chios, a ma-

thematician, probably contemporary with Anaxagoras.

οινουρία, *ας*, *ή*, wine-making.

οἶνος, *ov*, *δ*, (*vinum*, the *v* representing *F*), wine.

οινοχέω, Att. *ō*, *ήσω*, to pour out wine.

οινοχόος, *ov*, *δ*, a cupbearer.

οινόομαι, Att. *οῖμαι*, *ώσομαι*, to get drunk.

οίομαι, see *οίμαι*.

οἶος, *α*, *ov*, such as, as § 50 n. 19; in indirect questions and in exclamations, what kind of;

οἶον, for example § 105 n. 1;

οἶος and (oftener) *οἶός τε* with inf., able to—of a character to—; *οἶόν τε ἐστὶ*, it is possible.

οἶος, *η*, *ov*, alone. Epic word chiefly.

οἶς, *οἶός*, *δ* and *ή*, (*ovis* from *δφης*), a sheep.

οἶστός, *ov*, *δ*, (*φέρω*, *οἶσω*), an arrow.

οἶστρος, *ov*, *δ*, the gad-fly, a sting, passion.

Όρη, *ης*, *ή*, a mountain range in Thessaly, which approaches the sea, and forms the pass of Thermopylai. Here Herakles (*Hercules Oetaeus*), was burnt to death § 81.

οἶχομαι, *οἶχέσομαι*, to have gone (cf. *ήκω*), to be no more, to be undone.

οἰωνός, *ov*, *δ*, a bird of omen, an omen.

οκνέω, Att. *ō*, *ήσω*, to hesitate, to shrink from.

δκνος, *ov*, *δ*, hesitation, fear.

οκτάπους, *πωνν*, *πόδος*, eight-footed.

οκτώ, (Lat. *octo*), eight.

ολβίζω, *ιῶ*, to make happy; esp. to deem happy = *εὐδαμονίζω*.

ολβιος, *α*, *ov*, prosperous, happy.

ολβος, *ov*, *δ*, happiness, wealth. Mostly poetic.

ῥατος, ου, δ, (δλλυμ), destruc-
tion.

ὀλιγαρχία, ας, ἡ, oligarchy.

ὀλιγομυθία, ας, ἡ, speaking little,
taciturnity.

ὀλίγος, η, ου, few; little, small;

ὀλίγον, slightly; ὀλίγον (with
or without δειν), all but; κατ'

ὀλίγον, by little and little; μετ'

ὀλίγον, after a little.

ὀλιγοστος, η, ου, very few, very
little, superl. of ὀλίγος.

ὀλισθάνω, ἤσω, to slip.

ὀλισθηρός, δ, ὢν, slippery; apt to
slip.

ὅλος, η, ου, (holograph), whole,
utter; τὸ ὅλον, the universe,
or adverbially, utterly; ὅλους

τρισκαίδεκα, full thirteen § 135.

ὀλοφύρομαι, ρούμαι, to lament.

Ὀλυμπία, ας, ἡ, a plain in Elis
§ 94.

Ὀλύμπια, ων, τὰ, (sc. ἱερὰ), the
Olympic games held in the
plain of Olympia every 4th
year, in honour of Olympian
Zeus; Ὁ νικᾶν, to conquer in
the Olympic games.

Ὀλύμπιος, α, ου, of Olympos (so
generally) or of Olympia.

Ὀλυμπος, ου, δ, the S. E. branch
of a group of hills in N. Greece,
which parts Macedonia from
Thessaly. The seat of the
gods of Greece § 118; hence
Olympian = heavenly.

Ὀλύμπιος, α, ου, Olynthian.

Ὀλυνθος, ου, ἡ, a colony a few
miles north of Potidaea on the
Toronaian gulf between Pal-
lene and Mt. Athos. During
and after the Peloponnesian
war it gained great power, was
taken and destroyed by Philip
B.C. 348, and its people sold
as slaves. On its site now
stands Aio Mamas.

ὅλως, adv., wholly, in general,

in short; οὐδὲν ὅλως, nothing
at all.

ὀμβρος, ου, δ, (imber), rain, a
shower.

ὀμνέω, σω, to be a hostage.

Ὀμηρος, ου, δ, Homer, the earliest
Greek poet, to whom the Iliad
and Odyssey, with hymns and
other minor pieces, are as-
cribed.

ὀμιλέω, Att. ὦ, ἤσω, (ὀμιλος, ho-
miletics), to associate with, to
attend to, τινι.

ὀμιλία, ας, ἡ, (homily), inter-
course, society.

ὀμμα, ατος, τό, (ὀψομαι), the eye;
ὀμμα δῶμων, the light of the
house.

ὀμνυμι, ὀμοῦμαι, to swear, to
swear by.

ὀμοιος, (also ὁμοῖος), α, ου, or os,
ω, (ὁμός, homoeopathy), like,
the same, common; ὀμοια καὶ
§ 147 n. 30, in like manner as.

ὀμοιώω, Att. ὦ, ὥσω, to make
like; to compare.

ὀμοίως, adv., in like manner,
alike.

ὀμολογέω, Att. ὦ, ἤσω, (homolo-
gous), to agree with, to grant;
ὀμολογεῖται, it is confessed.

ὀμονόω, Att. ὦ, ἤσω, to be of
one mind.

ὀμόνοια, ας, ἡ, concord.

ὀμορος, ου, bordering, neighbour-
ing.

ὀμόσε, adv., to the same place;

δ. ἰόντες, coming together § 71
n. 40.

ὀμοῦ, adv., (properly gen. of ὁμός,
cf. οὖ), in the same place; at
once, together with, τινι § 113
n. 21.

ὀμοφροσύνη, ης, ἡ, unity of thought
and feeling, agreement, fellow-
feeling.

ὀμόφρων, ου, of one mind.

ὀμως, adv., still, nevertheless.

ὄναρ, τό, a dream; generally acc. used adverbially, in a dream, in sleep.

ὀνειδίζω, ὠ, to reproach, τῷ τι. ὀνειδος, ου, τό, reproach, abuse, disgrace.

ὀνήσιμος, ου, useful.

ὀνησις, εως, ἡ, use, advantage.

ὀνησιφόρος, ου, bringing advantage.

ὀνέημι, ὀνήσω, to benefit, help; mid., to derive profit from, τινός.

ὄνομα, ατος, τό, (γενώσκω, νομην, ονοματοποιεῖν), a name; ὄνομα or τοῖονομα, acc., byname; ὄνομα καλεῖν τινα, to call one by a name; ὄνομαι θέσθαι, to give one a name.

ὀνομάζω, ὄσω, to name, to call.

ὀνομαστός, ἡ, ὄν, famous.

ὄνος, ου, ὁ and ἡ, an ass.

ὄντως, adv., (from ὄν), really.

ὄνυξ, υχος, ὁ, (unguis, uncus; Germ. Nagel), a nail, a claw.

ὄξύθυμος, ου, quick-tempered.

ὄξύς, εἰα, ὅ, (ὥκυν, oxygen), sharp, keen, bright, quick, hasty, clever.

ὄξύτης, ητος, ἡ, sharpness, quickness.

ὀπαδός, οῦ, ὁ, (ὀπάζω), an attendant.

ὀπηνικά, adv., when, at what time, since.

ὀπισθε, adv., (κατόπιν etc.), behind, after.

ὀπισθοφύλαξ, ακος, ὁ, in plur. the rear-guard.

ὀπίσω, adv., behind, backwards, hereafter.

ὀπλίζω, (ὀπλον), to arm, to equip.

ὀπλον, ου, τό, armour; esp. the large shield of the heavy infantry (ὀπλίται).

ὀποδατος, ἡ, ὄν, of what country, Lat. *cuias*; in indirect questions.

ὅθεν, adv., whence.

ὅποι, adv., whither.

ὅπως, α, ου, of what sort.

ὅποιοςτις, α, ου, of what sort soever § 52.

ὅσος, η, ου, I. as relative; as many as, as much as; II. in indirect questions, how many, how much.

ὅταν, adv., whensoever.

ὅτε, adv., when; since.

ὅτερος, α, ου, which of the two; neut., as adv., in which-ever of two ways; whether.

ὅπου, adv., where, when, whereas.

ὀπτάνιον, ου, τό, (ὀπτῶ), a kitchen.

ὀπτός, ἡ, ὄν, (ὀπτῶ, ἔψω), roasted, baked.

ὀπώρα, ας, ἡ, the dog-days; fruit.

ὀπρίσσομαι, to gather in fruit.

ὅπως, I. relative adv., as, like as;

ὅπως τάχιστα = *quam celerrime*; how; οὐκ ἔσθ' ὅπως οὐ = *feri non potest quin*; II. conjunction, in order that, with conj. (with or without *ὅ*), with opt. after past tenses, and with fut. ind.; οὐχ ὅπως..., ἀλλὰ καί, not only not, but also.

ὀρώ, Att. ὠ, ὀψομαι, aor. εἶδον, to see; τό τέλος, to keep the end in view; to take heed,

ὅρα μή with conj. = *vide ne*.

ὀργή, ἡς, ἡ, temper, passion, wrath.

ὀργία, ων, τῶ, orgies, secret religious rites.

ὀργίζομαι, ιούμαι, to be angry, τινί, with some one.

ὀρέγομαι, (rego), aor. ὤρεξάμην or ὤρέχθην § 121 n. 17 and 24, to seek after, to desire; properly, to reach after.

ὀρεσιφοῖτος, ου, (ὄρος, φοιτῶ), mountain-haunting. Late and rare.

Ὀρέστης, ου, ὁ, son of Agamemnon, avenged his father's death on his mother Klytinaestra,

was pursued by her furies. See the Elektra of Soph. and Eurip., the Choëph. and Eum. of Aesch., the Iph. Taur. of Eurip.

ὄρθιος, α, ω, or σ, ω, steep, upright.

ὀρθός, ἡ, ὄν, upright; *αὶ τριχες ἴστανται ὀρθαί*, the hair stands on end; straight; prosperous, right, true, upright, just; *εἰς ὀρθὴν (γωνίαν)*, at a right angle, vertical § 127 n. 25.

ὀρθοστᾶδης, adv., standing upright.

ὀρθῶ, Att. ὦ, to set upright, to raise, to make straight; to exalt.

ὀρθῶς, adv., rightly.

ὀρίζω, ἰώ, (*δρος, horizon*), to divide, mark out, appoint § 100.

ὄρκος, ου, ὄ, an oath.

ὀρμᾶω, Att. ὦ, ἦσω, to spring forward, to start, to be eager to do; midd. and aor. pass., to set out, to start from, to hasten.

ὀρμή, ἦς, ἡ, a movement, onset, impulse, passion.

ὀρμίζομαι, ἰούμαι, (*ὄρμος*), to come to anchor.

ὀρμιστέος, verbal adj., one must anchor § 86 n. 7.

ὀρνεον, ου, τό, a bird.

ὀρνις, ἰδος, ὄ or more commonly ἡ, acc. ὄσα or ὡ, (*ornithology*), a bird, an omen.

**Ὀρόντης*, ου, ὄ, satrap of Armenia, son-in-law of Artaxerxes Mnemon § 129.

ὄρος, ους, τό, a mountain.

δρος, ου, ὄ, (*sors, horizontal*), a boundary, a rule, an aim.

**Ὀρῆσιος*, ου, ὄ, Q. Hortensius Hortalus, born B.C. 114, died B.C. 50, Cicero's rival as an orator. Hortensius becomes

**Ὀρῆσιος* as *θησαυρός* in Plautus is thesaurus.

ὄρυξ, υγος, ὄ, a quail.

ὀρύττω, ξω, to dig, to dig up, to dig through, to bury.

**Ὀρφεύς*, ἑως, ὄ, son of the muse Kalliope, whose music drew animals and plants after him, and procured the release of his wife Eurydike from Hades. He was torn asunder by the Thracian women.

**Ὀρφικά*, ὦν, τό, (from **Ὀρφικός*, ἡ, ὄν,) the doctrines and rites of the ascetic Orphic sect, who practised various consecrations and purifications.

**Ὀρχομένιος*, α, ω, of Orchomenos I. in the E. of Arkadia; II. in Boeotia, the ancient seat of the Minyai, destroyed by the Thebans B.C. 867.

ὄς, ἡ, ὄ, who, which; used sometimes as a demonstr., *καὶ ὄς*, and he; *ἡ δ' ὄς*, said he.

ὄσιος, α, ω, or σ, ω, hallowed, sacred, enjoined by divine law; *ὄσιον* (ἔστι), *fas est* § 137 n. 1; holy, pure.

**Ὀσίρις*, ἰδος, ὄ, an Egyptian god, father or son or husband or brother of Isis. He was said to have been king of Egypt § 110.

ὄσμή, ἦς, ἡ, (*ὄζω*), smell, odour.

ὄσος, ἡ, ω, as great, how great; as much, how much; as many, how many; = *quantus*; *ὄσον νόμον χάριν*, only just enough to satisfy the law § 113 n. 20; *πλείστον ὄσον*, like *immense quantum* § 144 n. 5; *ὄσῳ*, by how much; *ὄσον χρόνον*, so long as; *ἐφ' ὄσον*, in so far as; *ὄσον οὐ* = *tantum non*, all but.

ὄσοσπερ, *ἥπερ*, *ὠνπερ*, however great.

ὁσαυτ., ἥπερ, ὅπερ, the very same as.

ὅστις, ἥτις, ὅ, τι, whoever, whatever; in indirect questions, who, what; ὅστις δὲ, who in the world § 52.

ὅστισιν, ἥτισιν, ὅτισιν, whosoever, whatsoever; any whatever.

ὀστούν, ὀν, τό, (Lat. *os, ossis*, osteology), a bone.

ὅταν, (ὅτε ἄν), } conj. with con-
δτανπερ, } junctive, when-
ever.

ὅτε, conj., when; ἔστιν ὅτε, = *est ubi*, sometimes.

ὅτι, conj., (properly, like *quod*, neut. relative), that, because § 108 n. 5; λέγω ὅτι, I say that—; ὅτι τάχιστα, with all speed.

οὐ, οὐχί; before an aspirated vowel οὐχ, before an unaspirated οὐκ, the direct absolute negative = *non*; οὐκ ἔω, I forbid; οὐ φημί, I deny; οὐ μή § 189 n. 6; μή οὐ, see μή.

οὐ, adv., (originally gen. of ὅς), where; οὐ γῆς = *ubi terra-rum*.

οὐ, of, of, to himself, herself, etc., = *sui, sibi, se*; οὐ, enclitic, to him, to her.

οὐ, the letter O § 146 n. 15.

οὐδαμοῦ, adv., (orig. gen. of οὐδαμός, from ἀμός = *vis*; ἀμωσγέ-πω is used in Plato), nowhere; οὐδ. λέγειν τινά, to make no account of some one.

οὐδαμῶς, adv., in no way.

οὐδέ, nor yet, not even, also not = *ne—quidem*.

οὐδέ τι § 66 n. 17.

οὐδείς, οὐδεμία, οὐδέν, no one, nothing, no. οὐδὲν ἐμοὶ χρεῖν, we have nothing in common, have nothing to do with one another § 145 n. 32; οὐδείς

ὅστις οὐ, there is no one who is not, every one; οὐδέν, not at all.

οὐδέποτε, adv., never.

οὐδέπω, adv., not yet.

οὐκ, see οὐ. οὐκέτι, adv., no longer.

οὐκουν, adv., not therefore; in questions, not then?

οὐκοῦν, adv., then.

οὐν, adv., then, therefore.

οὐνεκα, prep. after its case, on account of § 100.

οὐποτε, adv., never.

οὐπωποτε, adv., never yet at any time.

οὐρα, ἄς, ἡ, the tail.

οὐράνιος, α, ω, or ος, ον, heavenly, of heaven.

οὐρανός, οὐ, ὁ, heaven, the sky, the abode of the gods.

Οὐρανός, οὐ, ὁ, husband of Gaia § 99.

οὐριοδρομέω, Att. ὦ, ἦσω, to run with a fair wind. Late word.

οὖς, ὠτός, τό, (*auris, otopathy*), the ear.

οὐσία, ας, ἡ, (ὄψ), one's property; being.

οὔτε—, οὔτε, neither—, nor.

οὗτις, οὗτι, no one, nothing.

οὗτος, αὕτη, τοῦτο, this; οὗτος or ὦ οὗτος, *heus tu!* ho there!

καὶ ταῦτα, and that too, *idque*;

μετὰ ταῦτα, thereupon; ἐν τοῦ-τω, meanwhile; τοῦτ' ἔστι, that is, *id est*; ταῦτη, thus.

οὗτος, αὕτη, τοῦτι, this man etc. here, *celui-ci, dieser da*.

οὕτως, before a cons. οὕτω, adv., thus, so, so greatly; just as you are, without more ado.

οὕχι, οὕχι, see οὐ.

ὀφείλω, ἦσω, 2 aor. ὤφελον, to owe, to be in debt, to be bound to do = *debeo*; pass. to be due, to be bound; βροταῖσι κατθανεῖν ὀφείλεται, death is the ap-

pointed lot of all; εἴθ' ὥφελον, would that, = *utinam*.

ὄφελος, τό, in nomin. only, (*opus*), advantage; οὐδέν ὄφελός [έστι], it is of no use §§ 108 n. 1, 149 n. 19; οὐδέν ἀνδρῶν λευκῶν ὄφελος, there's no good in pale men.

ὀφθαλμός, οὐ, ὁ, (ὀφθαλμία), an eye; ἐν ὀφθαλμοῖς, before one's eyes § 154.

ὄφεις, εως, ὁ, (*ophite*), a snake.

ὀφρύς, ὅς, ἡ, (*brow*), the eye-brow.

ὀρέω, Att. ὦ, ἦσω, (έχω), to uphold, to carry; midd., to be borne, to ride, drive, sail; to ride at anchor.

ὄχλος, ου, ὁ, (*ochlocracy*), a crowd, the populace; trouble.

ὄχος, ου, ὁ, (έχω, *wagon*), a chariot.

ὀψέ, adv., at length, late.

ὀψιμαθής, ές, late in learning, *serius studiorum*.

ὀψω, ου, τό, (έψω), properly boiled meat; any thing eaten as a relish with bread; seasoning, sauce, fish.

ὀψωνέω, Att. ὦ, ἦσω, to buy fish, to cater.

πάγη, ης, ἡ, (πήγνυμι), a trap, a snare.

πάγκακος, η, ου, utterly evil; superl. παγκακίστος.

πάγος, ου, ὁ, (πήγνυμι), a rock.

πάχρηστος, ου, useful for all purposes.

πάθημα, ατος, τό, a suffering, misfortune.

πάθος, ους, τό, (*pathos*, *antipathy*, Lat. *patior*), a misfortune, passion.

παιδαγωγός, οὐ, ὁ, (*pedagogue*), the slave who leads a boy to and from school, a tutor.

παιδάριον, ου, τό, a little boy.

Παιδαρίτος, ου, ὁ, name of a Spartan.

παιδεία, ας, ἡ, (*encyclopaedia*) education, learning.

παιδεῖος, ου, of (his own) children § 129.

παιδεύμα, ατος, τό, a lesson.

παιδευσις, εως, ἡ, education.

παιδεύω, σω, to train, to educate § 111 n. 15.

παῖδις, ἄς, ἡ, sport, jest.

παῖδιον, ου, τό, a little child; a young slave.

παῖδικη, ης, ἡ, a young girl; a slave girl.

παίζω, παίζομαι, to play.

παῖς, παῖδος, ὁ, a child, boy, a slave lad; ἡ παῖς, a girl; ἐκ παῖδων, from childhood § 146 n. 11.

παῖω, σω, for perf. πέπληγα, pass: πέπληγμαι, aor. ἐπλήγην (from πλήγω) are used, (Lat. *pavio*), to strike.

πάλαι, adv., long ago; τό π. in the old time; δρώ π., *audui* *video*, I have long seen; οἱ π., the ancients.

παλαιός, ὁ, ὄν. (*palaeography*), old, ancient; τό παλαιόν, of old.

παλαιστρα, ας, ἡ, a wrestling-school, Lat. *palaestra*.

πάλη, ης, ἡ, (πάλλω), wrestling.

πάλω, adv., back, backwards, again.

παμμεγέθης, ες, very great.

παμπληθής, ές, very numerous.

Πάν, Πανός, ὁ, (*panic*), the god of shepherds, of fields and woods § 17.

Παναθήναια, ὦν, τό, (sc. *lepd*), two festivals of the Athenians (the 'great' and 'little' P.), in honour of Athene § 140.

πανδημεί, (sometimes πανδημί), adv., (δημος), in a body.

πανδοκείον, ου, τό, (δέχομαι), an inn.

Πανδώρα, ας, ἡ, wife of Epimetheus, moulded by Hephaestus, endowed by the gods with 'every gift' (*πάνθωρον*), to be the ruin of mankind.

πανήγυρις, εως, ἡ, (*ἀγορά, πανηγυρία*), an assembly of the whole nation, a public festival.

παννυχίς, ἰδος, ἡ, a night-festival = *pervigilium*.

πανόπτης, ου, ὁ, (*ὀψομαι*), the all-seeing, epithet of Zeus, of the sun, and of Argos.

πανουργία, ας, ἡ, knavery, villainy.

πανούργος, ου, (*πᾶς, ἔργον, Panurge* in Rabelais), knavish, crafty.

πανταχῇ, adv., everywhere, on all sides; altogether.

πανταχόθεν, adv., from every side.

πανταχοῦ, adv., everywhere.

παντελῶς, adv., entirely, utterly.

πάντη, adv., on every side, in every way.

παντοδαπός, ἡ, ὅν, of every kind.

πάντοθεν, adv., from every side.

παντοῖος, α, ου, of every kind, manifold.

πάντως, adv., altogether, at any rate, by all means.

πάνυ, adv., entirely; very; assuredly, *πάνυ μὲν οὖν* § 118;

οὐδὲν, scarcely § 77 n. 37. [*πᾶσαι*], *σομαι*, to get; *πέπαιμαι*,

to possess = *κέκτημαι*.

πάππος, ου, ὁ, (*papa*), a grandfather.

παρ, see *παρά*.

παρά, prep., beside; i. with gen., from beside, *de chez*, *παρά τινος* *εἰσεῖν*, to come from some one; *οἱ πρέσβεις οἱ π. βασιλέως*, the ambassadors from the king; *παρ' αὐτοῦ*,

out of his own means; *παρά τινος λαμβάνειν, μαρθάνειν*, to take, learn, from some one; with pass., *τὰ παρὰ σοῦ λεγόμενα*, what is said on your part; ii. with dat., by the side of, by, with verbs of rest; *παρ' αὐτῷ*, at home, or with himself, in his own mind, or in his own power; *παρ' ἐμοί, me iudice*; *παρ' ἀνθρώποις*, among men; iii. with acc., to the side of, to the house of, *π. τὴν Γνῶθαιαν* § 125; of extension, *π. τὴν θάλατταν*, along the sea-coast; to, beyond, past, *π. τὰς Σελήνας παραπλεῖν* § 125; beyond, *παρὰ δύναμιν*, beyond one's strength; *παρὰ τὸ δίκαιον*, contrary to right; *παρὰ καιρὸν*, out of season; beside, over and above, *παρὰ ταῦτα*, beside this; *παρὰ πολὺ*, by far; *παρὰ μικρόν*, almost; *παρὰ τοὺς ἄλλους, prae aliis*, beyond the rest; owing to, *παρὰ τὴν αὐτοῦ ἀμέλειαν*, because of his negligence; of time; *παρ' ἡμέραν*, day by day; *παρὰ πότον*, while drinking §§ 73, 125; *παρὰ πάντα τὸν βίον*, throughout life.

παραβαίνω, βήσομαι, to transgress, omit.

παραβάλλω, βαλῶ, to throw to § 94 n. 18; to risk; to compare; to turn sideways; intrans., to approach.

παραβλέπω, ψω, to look askance. *παραβοηθέω*, Att. ὦ, ἦσω, to come to aid.

παραγγέλλω, ελῶ, to give the word, to command; to exhort, to cheer on.

παραγίνομαι, γινήσομαι, to be present at; to come to aid; to take part in; to come upon; to come up.

παράδειγμα, *ατος, τό*, (*paradigm* in grammar), a pattern, an example.

παραδεικνυμι, *ξω*, to shew by the side, to exhibit.

παράδεισος, *ου, ό*, (*Paradise*, an oriental word), a park.

παράδοξος, *ον, (παρά δόξαν, paradox)*, strange.

παράδουμαι, *σομαι*, with 2 aor. *παρέδυν*, to slink by; to slink in.

παραθαλάττιος, *ον*, on the sea-coast.

παράλινσις, *εως, ή*, an exhortation, advice.

παράνέω, *Att. ώ, ήσω*, to advise, *τινί*.

παραιτέομαι, *Att. ούμαι, ήσομαι*, to beg; to beg off, to decline, to make excuse for.

παρακαλέω, *Att. ώ, fut. ώ*, to summon, to invite, to encourage.

παρακαταβάλλω, *λω*, to let fall alongside.

παρακαταθήκη, *ης, ή*, a deposit.

παράκειμαι, *σομαι*, to lie by the side of, to be served (of dishes on the table). *Pass.*, in use, of *παραιθηναι*.

παρακελεύομαι, *σομαι*, to order, encourage.

παρακμάζω, *ασω, (ακμε)*, to be past one's prime, to age.

παράκωπτω, *ψω*, to counterfeit, to cheat.

παραλαμβάνω, *λήφομαι*, to receive from another, to succeed to, to receive, to hear, to take to oneself, to invite.

παράλλεττω, *ξω*, to change, to corrupt; to pass by; to go astray from; to be different from.

παροργίζομαι, *ιούμαι*, to reckon wrong; to deceive by sophistry, to cheat.

παραμελέω, *Att. ώ, ήσω*, to slight, *τινός*.

παραμένω, *νω*, to stay with, to abide, to last.

παραμυθέομαι, *Att. ούμαι, ήσομαι*, to encourage, to console, to soothe.

παραμυθητικός, *ή, όν*, consolatory; *ό π. (λόγος)*, a letter of consolation § 106.

παράπαν, *adv.*, *τό π.*, altogether. **παραπέτασμα**, *ατος, τό, (πετάσνυμι)*, a curtain, a veil.

παραπλίδω, *γξω*, to drive astray; *pass.*, to go astray.

παραπλέω, *εύσομαι*, to sail past, to sail along.

παραπλήσιος, *α, ον*, nearly alike, such like.

παραπλησίως, *adv.*, in like manner.

παρασάγγη, *ου, ό*, (Persian word), a parasang = 30 stadia.

παράσιτος, *ου, ό*, (*parasite*), one who eats at another's table, a diner-out.

παρασκευάζω, *δσω*, to prepare, to provide, to render so and so; *midd.*, to procure; *παρασκευάσθαι πρός τι*, to be prepared for something.

παραστρέφω, *ψω*, to turn aside, pervert.

παρατάττω, *ξω*, to draw up side by side, to draw up in array; *midd.*, to stand in order of battle.

παταίηνω, *τενω*, to prostrate, to wear out §§ 74 n. 8, 96 n. 11.

παραιθηναι, *θήσω*, to set before, serve up, (of dishes at table); to lay before one, to propose; *midd.*, to have set before one; to deposit; to stake; to quote. *παράκειμαι* is used as *pass.*

παραντίκα, *adv.*, forthwith.

παράρημα, *adv.*, (*παρά τὸ ρήμα*), on the spot, forthwith.

πάρδαλις, εως, ἡ, (*pard*), the leopard.

παρεγγυῖα, Att. ᾧ, ἦσω, to hand on, pass on the watchword.

πάρεδρος, ου, ὁ and ἡ, an assessor, associate.

παρεῖμι, εἶσομαι, to be present; to aid; to be at hand; τὰ παρόντα, the present state of things; παρέστί μοι, it is in my power.

παρεῖμι, (εἶμι), used in ind. as fut., in the moods as pres., and imperf. παρῆα as imperf., of παρέρχομαι, to pass by; to enter; to come forward.

παρεμφαίνω, ἀνῶ, to shew by the side, to give a peep of.

παρεργον, ου, τό, a bye-work, surplusage.

παρέρχομαι, παρεῖμι, aor. παρήλθον, to pass by, to disregard, to enter; to come forward.

παρέχω, ξω, to furnish, to offer, to grant; παρέσχε τοὺς ὀφθαλμοὺς ἐκκόπτειν, he offered his eyes to be gouged=*præbuit oculos effodiendos*; πράγματα π., to cause trouble; to render, καθαρὸν τὸν ἄνθρωπον, the man pure; midd., to produce, *e. g.* τεκμήρια, evidence; to display, εὐνοίαν, goodwill.

παρήκω, ξω, to stretch along.

πάρθενος, ου, ἡ, a maiden.

παρήμι, παρήσω, to admit, to allow; to pass by, to let alone, to let slip; to relax; to remit; midd., to win over, beg off; pass., to be exhausted.

Πάρις, ἴδος, ὁ, son of Priamos, who caused the Trojan war by carrying off Helene, wife of Menelaos.

παρίστημι, παστήσω, to place beside, to present to the mind; pass. with perf. and 2 aor., to stand by, to defend, to be at hand; τὰ παρестῶτα, present

circumstances; to occur to; midd., to produce; to bring to terms; to win over.

Παρσός, οὔ, ὁ, a cluster of hills in Phokis, esp. the highest summit with two peaks, sacred to Apollo and the Muses and to Dionysos.

παροιμία, ας, ἡ, a proverb.

παροιμιάζομαι, δόσομαι, to say by way of a proverb.

παροξύνω, ὑνῶ, (*paroxytone*), to spur on, to irritate.

παρορμάω, Att. ᾧ, ἦσω, to urge on.

πᾶρος, adv., (*fore*), i. before, of time; with inf., like πᾶν; οἱ π., the men of old; ii. as prep. with gen., before, of place or time; instead of. Poetic word.

παρουσία, ας, ἡ, (*παρεῖμι*), presence.

παροψίς, ἴδος, ἡ, a side-dish.

παρηγία, ας, ἡ, frankness of speech, bluntness.

πᾶς, πᾶσα, πᾶν, (*pantheism, pan-* oply), all, every, the whole; πάντες, all; τὸ πᾶν, altogether; διὰ παντός § 116 ad fin., continually; also throughout.

Πασαργάδαι, ᾶν, αἱ, the ancient capital of Persia, on the river Kyros, S.-E. of Persepolis, on the frontier of Karmania; it contained in a park the tomb of its founder Kyros.

πάσχω, πέσομαι, πένοθα, aor. ἔπαθον, (*patior, pēnothos*), to be done to; (to do); to suffer, to be affected, to be in a certain state; εἰ πάσχειν ὑπό, to be well treated by, pass. of εἰ ποιεῖν τινα § 130 n. 13; τί πάθω § 111 n. 8; τί πάθω, what is to become of me?

πατάσσω, ξω, to beat, to strike; the aor. is frequent; for other

tenses the Attics generally use
 τύπτω, παίω, πέπληγα, πέπλη-
 γμαι, ἐπλήγην, πληγήσομαι.

πατέω, Att. ὦ, ἴσω, (*path*), to
 tread, walk; to trample on.

πατήρ, πρὸς, ὁ (*pater*, Germ. *Va-
 ter*), a father.

πάτρα, as, ἡ, fatherland, country.
 Poetic.

Πάτραι, ὦν, αἱ, (now *Patras*), one
 of the 12 cities of Achaia, on
 the coast, W. of the promon-
 tory of Rhion, near the en-
 trance of the Corinthian gulf.
 Still, as of old, an important
 port.

πατρίς, ἰδος, ἡ, (sc. γῆ), = πάτρα.

πατρίος, α, ον, or ος, ον, descend-
 ing from father to son, here-
 ditary, native, family.

πάτταλος, ου, ὁ, a peg.

παῦρος, ον, (*paucus*, *pauper*, *par-
 vus*), little; plur., few. Poetic.

Παυσανίας, ου, ὁ, regent of Spar-
 ta B.C. 480, commanded at
 the battle of Plataiai Sept.
 479; starved to death for trea-
 son B.C. 467.

παύω, σω, to check, to abate, to
 stop, to depose from; τινά τι-
 νος or τινα ποιῶντά τι; midd.,
 to cease, to leave off, τινός or
 ποιῶν τι.

πάχνη, ης, ἡ, (πήγνυμι), hoar-
 frost.

πάχος, ου, τό, thickness.

παχύς, εἰα, ύ, (*pachydermatous*),
 thick, fat, dull.

πεδίον, ου, τό, (πέδον), a plain.

πεδόσε, adv., to the ground, to
 the plain.

πειθαρχέω, Att. ὦ, ἴσω, to obey.

πειθαρχία, as, ἡ, obedience to
 command.

πείθω, σω, to persuade; midd.,
 to yield, obey, τυτέ; to believe;
 to trust in, τυτέ; in this sense
 the 2 perf. πέπειθα is much

used; πέπειμαι, I am con-
 vinced.

πειθῶ, οὗς, ἡ, persuasiveness;
 also personified, like *Suadela*,
 Πειθῶ.

πεινῶ, Att. ὦ, ἴσομαι, inf. πει-
 νῆν, to suffer hunger; to crave
 after, τινός.

πεῖρα, as, ἡ, (*peritus*, *periculum*,
peril, *expert*), a trial, proof,
 attempt.

Πειραιεύς, ὡς, δ, the western and
 most important of the three
 harbours of Athens §§ 11, 17.

πειροδομαι, Att. ὦμαι, ἴσομαι,
 (*pirate*), to attempt, to essay,
 τινός.

πειρατέον, verb. adj., one must
 attempt.

πειρατικός, ἡ, ὅν, piratical. Late
 word.

Πεισιστρατος, ου, ὁ, tyrant (in the
 Greek sense) of Athens for 17
 years between 560 and 527
 B.C., in exile the remaining
 16 years; a patron of the arts,
 and a just ruler.

πειστέον, verb. adj., one must
 obey, τυτέ.

πέλαγος, ους, τό, (πλάξ, *Archipi-
 pelago*), the open sea, the
 main.

πελαργός, οὔ, δ, (πελός, black;
 ἀργός, white), the stork.

πέλας, adv., near; ὁ π., one's
 neighbours § 92 n. 1.

πέλεκυς, εως, ὁ, (*pelican*), an
 axe.

Πελάς, ου, δ, son of Poseidon
 and Tyro, who sent Iason to
 Kolchis for the golden fleece
 §§ 24, 32.

Πελοποννησιακός, ἡ, ὅν, Pelopon-
 nesian.

Πελοποννήσιος, ου, δ, a Pelopon-
 nesian § 17.

Πελοπόννησος, ου, ἡ, the isle of
 Pelops, now the *Morea*.

πελταστής, οὐ, δ, a targeteer; οὐ π., light infantry.

πέμπτος, η, σ, (πέντε), fifth.

πέμπω, ψω, to send, convey, escort; to send an embassy.

πένης, ηρος, δ, (πένομαι), a labourer, a poor man, Lat. *pauper*; above the πτωχός.

πενθέω, Att. ὦ, ἦσω, to mourn. πένθος, οὐς, τό, (πέπονθα), sadness, mourning.

πενία, ας, ἡ, (πένομαι, *penury*), poverty.

πενταετηρίς, ἴδος, ἡ, (ἔτος), a term of 5 years; a festival celebrated every fifth year.

πεντασχιλίοι, αι, α, five thousand.

πεντακόσιοι, αι, α, five hundred.

πέντε, οὐ, αὶ, τά, (*quinque, flinf*), five.

πεντήκοντα, οὐ, αὶ, τά, (*quinquaginta*), fifty.

πεντηκοντάς, δδος, ἡ, the number fifty.

πέπλος, οὐ, δ, a robe § 129 n. 9.

πεπρωμένος, see *περεῖν*.

πέπων, ονος, (πέσσω, *coquo*), ripe, mellow, soft; compar. πεπαίτερος, superl. πεπαίτατος.

πέρα, adv., beyond, of time, place, or measure; with gen., π. τοῦ δέοντος, beyond what is right.

πέρας, ατος, τό, an end; the crown, perfection, τέχνης, of art.

περάσιμος, ον, that may be crossed, admitting passage.

περάω, Att. ὦ, ὄσω, (πόρος, *porta*, to fare), to cross, pass over; to pierce right through.

Περδικκας, ον, δ, ι. P. II. king of Macedon with his two brothers B. C. 454—486, sole king 486—413 § 76; II. one of the generals of Alexander, who bequeathed to him his ring,

§ 6 n. 6; he survived his master only two years, and was assassinated B. C. 321.

τέρδιξ, ικος, δ and ἡ, (Lat. *perdix*, Fr. *perdrix*), a partridge.

τέρβω, σω, to lay waste, sack, slay. Poetic.

περί, prep., around I. with gen.; about, μάχεσθαι περί τινος, to fight around, for some one; θείν π. τρίποδος, to run for a tripod; so with verbs of caring, knowing, speaking, λέγειν περί τινος, to speak of a thing; π. ὀργῆς, for passion; περί πάντων, beyond all; περί πλείστου κοιμῆσθαι, to esteem [beyond the utmost, i. e.] very highly; as regards, as to = *quod attinet ad*; II. with dat., round about; with verbs of fearing, φοβείσθαι π. ἡμῶν, to fear on our account; III. with acc., of place, around; περί ἑαυτῶν ἔχειν, to have about one; δ περί τινα, a man's train, associates, school, etc.; περί τι εἶναι, to be engaged on something; τὰ π. τὸν πόλεμον, all that relates to war, military affairs; θεραπεία περί τοῦ θεοῦ, devotion towards the gods; of time and number.

π. τὰ Μηδικά, about the time of the Persian war; περί ἑβδομήκοντα, about 70.

περιάγω, ξω, to lead round; to turn round.

περιαιρέω, Att. ὦ, ἦσω, to strip off, to take off § 117 n. 18.

Περικλῆδης, ον, δ, tyrant of Corinth B. C. 628—584, one of the wise men of Greece §§ 29, 43.

περιβαίνω, βήσομαι, to bestride, § 63 n. 22.

περιβάλλω, βαλῶ, to throw around, τινί τι or τινά τιν;

to surround; midd., to aim at § 152 n. 31.

περίβλεπτος, *ον*, observed from all sides, admired.

περιβόητος, *ον*, celebrated.

περιγίγνομαι, *γενήσομαι*, to overcome, to master, § 157 n. 21; to result; to survive.

περιγράφω, *ψω*, to draw round, to circumscribe; to limit § 84.

περιδέω, *δήσω*, to bind round, to bandage.

περιεμμι, fut. of *περιέρχομαι*.

περιέρχομαι, *περιεμμι*, to go round, to go about; of periods, to revolve.

περίζωμα, *ατος*, τό, a girdle, a cook's apron.

περιστήμι, *περιστήσω*, to bring round; midd. with 2 aor. and perf., to stand round, surround, come round, turn out.

περικέρω, *κερῶ*, to clip close; to rase.

περιμένω, *νῶ*, to await, to wait.

περιστρέω, Att. *ῶ*, *ήσω*, to go round.

πέριξ, adv. and prep. with gen. or acc., (*περί*), round about.

περίοδος, *ου*, ή, (*period*), a circuit, orbit.

περιουσία, *ας*, ή, (*περιεμμι*), surplus, abundance.

περιπατέω, Att. *ῶ*, *ήσω*, (*peripatetic*), to walk about.

περιπίπτω, *πεσούμαι*, to fall into §§ 129 n. 23, 155 n. 8.

περιπλέκω, *ξω*, to twine round; midd., to cling to, to enfold.

περιποιέω, Att. *ῶ*, *ήσω*, to preserve, to procure; midd., to win.

περιρραίνω, *ρανῶ*, to besprinkle.

περισπάλιζω, to blow the trumpet around § 124 n. 20.

περισκοπέω, Att. *ῶ*, *σκέψομαι*, to look round; to consider § 76 n. 16.

περιστέλλω, *στέλλω*, to dress, to cover, to cherish.

περιστερά, *ἄς*, ή, a dove.

περιστροφή, *ῆς*, ή, plur., courses (of the stars).

περισώζω, *σω*, to rescue, to save alive.

περιτέμνω, to cut off, to curtail.

περιτίθημι, *περιθήσω*, to place round, to bestow; midd., to put on.

περιτρέχω, *δραμονμαι*, to run round, to be prevalent.

περιττός, *ή*, *ον*, (*περί*, as *Ἀμφισσα* from *ἀμφί*), excessive, uncommon, superfluous, useless; *ἀριθμός π.*, an odd number.

περιφέρω, *οίω*, to carry round; midd., to revolve, to wander about.

περιφορά, *ἄς*, ή, a revolution, circuit.

περιφέρω, Att. *ῶ*, *ήσω* = *περιφέρω*.

περιφύω, *σω*, to fix round; midd., with 2 aor. *περιέφυη* and perf. *περιπέφυκα*, to grow about, to cling to.

περιχαράττω, *ξω*, to draw round. *περιχαρής*, *ές*, exceeding glad.

Περσέπολις, *εως*, ή, the chief city of Persia, 20 stadia from the river Araxes, on the site of the modern village Istakhar. It was burnt by Alexander, but still its ruins are among the finest remains of antiquity § 153.

Περσεύς, *έως*, δ, son of Zeus and Danaë, who slew Medousa and freed Andromeda § 125.

Περσεφόνη, *ης*, ή, Att. *Περσ.*, daughter of Zeus and Demeter, wife of Plouton.

Πέρσης, *ου*, δ, a Persian.

Περσικός, *ή*, *ον*, Persian.

πεσσός, *ου*, δ, Att. *πετρός*, (*tes-sera*), an oval stone for playing at a game like draughts § 128.

πέτομαι, πτήσομαι, (πτερόν, πίπτω, *peto, praepes*), to fly, to be on the wing.

πέτρα, ας, ἡ, (*petrify*), a rock.

πηγή, ἥς, ἡ, a spring, well, source.

πήγνυμι, πήξω, (*pango, pax, pitch, peg*), to fix, plant, build, stiffen; midd., with περί, πέπνυα, to freeze, to harden, to be settled.

πηδάλιον, ου, τό, a rudder.

πηδάω, Att. ὤ, to leap.

Πηλεύς, ἑως, ὁ, son of Aiaikos, father of Achilles by Thetis, an Argonaut and a hunter of the Kalydonian boar, king of Phthia in Thessaly.

πηλός, οὔ, ὁ, clay.

πῆμα, ατος, τό, suffering, misery.

Πηνελόπη, ἥς, ἡ, the wife of Odysseus.

πνίκα, adv., at what o'clock?

πῆρα, ας, ἡ, (Lat. *pera*), a wallet.

πῆρώ, Att. ὤ, ὠρώ, to maim; to make blind.

πῆχυς, εως, ὁ, the fore-arm; a cubit.

Πιερία, ας, ἡ, a district of Macedonia on the coast, S. of the Haliakmon; the native land of Orpheus, and seat of the Muses, thence called Pierides.

Πιθεύς, ἑως, ὁ, of the deme Pithos § 66 n. 25.

πίθος, ου, ὁ, (*butt*), a wine-jar.

πικρός, ὁ, ὄν, bitter, harsh, hateful, cruel.

πικρῶς, adv., bitterly, harshly; superl., πικρότατα.

πιμελή, ἥς, ἡ, (πίων), fat.

πιμπλημι, πλήσω, (—*pleo, plebes, folk*), to fill, τινός.

πιμπρημι, πρήσω, (Germ. *brennen*, Engl. *brent*), to burn.

πινακίδιον, { ου, τό, a small tablet.

πινακίων, }

πινακίς, ἰδος, ἡ, a tablet.

Πίνδαρος, ου, ὁ, of Thebes, the

greatest lyric poet of Greece, born 522, died 442 B.C. Of his *epinikia* or odes celebrating victories in the public games 14 Olympian, 12 Pythian, 11 Nemean, and 7 Isthmian odes remain; also many fragments of other kinds of verse, §§ 69 n. 37, 138.

πίνω, πίομαι, aor. ἐπίω, (*potus, bibo, winebibber*), to drink, to suck up; ὁδὸς πικρῶν, give to drink.

Πίος, ου, ὁ, see Μέτελλος § 120.

πίοτατα, superl. adv. from πίω, most abundantly.

πίπτω, πεσοῦμαι, aor. ἐπεσον, (πίττω), to fall, to be overthrown, to fall in.

Πισυδία, ας, ἡ, a territory in the S. of Asia Minor, N. of Pamphylia § 143.

πιστεύω, σω, to trust in, to believe in, τινί; ἄ πιστεύω ἀληθῆ εἶναι, which I believe to be true; to entrust, τινί τι; pass., to be believed; to be entrusted with a thing, τι.

πίστις, εως, ἡ, (πείθω), faith, credit, honesty; an assurance, a proof.

πιστός, ἡ, ὢν, trusty, sure; τὸ π., a pledge.

Πίττακος, ου, ὁ, born at Mytilene cir. 648 B.C., one of the seven wise men of Greece, freed his country from tyranny by the help of Alkaios; famous as a soldier, statesman, and general, as a man of public and private virtue § 140.

πίων, ον, (*pinguis, opimus*), fat, rich, fertile, plentiful.

πλακοῦς, οὔντος, ὁ, (i. e. *πλακοῖς*, from πλατῆ, a flat surface; *placenta, lanx*), a flat cake.

πλανῶ, Att. ὤ, ἤσω, to lead astray; pass., to wander, of

πλανώμενοι τῶν ἀστέρων, the wandering stars; to wander in mind.

πλάνης, ητος, ὁ, ι. a wanderer; ιι. a planet.

πλάσμα, ατος, τό, (πλάττω), a figure, an image.

πλαστικής, ου, ὁ, (plastic), a modeller.

Πλάταια, ας, ἡ, and oftener Πλαταιαί, ὤν, αἱ, a city of Boeotia in the plain of the Asopus, between Helikon and Kithairon, famous for the defeat of the Persians by the Greeks B.C. 479.

πλάτος, ου, τό, breadth.

πλάττω, σω, to mould, to shape, to form.

Πλάτων, ὠτος, ὁ, the son of Ariston, born 429, died 348 B.C. The great pupil of Sokrates, founder of the Academic school; of few ancient authors have we so many extant remains.

πλείων, ὁ and ἡ, neut. πλείων § 41, or more often πλέων, and πλείστος, η, ου, compar. and superl. of πάλυς.

πλεκτή, ἡς, ἡ, (sc. σείρω, πλέω), a twisted rope § 143.

πλεονεξία, ας, ἡ, grasping, selfishness, advantage.

πλευρόν, οὔ, τό, a side, mostly in plur. § 24.

πλέω, εὔσομαι, or πλεουσῶμαι, (πνέω, πνέωμαι), to sail, to sail over.

πλέων = πλείων, though less usual in masc. and fem. πλέων ἔχειν, to have the advantage, to have the best of it; οὐδέν μοι πλέων ἦν, I was none the better for it; τὸ πλέων, for the most part.

πληγή, ἡς, ἡ, (πλήττω, plague), a blow, a stroke.

πλήθος, ου, τό, (πῖμπλημι), a crowd; τὸ π., the majority, the commons, the people; number, quantity, amount.

πλήν, ι. prep. with gen., except. ιι. adv., except; οὐδέν ἄλλο π., nihil aliud nisi; πλήν εἰ, except in case; πλήν ἤ, except § 76 n. 35.

πλήρης, ες, full, τινός.

πληρόω, Att. ὦ, ὥσω, to fill, τι τινος; to satisfy; to complete; to fulfil.

πλησίον, adv., (πέλας), near, τινός; ὁ π., a neighbour.

πλήττω, ξω, (πλαγα, plango), to strike. Used in Attic only in perf. πέπληγα, and pass., ε. g. πέπληγμαι, ἐπλήγην, πληγθήσομαι; the other tenses are supplied by τύπτω, παίω, (πατάσσω).

πλόιμος, ου, (πλέω), fit for sailing.

πλόκαμος, ου, ὁ, (πλέω), a curl.

πλοῦς, οὔ, ὁ, (πλέω), a voyage.

πλούσιος, α, ου, rich, with gen., like δῖες οὐραν.

πλουτέω, Att. ὦ, ἦσω, to be rich, τινός; ἐπλούτησα, I became rich.

πλουτίζω, ὦ, to enrich.

πλούτος, ου, ὁ, (plutocracy, πῖμπλημι), wealth, riches.

Πλούτος, ου, ὁ, son of Demeter and Iasion, the blind god of wealth.

Πλούτων, ὠτος, ὁ, (πλούτος), a euphemistic name for Ἄϊδος, god of the nether world, son of Kronos and Rhea, husband of Persephone. The name is derived from his wealth in corn and mines.

πνεῦμα, ατος, τό, (πνέω, pneumatic), wind, breath, spirit.

πνέω, πνεύσομαι, to blow, to breathe.

πῶα, ας, ἡ, grass.

ποδαπός, ἡ, ὅν, (πόθεν ἄπο) from what country? = Lat. *cuius?* of what kind.

ποδήρης, ες, reaching to the feet.

ποθευός, ἡ, ὅν, desired, longed for.

πόθεν, adv., whence? wherefore? πόθεν συνίσταται, of whom consists?

ποθέν, enclitic adv., from some place or other.

ποθέω, Att. ὦ, ἥσω, to long for, miss = Lat. *desidero*, to desire, with inf.

πόθος, ου, ὁ, a longing desire for, love.

πῶ, adv., whither?

πῶ, enclitic adv., somewhither.

ποιέω, Att. ὦ, ἥσω, (onomatopoeia), i. to make, to compose, to produce, to bring about, to celebrate; π. τινά βασιλέα, to make one a king; π. τοὺς ἀνθρώπους ἀγορεύειν, to make men doubt; midd., to make for oneself, εἰρήνην ποιεῖσθαι, to make peace; φίλον τινά, to make a friend of some one; to hold, consider § 120 n. 2; περὶ πλείστου ποιεῖσθαι, to esteem very highly, to make much of; often as periphrasis with acc., ἐπιμέλειαν ποιεῖσθαι = ἐπιμελεῖσθαι §§ 48 n. 5, 52 n. 5; π. to do, to act; ποιεῖν τινά τι [εἶ] (πάσχω τι [εἶ] being used as pass.) §§ 62 n. 41, 85 n. 11, 130 n. 13; καλῶς ποιεῖς, you do well.

ποίημα, ατος, τό, a work, a poem.

ποίησις, εως, ἡ, a making; poesy; a poem.

ποιητός, verbal adj., one must do, one must make.

ποιητής, ου, ὁ, a poet.

ποικίλος, η, ου, (pingo), many-coloured, manifold, subtle; ἡ π. σκῶδ, the hall at Athens adorned with frescoes of the battle of Marathon.

ποιμαντήρ, ἥρος, ὁ, a shepherd, ruler.

ποιμήν, ἐως, ὁ, a herdsman, a shepherd.

πῶνῃ, ἡς, ἡ, (poena, punio, pain, penalty), ransom; a satisfaction, penalty; in prose, δίκη; also personified αἱ Πῶναι, goddesses of vengeance, § 139.

ποιός, α, ου, of what kind? = *qualis?*

πολεμέω, Att. ὦ, ἥσω, to be at war, to make war, to fight.

πολεμίζω, ἰώ, poetic form of πολεμέω.

πολεμικός, ἡ, ὅν, (polemics), of war; warlike; hostile.

πολέμιος, α, ου, or ος, ου, belonging to war; hostile; belonging to the enemy; ὁ π., an enemy.

πολεμιστής, ου, ὁ, a fighting-man, effective. Poetic and in late prose § 120 ad fin.

πόλεμος, ου, ὁ, (bellum), war.

Πολέμων, ωνος, ὁ, an Athenian philosopher, and a leader of the old Academy, who died B. C. 272; he succeeded Xenokrates, whose lessons converted him (*mutatus Polemo*, Hor. sat. II 2 254) from a life of pleasure. Among his pupils were Zenon and Arkesilas § 120.

πολιορκέω, Att. ὦ, ἥσω, (εἰργω), to besiege.

πολιορκητής, ου, ὁ, the besieger, surname of Demetrios son of Antigonos.

πολίος, α, ὅν, gray, hoary.

πόλις, εως, ἡ, a city; one's country; the state.

πόλις, *αρος*, τό, a city.

πολιτεία, *ας*, ἡ, (*polity*), citizenship; government; constitution; a republic § 113.

πολιτεύω, *ω*, to be a citizen; to live in a free state; to conduct the government; midd., to live as a citizen; to take part in state affairs; to govern; ὁ πολιτευόμενος, a statesman.

πολίτης, *ου*, ὁ, a citizen, a fellow-citizen.

πολιτικός, ἡ, ὅν, (*politics*), belonging to citizens, civic, social, political, public; ὁ π., a statesman.

πολίτις, ἰδος, ἡ, fem. of πολίτης, Fr. *citoyenne* § 125.

πολλά, many things § 29; neut. plur. from πολύς.

πολλάκις, adv., often.

πολλαπλάσιος, *α*, *ον*, or *ος*, *ον*, many times greater, ἡ τι or τινός.

πόλος, *ου*, ὁ, (πέλομαι, *poliar*), the axis of the sphere, the pole, the sky.

Πόλυβος, *ου*, ὁ, king of Corinth, in whose house Oidipous was brought up § 69.

πολύδακρυς, *υος*, ὁ, and ἡ, tearful. Πολυδεύκης, *ου*, ὁ, son of Zeus and Leda, twin brother of Kastor, famous as a boxer.

πολύθρηνος, *ον*, greatly wailing.

Πολύκλειτος, *ου*, ὁ, a sculptor and architect of Sikyon, contemporary with Pheidias; he paid great attention to symmetry, and his statue the Doryphoros was called a *canon* of the proportions of the youthful body; his colossal statue of Hera at Argos was regarded as perfect.

πολυκοιράμια, *ας*, ἡ, the rule of many.

πολύκρανος, *ον*, many-headed.

Πολυκράτης, *ους*, ὁ, tyrant of Samos, B.C. 530—522, famous for his long train of successes (witness the story of his ring), followed by signal reverses § 72.

πολυμαθής, *ές*, knowing much. πολυμαθία, *ας*, ἡ, much learning.

Πολυνείκης, *ους*, ὁ, son of Oidipous and Iokaste, who fell in the expedition of the Seven against Thebes, undertaken to recover for him the crown of Thebes from his brother Eteokles § 122.

πολύπλοκος, *ον*, (πλέκω), tangled, thickly wreathed.

πολύς, πολλή, πολύ, (*plus, plerique, πληρημι*), many, numerous, great; πολλή στρατιά, a large army; πολλὸς χεῖμων, a violent storm; a river πολλὸς ρεῖ, flows with full stream §§ 101 n. 29, 125 n. 9; πολλή ὁδός, a long way; πολλὸς χρόνος, a long time; μετ' αὐτὸν πολύ, shortly after; ἐπὶ πολύ, over a great space, far; for a long time; ὡς ἐπὶ τὸ πολύ, for the most part; πολλὰ καὶ καλά, much that is beautiful; οἱ πολλοί, the multitude, the people, the greater number; τὸ πολύ, or τὰ πολλὰ, for the most part; πολλοῦ ποιεῖσθαι = *magni facere*; πολὺ μείζων, far greater; πολλῶ μείζων, greater by far. Compar. πλείων or πλέων, more, greater, longer; ὁ π., the greater number, the many; πλείων ἔχων § 107 n. 27 to be better off; τί ἔσται πλεόν τινί; of what avail will it be to one? οὐδέν μοι πλεόν ἦν, I was none the better; πλείν ἡ, more than. Superl. πλείστος, ἡ, *ον*, most,

greatest, largest; *πλεῖστον ὅσον* = *mirum quantum*; *πλεῖστον* adverbially, most.
πολυτέλεια, as, ἡ, costliness, luxury.
πολυτέλης, ἐς, expensive, extravagant, sumptuous.
πολυτέλως, adv., at great cost, lavishly.
πομπή, ἡς, ἡ, (*πέμπω*, *πομπή*), an escort, a sending, a procession.
ποτέω, Att. ὦ, ἡσώ, to toil, to suffer, to be worn out.
πονηρέομαι, σομαι, to play the villain, to act ill.
πονηρία, as, ἡ, badness, worthlessness, wickedness.
πόνηρος, α, ον, poor, sorry, in bad case § 111 n. 88.
πονηρός, δ, ὅς, wicked, knavish, cowardly.
πόνος, ου, ὁ, toil, labour, trouble.
Ποντικός, ἡ, ὅς, of Pontos, the kingdom on the S. coast of the Black Sea, E. of Paphlagonia, W. of Armenia and Kolchis § 108.
πόντος, ου, ὁ, (Lat. *pontus*), the sea.
πορεῖν, (*portio*, *pars*), αορ., to give; perf. pass. *πέπωται*, it is fated; *πεπωμένος*, allotted, fated; ἡ *πεπωμένη*, destiny.
πορεία, as, ἡ, a journey, a march.
πορεύομαι, σομαι, to walk, march, go.
πορθμεύς, ἐως, δ, a ferryman.
πορίζω, ὦ, to bring, to provide; midd., to procure, to get.
πόρος, ου, δ, (*pore*, *porous*, *fare*, *ferry*), a ford, a strait, a passage; a mean, a resource; a voyage.
πορφύρα, as, ἡ, purple.
πορφυρεὺς, δ, οὖν, of purple.
Ποσειδών, ὄνος, ὁ, son of Kronos and Rhea, god of the sea.

πόσις, ὁ, (*πότνια*, *δεσπότης*, *potestas*), a husband.
πόσος, η, ον, (*quot*, *quotus*), how much? how great? how many? how long? *πόσῃ μᾶλλον*, how much more?
ποτάμιος, α, ον, of a river.
ποταμός, οὐ, ὁ, (*πίω*), a river.
πότε, adv., when?
ποτέ, enclitic adv., at some time, ever, once; ἐφ' *ποτε*, if ever; *τίς π.*, who in the world?
πότερον, neut. pron. as adv., whether? = *utrum*?
πότερος, α, ον, whether of the two, *uter*? (the *ter* is the same as that in comparatives, and as *ther* in *either*, *other*).
πότης, ου, ὁ, (*πίτω*), one's lot, fate; often of death. Poetic word.
ποτόν, οὐ, τό, (*πίω*), drink, water; neut. of *ποτός*, ἡ, ὅς, for drinking.
πότος, ου, ὁ, a drinking bout; *παρὰ πότον* = *inter pocula*.
ποῦ, adv., where? *τοῦ γῆς* = *ubi terrarum*?
ποῦ, enclitic adv., somewhere; perhaps, I suppose.
ποῦς, ποδός, ὁ (*pes*, *antipodes*), a foot; a foot measure; a foot in verse.
πράγμα, ατος, τό, (*pragmatical*), an act, an undertaking, a thing; plur. affairs, circumstances, business; *πράγματα παρέχειν*, to give trouble.
πράξις, εως, ἡ, business, action.
Πραξιτέλης, ους, δ, a sculptor of Athens, in the first half of the 4th cent. B.C., famous for his Koan and Knidian Aphrodite.
πρᾶος, ον, in fem. *πραεῖα*, mild, gentle.
πρᾶσις, εως, ἡ, (*πικρασκω*), a sale.

πράττω, ξω, I. to accomplish, be busy with; οὐδέν μοι πέπρακται, I have effected nothing; to negotiate, to act; to be stirring § 138 n. 13; II. intr. εἶ **πρ.**, to fare well, so with καλῶς, κακῶς, χείρον; III. to exact, e. g. ἀργυρίον τινα, money from some one, esp. in midd. § 116 n. 33.

πραῦνω, ωω, to soothe, to calm. **πραῦς**, εἶα, ύ, see **πρᾶος**.

πρέπω, ψω, I. to be conspicuous, clear to any sense, eye or ear or smell; II. to be like; III. to beseech, to suit, τιμή; τὸ πρέπον, propriety; IV. mostly impers., it is fitting.

πρεσβευτής, οὐ, ό, an envoy; in plur. generally of πρέσβεις § 20. **πρεσβεύω**, σω, to be an ambassador, to treat; midd., to send ambassadors.

πρέσβυς, υος and εως, ό, an old man; plur. πρέσβεις, elders, princes; dual πρέσβη § 104 n. 18; compar. πρεσβύτερος, superl. πρεσβύτατος. In the sing. an ambassador, only in the poets; in prose πρεσβευτής is used in the sing., πρέσβεις in plur.

πρηστήρ, ήρος, ό, (πρήθω), a storm; a flood (of tears) § 100 n. 12.

Πρίαμος, ου, ό, king of Troy, son of Laomedon, and husband of Hekabe; at the time of the Trojan war he was too aged to bear a personal share in the combat.

πρίασθαι, see **ώνομαι**.

Πριαπείρ, εως, ό, an Ionian city in Karia, member of the Ionian league.

πρην, I. adv., before; οἱ πρην ἄνθρωποι, the men of old; II. conj., before, with inf., ind. or opt.; πρην ἄν with conj. after

negative clauses; **πρην** ή is also used in same sense.

πρό, (pro, prae, fore), prep. with gen., before; I. of place, **πρό τῶν ποδῶν**, before one's feet; **πρό παιδων μάχεσθαι**, to fight in front of [and so, 'for,' 'to defend'] one's children; II. of time, **πρό ήμέρας**, before day-break; III. of preference; **πρό πάντων**, before all.

προαγορεύω, προερώ, aor. **προείπον**, perf. **προεόρηκα**, to tell beforehand; to prophesy; to proclaim.

προάγω, ξω, to lead forward; to impel; intr. to advance.

προαδικέω, Att. ώ, ήσω, to wrong another first.

προαιρέομαι, Att. οὔμαι, ήσομαι, to prefer; to resolve.

προάστειον, ου, τό, a suburb.

προβαίνω, βήσομαι, to advance, proceed; **προβάς** § 110 n. 9, when further advanced in age.

προβάλλω, βαλῶ, to throw before; to put forward; to propose; midd., to propose for election; **ἐκ τῶν προβεβλημένων**, out of the candidates proposed § 120 n. 19; to allege, cite.

πρόβατον, ου, τό, generally used in plur., sheep.

προβιβάδω, βιβῶ, to lead on; to push forward.

προβουλεύω, σω, to pass a preliminary decree, to provide for one, **τινός**; midd., to debate beforehand.

πρόγονος, ου, ό, an ancestor.

προδίδωμι, δώσω, to betray, to forsake.

Πρόδικος, ου, ό, of Keos, a sophist contemporary with Sokrates, who numbered among his friends or pupils Thukydides, Kritias, Xenophon, Euripides, Isokrates. He is best known

by the allegory of *Herakles at the cross way*, addressed by Virtue and Vice (Xen. *memor.* II 1 § 21).

προδοσία, ας, ἡ, betrayal, treason.

προδοτής, ου, ὁ, a betrayer, traitor.

πρόειμι, used as fut., and in the moods as pres., of *προέρχομαι*; ὁ *πρωίων* § 62 n. 32, the man who is coming forward.

προειρησθον, dual perf. pass. of *προαγορεύω*.

προεξαίστημι, midd. with 2 aor. and perf. act., to start too soon.

προέρχομαι, *πρόειμι*, to advance, to go before; *πρωίδντοι τοῦ χρόνου*, in process of time.

πρόεχω, ἔω, to surpass, excel, *τινός*, some one, *τινί*, in something.

πρόηκω, ἔω, to have advanced.

προθυμέομαι, Att. *οὔμαι*, *ἡσμαι*, to be eager, zealous, to exert oneself; to promote eagerly, *τι*.

πρόθυμος, ου, ready, zealous.

προθύμως, adv., readily.

πρωήμι, *πρωήσω*, to send forward, to discharge, to give up; midd., to betray, to desert, to lavish, to throw away.

πρωίκα, adv., (acc. of *πρωίξ*), freely, gratis; *π. ἐπίσταται*, he knows it (of himself) without a fee (to a teacher).

πρωίξ, κός, ἡ, a dowry.

Πρωίτοι, ου, ὁ, king of Tiryns in Argolis § 96.

προκαλέω, Att. *ω*, fut. *ω*, generally in midd., to challenge, to summon, to offer.

προκάλυμμα, ατος, τό, a veil, a curtain.

προκαταλαμβάνω, *λήψομαι*, to seize beforehand, to occupy; to forestall, prevent.

πρόκειμαι, *κείσομαι*, to be laid out, set forth, proposed, ap-

pointed; used as pass. of *προτίθημι*.

Προκλήης, *έουε*, ὁ, king of Sparta, founder of the Proklid line of kings § 31.

Πρόκληη, *ης*, ἡ, daughter of Pandion, wife of Tereus, who out of jealousy slew her own son Itys, and was changed into a swallow.

προκόπτω, *ψω*, generally intrans., to advance, to make progress.

προκρίνω, *ω*, to choose beforehand, to prefer, *τινί* *τινός*.

προκύπτω, *ψω*, to stoop forward, to peep out.

πρωλέγω, to foretell, to announce. See *προαγορεύω*.

προμανθάνω, to learn beforehand.

πρωμαντις, *εως*, ὁ and ἡ, a prophet, a prophetess; as adj., prophetic.

πρωμαχέω, Att. *ω*, *φσω*, to fight in front of, *Ἑλλήνων* § 155 n. 35.

Πρωμηθεύς, *έως*, ὁ, son of the Titan Iapetos, who was punished by Zeus for the theft of fire from heaven by being chained on mt. Kaukasos, where an eagle continually devoured his liver, till he was set free by Herakles. With the use of fire he taught men all arts (Aischylos *Prometheus bound*; Hesiod *theogon.* 521 seq., works and days 48 seq.). According to some he first formed man of earth, or of earth and water.

πρωνοέω, Att. *ω*, *ἡσω*, mostly used in midd., to foresee, to provide, to take precautions, to take care for, *τινός*.

πρόνοια, ας, ἡ, forethought, purpose, providence.

πρόουδα, *είσομαι*, to know beforehand.

προτίω, to drink to, to pledge;
to give away.

πρός, prep. I. with gen., from,
on the side of; *π. τοῦ ποτα-*
μοῦ, from the side of the river;
πρός τῶν κρατούντων εἶναι, to
be on the winning side; in
adjurations, by=Lat. *per*, *πρός*
τῆς δεξιᾶς=*per dexteram* § 65

n. 20; *πρός πατρός*, on the
father's side; from, at the
hands of, *μαρθάνειν πρὸς τινος*,
to learn of some one; so, like
ὄπρ, with neuter and pass.
verbs, *ὅσα πρὸς θεῶν πάσχω*,
what I suffer from the gods;
like, becoming, *σοφοῦ π. ἀν-*
δρός, befitting a wise man.

II. with dat., at, before, *πρός*
πύλαις, at the gates; *λέγειν*
πρὸς τινι, to speak before a
man; *πρὸς τῷ τέλει τοῦ βίου*,
at the end of life; *γίγνεσθαι*
πρὸς τινι, to be engaged upon
a thing; over and above, be-
sides; *πρὸς τοῖς*, more-
over; *δύο π. τοῖς ἐλκοσι* § 22.

III. with acc., towards, to,
ἐλθεῖν π., to come to; *βλέ-*
πειν π., to look to; *πρὸς*
κέντρα λακτίζειν, to kick a-
gainst the goads; *λέγειν π.*,
to speak to; *εὐσεβῆς π.*, pious
towards; *τί τοῦτο πρὸς σέ;*
what has this to do with you?
§ 112 n. 20; of time, *π. μίαν*
ἡμέραν μέναι, to stay for one
day § 127; *πρὸς ἑσπέραν*, to-
wards evening; of relation,
οὐδὲν π. Διονυσίου, *nihil ad*
Dionysium, τὰ πρὸς τοὺς θεούς,
our duties to the gods; φο-
βεῖσθαι πρὸς τι, to be afraid
at something, like *ad omnia*
fulgura pallent; *πρὸς τι*,
wherefore? *πρὸς ταῦτα*, there-
fore; *πρὸς σωτηρίαν*, for de-
liverance § 112; τὰλλα πάρ-

εργα πρὸς τὸ λαμβάνειν νο-
μίζουσι, they look upon all
else as bye-work compared
with gain; so in Lat. *nihil*
ad—, nothing to—; *πρὸς τὴν*
ἀξίαν, according to, by, de-
sert; *πρὸς αὐλόν*, to the flute;
πρὸς φῶτι βαλίζειν, by lamp-
light § 188 n. 10; often as
paraphrase for an adv., *π.*
βίαν, against one's will; *π.*
καιρόν, at the right time.

προσαγγέλλω, εἰλῶ, to announce.
Late word.

προσαγορεύω, *προσερῶ*, aor. *προ-*
εἶπον, to address, to call;
τοῦτό σε π., I called thee by
this name. Used as a com-
pound of *λέγω*.

προσαναδίδωμι, δῶσω, to hand
up besides.

προσαποδίδωμι, δῶσω, to pay be-
sides; to add in order to com-
plete; midd., to sell besides.

προσβάλλω, βαλῶ, to bring upon,
to apply, *τινὶ τι*; to strike, *τι*;
intr., to attack, *τινὶ* or *πρὸς τινι*.

προσβλέπω, ψω, to look at.
προσγελῶ, Att. ὦ, ἀσομαι, to
smile upon one, *τινὶ*; to
laugh at one, *τινὶ*.

προσδοκῶ, Att. ὦ, ἦσω, (δοκεῖν),
to expect.

πρόσεμι, ἐσομαι, to belong to
§ 107 n. 24.

πρόσεμι (εἰμι), used in ind., as
fut., and in the other moods
as pres., of *προσέρχομαι*.

προσεῖπον, aor. in use of *προ-*
αγορεύω.

προσεκδέρω, to flog besides.
προσεμφέρω, ἐς, like, *τινὶ*.

προσέρχομαι, *πρόσεμι*, aor. *προ-*
ἦλθον, to come or go to, to
come forward, to approach;
to come in, of income.

προσέχω, ξω, to bring to, to put
in; esp. with or without τὸν

- νοῦν, *τινί* or *πρός τι*, to attend to § 103 n. 27, to give one's mind to.
- προσῆκω*, to belong to, to be related to; *impers. προσήκει*, it belongs, it is fit; *προσῆκει οὐδενί ἀρχῆς*, no one has a share in the government; *ἀγαθοῖς ὑμῖν προσήκει εἶναι*, it becomes you to be virtuous; also with *acc.* and *inf.*; *partic.*, belonging to; *τὰ προσήκοντα*, one's duties; *οἱ προσήκοντες*, relations.
- προσηλώω*, Att. *ῶ*, *ώσω*, to nail to, to fasten on, *τινί*.
- προσηγής*, *ἐς*, gentle, friendly.
- πρόσθε*, in poets sometimes *πρόσθε*, prep. with *gen.*, of place, or time or preference, before; *adv.*, in front, forward, formerly.
- προσιτέον*, verbal *adj.* of *πρόσειμι*, one must approach.
- προσκυνέω*, Att. *ῶ*, *ήσομαι*, to worship, to make obeisance to, *τινά*, as the orientals before their kings.
- προσλαμβάνω*, *λήψομαι*, to take besides, to win besides, to take to oneself.
- πρόσμανθάνω*, to learn besides.
- πρόσδος*, *ου*, *ἡ*, an approach, a procession to a temple; income, revenue, esp. in plur.
- προσοκέλλω*, *ναῦν*, to run a ship ashore.
- προσπαίζω*, *ξομαι*, to play with, *τινί* or *πρός τινα*; to mock.
- προσπαταλέω*, to nail to.
- προσπτόμαι*, *πτήσομαι*, to fly to, to come upon.
- προσπίπτω*, *πεσοῦμαι*, to fall on, to attack, to light upon, to befall; *τὰ προσπεσόντα*, casual occurrences; to supplicate.
- ῥωπλέω*, *πλεύσομαι*, to sail towards.
- προσποιέω*, Att. *ῶ*, *ήσω*, to make over to; mostly in *midd.*, to to win over, to claim; to pretend, with a *neg.* = *disimulo*.
- προσπορίζω*, *ωῶ*, to procure besides.
- πρόσταγμα*, *ατος*, *τό*, a command.
- προστάττω*, *ξω*, to enjoin, to command.
- προστήκομαι*, with *perf. προστέτηκα*, to stick fast to; in late Greek, to be devoted to, to be unable to tear oneself from.
- προστιθῆμι*, *θήσω*, to put to, to add, to make over, bestow, impose, ascribe, *τινί τι*; *midd.*, to agree with, to associate with oneself.
- προστρέχω*, *δραμοῦμαι*, to run towards.
- προσφέρω*, *δσω*, to bring to, to apply to, to bring forward, to offer, to yield; *midd.*, to deal with, *τινί* or *πρός τινα*; to take food or drink.
- προσφύω*, *σω*, to make to grow on; *midd.* with *aor. προσέφυον* and *perf. προσπέφυκα*, to grow on, to cling fast to.
- πρόσω*, *adv.*, (Att. *πῶρρω*, *πορρω*), onwards, far off, henceforward; with *gen.*, *π. τῆς νυκτός*, till a late hour of night; *π. σοφίας ἤκειν*, to be far advanced in wisdom; far from.
- πρόσωπον*, *ου*, *τό*, the face, the front; a mask § 156; a person or character.
- προτείνω*, *ενῶ*, to hold out, to offer, to propose.
- πρότερον*, *adv.*, before § 113, followed by a *gen.*, or by *ἡ*, or by *πρίν*; *οἱ π. φίλοι*, one's former friends § 127 n. 8.
- πρότερος*, *α*, *ον*, (compar. from *πρό*, like *prior* from *prae*; cf. *πρώτος*), former, previous.
- προτίθῆμι*, *προθήσω*, to set before,

to lay out, to publish, to propose; to prefer, *τί τινος*.

προτιμάω, Att. *ῶ*, *ῥσω*, to prefer, *τινά τινος*.

προτρέπω, *ψω*, to urge on.

προτρέχω, *δραμοῦμαι*, to run forward; to outrun, *τινός*.

προῦπτος, *ον*, (contracted from *πρόσπτος*, *πρό*, *δύσμαι*), foreseen.

προυργαίτερος, *α*, *ον*, compar. from *προδργου* (*πρό* *εργου*), serviceable, useful.

Προυσίας, *ον*, *δ*, king of Bithynia, at whose court Hannibal found a refuge.

προφαίνω, *ανῶ*, to manifest, to declare, to foreshew.

πρόφασις, *εως*, *ῆ*, an occasion, a pretext.

προφέρω, *προόσω*, to bring forward; to cast in one's teeth, *τινί τι*, p. 75.

προφήτις, *ιδος*, *ῆ*, a prophetess.

πρωρεῖς, *εως*, *δ*, (*πρora*, *prow*), a look-out man.

Πρωτογένης, *ους*, *δ*, a painter of Kaunos in Karia, who lived in Rhodes in the time of Alexander. His most famous painting was one of Ialysos, founder of Rhodes § 108.

πρώτος, *η*, *ον*, (superl. from *πρό*, cf. *πρότερος*), first; *πρώτα*, or *τά πρ.*, as adv., in the first place §§ 127, 155.

πταίω, *ω*, (*πίπτω*), to stumble, to fall, to fail.

πτάσσομαι, *πταρῶ*, aor. *ἔπταρον*, to sneeze §§ 116 n. 8, 184 n. 5.

πτερόν, *οῦ*, *τό*, (*πέτομαι*, *ptero-* dactyl), a wing; feathers.

πτερόω, Att. *ῶ*, *ῥσω*, to furnish with wings, to feather, to imp.

πτέρυξ, *υγος*, *ῆ*, (*πτερόν*), a wing.

πτέρωμα, *ατος*, *τό*, a feathered

AN-TOW.

πτερωτός, *ῆ*, *όν*, or *ός*, *όν*, feathered, winged.

πτηνός, *ῆ*, *όν*, feathered, winged, fleeting; *τά πτ.*, birds.

πτήσσω, *ξω*, (*πίπτω*), to crouch, to cower.

Πτολεμαῖος, *ου*, *δ*, surnamed Soter, son of Lagos, one of the principal generals of Alexander, and founder of the Greek dynasty of his name in Egypt, died B.C. 283, aet. 84.

πτύσσω, *ξω*, to fold.

πτωχεύω, *ω*, to be a beggar, to beg.

πτωχός, *ῆ*, *όν*, or *ός*, *όν*, beggarly; *δ π.*, a beggar.

πυγμή, *ῆς*, *ῆ*, (*πύξ*, Lat. *pugnis*), a fist; boxing.

Πυθαγόρας, *ου*, *δ*, of Samos, a famous philosopher of the 6th cent. B.C., who founded a school at Kroton famous for its rigorous discipline.

Πυθαγόρειος, *ου*, *δ*, a Pythagorean § 111.

Πυθια, *ας*, *ῆ*, the priestess of Apollo at Delphi.

Πυθώδε, adv., to Pytho, i. e. Delphi § 102.

πυκνός, *ῆ*, *όν*, close, crowded, frequent.

πύκτης, *ου*, *δ*, (Lat. *pugil*), a boxer.

πύλη, *ῆς*, *ῆ*, a gate, a door; a pass.

Πύλιος, *α*, *ον*, of Pylus (in Elis), surname of Nestor.

πυνθάνομαι, *πύσσομαι*, to inquire, to learn.

πῦρ, *ρός*, *τό*, fire, which is of the same root.

πυρά, *ας*, *ῆ*, a funeral pyre.

πύργος, *ου*, *δ*, (Germ. *Burg*, Engl. *burgh*), a tower.

πυρέτω, *ξω*, (*πῦρ*), to be in a fever.

πυρίπνοος, *ον*, fire-breathing.

πυρρῶν, *αὐτός, ὁ*, flaming with fire § 95.

Πύρρα, *αἷ, ἡ*, daughter of Epimetheus and Pandora, wife of Deukalion.

Πύρρος, *οὐ, ὁ*, king of Epeiros, fought at Ipsos under Demetrios Poliorketes B. C. 301, recovered his throne B. C. 296, conquered Makedonia, B. C. 287, invaded Italy B. C. 281, defeated the Romans on the river Siris B. C. 280, after an obstinate combat § 145; was slain B. C. 272 § 46.

πῶ, enclitic adv., yet.

πῶγων, *ωνος, ὁ*, the beard.

πωλέω, Att. *ῶ, ἴσω*, (monopoly), to sell; ἀποδῶσμαι, ἀπεδόμην, πέπρακα, and in pass. πεπράσσομαι, πεπράσσομαι, ἐπράθην, πέπραμαι, supply other tenses.

Πῶλος, *οὐ, ὁ*, a sophist of Agrigentum, pupil of Gorgias.

πῶλος, *οὐ, ὁ* and *ἡ*, (pullus, foal, filly), a colt or filly.

πῶμα, *ατος, τό*, (πίνω), a drink.

πῶποτε, adv., ever yet.

πῶς, interrog. adv., how? πῶς γὰρ οὐ = Lat. *quidni?* to be sure.

πῶς, enclitic adv., in some way, somehow, in a manner.

ρᾶβδος, *οὐ, ἡ*, a rod; a magic wand §§ 84, 115.

Ῥαδάμανθους, *νος, ὁ*, son of Zeus and Europe, one of the judges in the nether world.

ῥάδιος, *α, ον, or ος, ον*, easy, ready; compar. *ῥάων*, superl. *ῥᾶστος*.

ῥάδιως, adv., easily, lightly.

ῥαθυμία, *αἷ, ἡ*, carelessness, sloth.

ῥαίνω, *ρανῶ*, to sprinkle.

ῥάκος, *ους, τό*, a ragged garment, tatters.

ρατίζω, *ῶ*, to flog; to cuff.

ῥᾶστος, *ἡ, ον*, superl. of *ῥάδιος*; ὡς ῥᾶστα, as easily as we can § 107.

ῥάων, *ῥῶον*, compar. of *ῥάδιος*.

Ῥέα, *αἷ, ἡ*, daughter of Ouranos and Gaia, and mother of Zeus.

ῥέγκω, *ξω*, to snore.

ρέπω, *ψω*, to sink, of the scale of a balance § 140 ad fin.

ῥέω, *ρεύσομαι* § 100 n. 12 or more often *ῥήσομαι*, (*rheum*, Lat. *ruo*), to run, to stream, to flow; to fall away.

ῥήγνυμι, *ξω*, (*frango*, *break*, *wreck*), to break, to burst.

ῥήμα, *ατος, τό*, (*ῥεῶ*), a word, a saying.

Ῥήνεια, *αἷ, ἡ*, a small island near Delos, where the Delians buried their dead § 72.

ῥῆσις, *εως, ἡ*, a saying, speech.

Ῥῆσος, *οὐ, ὁ*, king of Thrake, an ally of the Trojans; killed by Diomedes and Odysseus, who carried off his white horses, on which the fate of Troy depended §§ 83, 150. A play, ascribed to Euripides, bears his name.

ῥητορικός, *ἡ, ὁν*, oratorical; ὁ ῥ., an orator; ἡ ῥ. (*τέχνη*), rhetoric.

ῥήτωρ, *οπος, ὁ*, (*ῥεῶ*), an orator.

ῥῆγος, *ους, τό*, frost, cold.

ῥηγύω, Att. *ῶ*, *ῶσω*, inf. *ῥεγῶν*, to be cold.

ρίζα, *ης, ἡ*, a root.

ρίζω, Att. *ῶ*, to plant; to fix firm.

ρίπτω, *ψω*, to throw, to cast.

ῥίς, *ῥινός, ἡ*, (*rhinoceros*), the nose.

ῥίψ, *ῥιπός*, (Lat. *scirpus*), wicker-work; a mat.

Ῥόδιος, *α, ον*, Rhodian; ὁ Ῥ., a Rhodian.

Ῥόδος, *οὐ, ἡ*, an island and city in the Karpethian sea, on the coast of Karia, sacred to Helios.

ῥόπαλον, *οὐ, τό*, a club.

ροπή, *ἡς, ἡ*, (*ῥέπω*), turn of the

scale, crisis; weight thrown in.

βρωτός, ὁ, ὢν, filthy.

Ῥωμαῖος, οὐ, ὁ, a Roman.

Ῥώμη, ἡ, Ῥώμη, Rome.

ῥώμη, ἡ, ῥώμη, strength, force.

ῥώννυμι, ῥώσω, to strengthen § 123 n. 17; generally in pass., to put forth strength; in imperat. = Lat. *vale*, farewell.

Σαλαμίς, ἴνος, ἡ, an island, city and harbour, opposite to Athens; famous for the defeat of Xerxes by the Greeks B.C. 480, of which Aeschylus, who fought in the battle, gives an account in his 'Persians' §§ 27, 106.

Σαλυνήσιος, οὐ, ὁ, a city of Thrace on the Black Sea § 116.

Σαλαμινεύς, ἑως, ὁ, son of Aiolos, cast into Tartaros by Zeus for his impious imitation of thunder and lightning § 124.

σαλπίζω, ἔω (according to others ἰζώ), to sound the trumpet.

Σάμος, οὐ, ἡ, now *Samo*, one of the largest islands in the Aigaean sea, off the coast of Ionia.

σάνδαλον, οὐ, τό, (σανίς, a plank), a wooden sole, a sandal.

σαπρός, ὁ, ὢν, (σῆπω), rotten, decayed.

Σαρδανάπαλλος, οὐ, ὁ, the last king of Assyria, generally placed in the ninth cent. B.C.; his date and all the events of his history are very uncertain § 114.

Σάρδεϊς, εὐρ, αἱ, the capital of Lydia, afterwards residence of a Persian satrap § 148.

σάρξ, σαρκός, ἡ, (sarcophagus), flesh.

Σαρπηδών, ἑως, ὁ, son of Zeus and Europe, and brother of Minos, founder of the Lykian monarchy.

σάουτο, σαυρή, σαυροῦ, of thyself, etc. reflexive pron., contracted from *σεαυτοῦ*.

σαφής, ἑς, (σοφός, sapio), plain, clear, certain.

σαφῶς, adv., certainly, truly.

σβέσις, εὐρ, ἡ, (σβέννυμι), a quenching, extinction.

Σεβαστός, οὐ, ὁ, (Sebastopol), = the Lat. *Augustus* § 108.

σέβω or σέβομαι, to honour, reverence, worship.

σέθεν, poetic for σοῦ, gen. of σύ.

Σειρήν, ἡρος, ἡ, in plur., maidens on the coast of an island in the western sea, who allured voyagers by their song, and drew them towards land until they were shipwrecked §§ 109, 153.

σεῖω, σω, to shake, to move.

σέλας, αὐρ, τό, (cf. σέληνη), brightness, a flash.

Σέλευκος, οὐ, ὁ, S. I. Nikator, one of the leaders of the phalanx under Alexander; after Alexander's death he received the government of Babylon, and gradually extended his empire until it comprised all Asia between India and the Mediterranean. From him the *Aera Seleuci*: *darum* (1 Oct. B.C. 812) takes date, and numerous cities were called Seleukeia. He was murdered B.C. 281 § 71.

σελήνη, ἡ, ἡ, (σέλας), the moon. σέλινον, οὐ, τό, parsley (which is from *πετροσέλινον*, rock-parsley, Fr. *persil*, Dutch *peterselie*; Old Engl. *persely*) § 114 n. 82.

Σελινούσι, οὐντος, ὁ, name of several rivers and cities, esp. a Dorian colony from Megara, situated on a hill on the S. coast of Sicily.

Ζεμελη, ης, ἡ, daughter of Kadmos, mother of Dionysos by Zeus.

Ζεμίραμις, ιδος, ἡ, queen of Assyria, successor to her husband Ninus; she is said to have built Babylon § 150.

σεμνός, ἡ, ὢν, (σέβουμαι), revered, holy, solemn, stately, fine, lordly.

σήμα, ατος, τό, (semaphore), a sign, a signal, a mark; a mound = Lat. *tumulus*.

σημαίνω, αῶ, to indicate, to order; to give the signal, to declare; to mean § 110.

σημείων, ου, τό, (semeiology), a sign, a signal; a standard, a device, a seal; a proof.

σήμερον, adv., to-day (ἡμέρα, cf. τῆρες, this year, from ἔτος).

σῆς, σεός, ὁ, a moth.

σθένος, ους, τό, (sthenic), strength, might. Used in prose in the phrase *πᾶσι σθένει*, with all one's might.

σθένω, to be strong, to be able. Poetic word.

σιγῶς, Att. ὦ, ἡσوماί, to be silent.

Σίγαιον, ου, τό, a promontory in Troas, with a city of the same name §§ 125 n. 16, 157.

σιγή, ης, ἡ, silence; **σιγῇ**, adverbially, in silence.

Σιδῆ, ης, ἡ, wife of Orion § 121. **σίδηρος**, ου, ὁ, (siderite, sideroscope), iron; *πυρὶ καὶ σιδήρῳ*, with fire and sword.

σιδηροφόρεω, Att. ὦ, ἡσώ, to bear arms.

Σιδηρώ, οὺς, ἡ, wife of Salmon § 24.

Σιδῶν, ὠρος, ἡ, an ancient city of Phoinikia, north of Tyre, famous for its trade in the days of the prophets and of Homer. **Σιδώνιος**, α, ων, Sidonian.

Σικελία, ας, ἡ, Sicily.

Σικωνίδης, ου, ὁ, a lyric poet of Keos, born B.C. 559, died A.C. 469 at Syracuse. He commemorated the Greek heroes of the Persian wars in elegies and epigrams, some of which remain. Among his friends and patrons were Hipparchos, the Thessalian Aleuadaí and Skopadaí, Themistokles, Hiero § 145.

Συδοί, ὧν, οἱ, a people of Asiatic Sarmatia, on the E. coast of the Black Sea, at the foot of Mt. Kaukasos.

Σινωπεύς, έως, ὁ, a man of Sinope, the most ancient and important Greek colony on the coast of the Black Sea; it lay on a peninsula in Paphlagonia. Diogenes the Cynic and Diphilos the comic poet were born here § 157.

σιταρκέω, Att. ὦ, ἡσώ, to supply with provisions. Late word. **σιτόκουρος**, ου, (κείρω), a bread-waster, *fruges consumere natus*.

σίτος, ου, ὁ, plur. τὰ σίτα, (parasite), corn, bread, food.

σιωπάω, ὦ, ἡσوماί, to be silent, to keep secret.

σιωπή, ης, ἡ, silence; **σιωπῇ**, adverbially, in silence.

σκαίος, ὁ, ὢν, (Lat. *scaevus*, Germ. *schief*, Engl. *skew*), left; unlucky; clumsy.

σκάπτω, ψω, to dig.

σκάφη, ης, ἡ, (scaphite, scaphoid), a tub; a boat.

σκάφιον, ου, τό, diminutive of σκάφη.

σκάφος, ους, τό, the hull of a ship, a ship.

σκέλος, ους, τό, (isosceles), the leg.

σκεῦος, ους, τό, a vessel; τὰ σ., furniture, baggage.

σκηρέω, Att. ὦ, ἦσω, to dwell in a tent, to be encamped.

σκηρόω, Att. ὦ, ὠσω, (*scene*), to encamp.

Σκηπίων, *ωνος*, ὁ, *ι*, P. Cornelius Scipio Africanus Maior, who defeated Hannibal at Zama B.C. 202 § 83 ad fin. II. P. Cornelius Scipio Aemilianus Africanus Minor, son of Aemilius Paullus, adopted by no. I. He was the friend of Polybios and Laelius, and destroyed Carthage in the 3rd Punic war B.C. 146 § 70. III. Q. Caecilius, Q. F. Metellus Pius Scipio, cons. B.C. 52, defeated by Caesar at Thapsus B.C. 46 § 108.

σκήπτρον, *ον*, τό, (*sceptre*), a staff, a baton; dominion.

σκιὰ, ἄς, ἡ, (*sciagraphy*), a shadow.

σκληρός, ἄ, ὄν, (*σκέλλω*, to dry, *sclerotic*), hard, rough, stiff, stubborn.

σκληρότης, *ητος*, ἡ, hardness, harshness.

σκοπέω, Att. ὦ, σκέψομαι, ἔσκεμαι, (*horoscope*, *microscope*), to behold, to consider, to examine.

σκορπίος, *ον*, ὁ, a scorpion; the constellation Scorpion § 142 n. 25; a sea-fish *ibid*.

σκότος, *ου*, ὁ, or *ους*, τό, (*scotomy*), darkness.

Σκυθία, *ας*, ἡ, the ancient name for the S. of Russia, between the Danube and the Don.

Σκύθης, *ου*, ὁ, a name given to all unknown northern and N.E. peoples beyond the Danube and the Black Sea.

Σκυθικός, ἡ, ὄν, Skythian.

σκυθρωπάειν, *άσω*, to look sul-
len.

Σκύλλα, *ης*, ἡ, a sea-monster,

who lived in the Sicilian strait in a cave.

σκώληξ, *ηκος*, ὁ, a worm.

σκόπτω, *ψω*, (*scoptical*), to mock, to jest.

Σμέρδης, *ιος*, ὁ, a Magian, who gave himself out for the true Smerdis, brother of Kambyeses, whom Kambyeses had slain. After the death of Kambyeses the Pseudo-Smerdis reigned for a few months, but was slain by conspirators § 79.

σμήμα, *ατος*, τό, (*σμάω*, to scour), soap.

Σόλων, *ωνος*, ὁ, the legislator of Athens, born cir. 640—680 B.C., died 559. Fragments of his elegies remain, mostly political and philosophical § 119.

σορός, *ού*, ἡ, a funeral urn, a coffin.

σός, *σῆ*, *σόν*, thine.

σοφία, *ας*, ἡ, (*philosophy*), wisdom, skill.

σοφιστής, *ου*, ὁ, (*σοφίζομαι*), a sophist, a quibbler; originally, a master of his craft, a sage; in later times, a rhetorician.

Σοφοκλῆς, *έους*, ὁ, of Kolonos, the tragic poet, born circa B.C. 497, died B.C. 406 § 106.

σοφός, ἡ, ὄν, (*sapiens*), wise, skilful.

σοφῶς, adv., wisely.

σπανίως, adv., seldom, scantily.

σπάργανον, *ου*, τό, in plur., swaddling clothes.

Σπάρτη, *ης*, ἡ, the capital of Lakonia in Peloponnesos.

Σπαρτιάτης, *ου*, ὁ, a Spartan.

σπᾶν, Att. *σπᾶν*, *άσω*, to draw, to tear, to drink.

σπείρω, *ερός*, (*spargo*), to sow; to beget; to strew.

σπένδω, *σπειν*, to pour a drink-offering. to pour; midd., to

- make peace, *τινι* or *πρός τινα*.
- σπέρμα*, *ατος*, τό, (*spermaceti*, *gymnosperm*), seed; descent; offspring.
- σπεύδω*, *σω*, to hasten; to strive after; to promote; more often intrans. as in midd., to press onward; to be eager (to do something).
- Σπείσιππος*, *ου*, ό, born cir. 895 B. C., succeeded his uncle Plato as head of the Academy, but was compelled by ill-health to resign in favour of Xenokrates B. C. 339. He died by his own hand B. C. 334.
- σπήλαιον*, *ου*, τό, (*spelaeum*, *spelunca*), a cave.
- σπλάγχνον*, *ου*, τό, the inward parts; the heart, as the seat of affection.
- σπληνιον*, *ου*, τό, a bandage.
- σπονδή*, *ης*, ή, (*σπένδω*, *spondeo*), a drink-offering; *αι σ.*, a treaty.
- σπουδάζω*, *σομαι*, (*σπεύδω*), to be eager; to be in earnest; to be busy upon.
- σπουδαίος*, *α*, *ον*, good, excellent.
- σπουδή*, *ης*, ή, (*σπεύδω*), eagerness, haste, pains, earnest.
- Σταγειρετης*, *ου*, ό, a man of Stageira in Makedonia, near the Strymon, Aristotle's birth-place § 140.
- σταγών*, *ονος*, ή, (*στάζω*), a drop.
- σταδίου*, *έως*, ό, a runner in the foot-race.
- στάδιον*, *ου*, τό, plur. *οι στάδιοι* or *τα στάδια*, a measure of length=606½ ft.; a race-course.
- σταθμός*, *ου*, ό, plur. *οι σ.* or *τα σταθμά*, (*ιστημι*), a stall; quarters; a stage on the Persian high roads, a day's journey, generally=5 parasangs; the weight of a balance; a balance.
- στασιάζω*, *άσω*, (*στάσις*), to revolt, to quarrel.
- στάσις*, *εως*, ή, a standing, a position, state; faction.
- σταυρός*, *ου*, ό, (*ιστημι*), a stake; a cross.
- στείχω*, (*vestigium*, Germ. *steigen*), to go up, to approach, to march. Poetic.
- στέλλω*, *στέλω*, to arrange, to make ready, to despatch; midd. with aor. pass. *εστάλην*, to set out.
- στέμμα*, *ατος*, τό, (*στέφω*, Lat. *stemma*), a chaplet.
- στενάζω*, *ξω*, (*στένω*), to groan.
- στενός*, *ής*, όν, (*stenography*), narrow, close.
- στενοχωρία*, *ας*, ή, narrowness of space, straits.
- στενωπός*, *όν*, narrow.
- στερέω*, Att. *ω*, fut. *ω*, to deprive, *τινός*.
- στερής*, *εως*, ή, privation, loss, *τινός*.
- στέρον*, *ου*, τό, the breast.
- στέφανος*, *ου*, ό, (*στέφω*), a crown.
- στεφανώω*, Att. *ω*, *ώσω*, to crown.
- σθήθος*, *ους*, τό, (*stethoscope*), the breast.
- στήλη*, *ης*, ή, (*ιστημι*), a block of stone, a gravestone.
- Στησιχόρειος*, *α*, *ων*, belonging to Stesichoros § 106.
- Στησιχορος*, *ου*, ό, of Himera, circ. 645—560 B. C., a famous lyric poet. By the fable of the horse and the stag he is said to have warned his fellow-citizens against Phalaris.
- στίγμα*, *ατος*, τό, (*στίζω*, *stimulus*, *stigma*), a brand.
- στίζω*, *στίξω*, to prick, to brand.
- Στίλπων*, *ωνος*, ό, of Megara, one of the principal philosophers of the school of Megara, who

- flourished circa B.C. 300 § 108.
- στοά*, *ἀσ*, *ἡ*, a piazza or cloister; esp. the *σ. παικίλη*, (see *παικίλος*), in which Zeno and his followers, thence called Stoics, or the school of 'the Porch', taught, §§ 4 n. 12, 135 n. 15.
- στολή*, *ῆς*, *ἡ*, (*στέλλω*, *stole*), dress, a robe.
- στόλος*, *ου*, *ὁ*, (*στέλλω*), an equipment, an expedition, a fleet.
- στόμα*, *ατος*, *τό*, the mouth; words, style § 104; the mouth of a river, an outlet.
- στόμων*, *ου*, *τό*, a mouth; a bit.
- στορέννυμι*, (Lat. *sterno*, *strew*), to spread, to level, to pave, to bestrew.
- στρατεία*, *ας*, *ἡ*, an expedition, a campaign.
- στρατεύω* and *ομαι*, *σω* and *σομαι*, to serve in war, to take the field.
- στρατηγέω*, Att. *ῶ*, *ῆσω*, (*strategy*), to be a general § 79; to command an army.
- στρατηγικός*, *ῆς*, *ὁν*, (*strategic*), belonging to a general; fit for command.
- στρατηγός*, *οὔ*, *δ*, (*στράτης*, *ἡγέομαι*), a general; at Athens one of 10 officers yearly elected to command the army and navy.
- στρατηλάτης*, *ου*, *ο*, (*ἐλαύνω*), a general.
- στρατιά*, *ἀς*, *ἡ*, an army.
- στρατιώτης*, *ου*, *ὁ*, a soldier.
- στρατιωτικός*, *ῆς*, *ὁν*, belonging to soldiers; military; soldier-like.
- Στρατονίκη*, *ης*, *ἡ*, daughter of Demetrios Poliorketes, wife i. of Seleukos Nikator, ii. of his son Antigonos Soter § 71.
- στρατόπεδον*, *ου*, *τό*, a camp, an army; a squadron.
- στρεπτός*, *οὔ*, *ὁ*, (sc. *κύκλος*), a collar, Lat. *torques* § 98 n. 16.
- στρέφω*, *ψω*, to turn, to twist, to torture; midd., to turn round, to revolve.
- στρογγύλος*, *η*, *ον*, round; of style, well-rounded, terse.
- στρουθιον*, *ου*, *τό*, dimin. of *στρουθός*.
- στρουθός*, *οὔ*, *δ* and *ἡ*, a sparrow.
- στροφή*, *ῆς*, *ἡ*, (*στρέφω*, *strophe*), a turning; a revolution, a circling § 127.
- στυγέω*, Att. *ῶ*, *ῆσω*, to hate.
- στυλος*, *ου*, *δ*, (*ἵστημι*), a pillar.
- Στωικός*, *ῆς*, *ὁν*, Stoic, cf. *στοά*.
- σύ*, *σοῦ*, (*tu*, Germ. *Du*), thou.
- συγγενής*, *ἐς*, (*γίγνομαι*), of the same race, akin; *αι* *σ.*, relations.
- συγγενικός*, *ῆς*, *ὁν*, due to kinsmen.
- συγγίγνομαι*, *γενήσομαι*, to consort with; to live with, as a pupil with a master § 69 n. 14.
- συγγνώμη*, *ης*, *ἡ*, pardon.
- σύγγραμμα*, *ατος*, *τό*, a writing; a work.
- συγκαταβαίνω*, *βήσομαι*, to go down together; to come to one's aid; to condescend.
- συγκαταθάπτω*, *ψω*, to bury with one.
- συγκατακάω*, to burn along with one.
- συγκεράννυμι*, *δσω*, to mix together, to unite.
- συγκόπτω*, *ψω*, to cut up; to be-labour, to weary.
- συγχέω*, fut. *χεῶ*, to pour together, to confound.
- συγχωρέω*, Att. *ῶ*, *ῆσω*, or *ῆσομαι*, to meet, to give way, to yield, to agree to.
- συγχώρησις*, *εως*, *ἡ*, consent.
- συζεύγνυμι*, *ζεύξω*, (*syzygy*), to yoke together, to couple.

σुकή, ἡς, ἡ, the fig-tree.
σύκον, ου, τό, (sycamore), a fig.
συκοφαντέω, Att. ὦ, ἦσω, to be an informer, to slander.
συκοφάντης, ου, ὁ, (sycophant), an informer, a slanderer.
συνάω, Att. ὦ, ἦσω, to strip, to plunder.
συλλαβή, ἡς, ἡ, a syllable.
συνλαμβάνω, λήψομαι, to seize, to comprehend, to collect; to help, *τινί*, in midd., to take part in, *τινός*.
Σύλλας, α, ὁ, L. Cornelius Sulla Felix, the dictator, born B.C. 138, died B.C. 78 § 120.
συνλέγω, ξω, to collect, to assemble.
Συλοσών, ὄντος, ὁ, brother of Polykrates § 25 n. 24.
συμβαίνω, βήσομαι, to agree, *τινί*; mostly impers., *συμβαίνει*, it falls out, turns out, results.
συμβάλλω, βαλῶ, to put together; to contribute (esp. in midd.); to conclude; to reckon; intrans., to meet, *τινί*.
σύμβολον, ου, τό, (συμβάλλω, συμβολ), a token, a signal, an emblem, a covenant.
συμβουλευῶ, σω, to advise, *τινί*; midd., to consult with, to take counsel; to deliberate.
σύμβουλος, ου, ὁ, an adviser.
συμμαχέω, Att. ὦ, ἦσω, to be an ally, to succour, *τινί*.
συμμαχία, ας, ἡ, an alliance, offensive and defensive.
συμμάχομαι, οὔμαι, to fight as an ally of, *τινί*.
σύμμαχος, ου, ὁ, an ally.
συμμεταβάλλω, βαλῶ, to change at the same time with.
σύμπας, σύμπασα, σύμπαν, all together, the whole.
συνπίνω, πίομαι, to drink together.

συνπίνω, πεσούμαι, to come to blows; to meet with; to happen; to fall in.
συνπλέκω, ξω, to twist together; to lock together; pass. to grapple with.
συνπλέω, πλεύσομαι, to sail together; *οἱ συνπλέοντες*, shipmates.
σύμπλους, ου, ὁ σ., a shipmate.
συνπονέω, Att. ὦ, ἦσω, to work together.
συνπόσιον, ου, τό, (συνπίνω), a drinking-party, a feast.
συνφέρω, σνοίσω, to be of use; *τὸ σύμφερον*, advantage; midd., to agree with, to turn out.
συμφορὰ, ας, ἡ, an accident, a misfortune.
σύν or *ξύν*, (Lat. *cum*), prep. with dat., with, together with; *σ. τοῖς θεοῖς*, by the help of the gods; *οἱ σύν τινι*, one's troops; *σύν τῷ νόμῳ*, according to the law.
συνάγω, ξω, to bring together, to unite; to narrow.
συναγωνίζομαι, ιούμαι, to aid in a contest, to second, *τινί*.
συνακολουθεῖν, Att. ὦ, ἦσω, to follow, *τινί*.
συναλίσκομαι, λώσομαι, to be taken prisoner together with.
συναντάω, Att. ὦ, ἦσω, to meet, *τινί*.
συνάπτω, ψω, to join together; to frame; *σ. μάχην*, to join battle; *σ. λόγον*, to enter into conversation; intrans., to be near; to join.
συναρπάζω, σω, to carry away; to catch.
συναχέσθωμαι, θέσομαι, to mourn with, *τινί*.
συνδέω, δήσω, to bind together.
συνδιατρίβω, ψω, to live with; esp. as disciples with a master.
συνδοκέω, δόξω or poetic *δοκῆσω*,

to seem good to another also ;
impers. *συνδοκεῖ*, = *placet*.

συνεθίζω, ἰώ, to accustom.

συνεθιστέω, verbal adj., one must accustom.

συνείδησις, εως, ἡ, conscience.

σύνειμι, ἔσομαι, to be together, to be acquainted with, to live with; to attend, as a pupil.

σύνειμι, (εἰμι), used in ind. as fut., in the other moods as pres. of *συνέρχομαι*.

συνεργέω, Att. ὦ, ἦσω, to work with, to support, *τινί*.

συνέρχομαι, *σύνειμι*, to come or go with; to meet.

σύνεσις, εως, ἡ, (*συνήμι*), intelligence.

συνεσσιδω, Att. ὦ, in midd., to feast together.

συνερός, ἡ, ὅν, (*συνήμι*), I. intelligent; II. intelligible.

συνεχής, ἐς, continuous, unceasing.

συνέχω, ἔω, to hold together, to support; pass., to be distressed, affected by.

συνεχῶς, adv., continually.

συνήδομαι, ἡσθήσομαι, to rejoice with, to congratulate, *τινί*.

συνήθεια, ας, ἡ, intercourse, custom.

συνήθης, ες, accustomed, usual, customary; οὐ σ., acquaintances.

σύνθετος, ον, compound.

συνίημι, ἦσω, to perceive, to understand.

συνίστημι, συστήσω, to bring together, to unite, to form; to introduce; midd., with 2 aor. and perf. act., to meet, *τινί*; to consist § 113 n. 10; to hold together § 141.

συνοδοιπορέω, Att. ὦ, ἦσω, to travel together. Late word.

σύνουδα, *συνείσομαι*, to be privy to; *σύνουδα δειν'* ἐργασμέσθαι,

I am conscious of having committed a fearful deed; *σύνουδα ἐμαυτῷ ἀντιλέγειν οὐ δυναμένῳ*, I am conscious of my inability to answer.

συνοικίζω, ἰώ, to join in one city.

σύνουκος, ον, living with, wedded to, *τινί*.

συνουσία, ας, ἡ, a friendly meeting, a party; society.

συντάττω, ξω, to arrange, ordain, compose; in grammar, to use in a certain construction.

συντέμνω, μῶ, to cut up; to cut short, to curtail; to speak briefly.

συντίθηναι, συνθήσω, to lay together, to frame, to unite; midd., to agree, *τινί τι*, to something with some one.

συντόμως, adv. (*συντέμνω*), shortly; briefly.

συντρέχω, δραμοῦμαι, to unite, to concur, to meet.

συντρίβω, ψω, to shatter, to crush.

σύντροφος, ον, bred together, living with, inbred.

Συρακόσιος, α, ον, Syracusan.

Συράκουσαι, ὧν, αἱ, Syracuse, the chief city of Sicily, a Dorian colony, founded by Archias B.C. 735.

Συρία, ας, ἡ, a country of Asia, E. of Palestine, Phoenicia, and the Mediterranean, S. of Cappadokia, W. of the Euphrates, N. of Arabia.

συνριγμός, οὔ, ὁ, (*συνρίπτω*), a piping; a whistle; a hissing.

σύνριχος, ον, ὁ, a basket.

Σύρος, ον, ὁ, a Syrian; name of a slave § 153 n. 16.

σύρω, (*συρμα*), to draw.

σῦς, σνός, ὁ, and ἡ, (*σως*, *σωω*), a swine, boar or sow.

συνσπεύδω, to help on.

συσσίτιον, ου, τό, a common meal, a mess.

συχρός, ἡ, ὄν, long, frequent, much.

σφάγιον, ου, τό, (σφάζω), a victim. σφάζω or σφάττω, ξω, to slaughter, to sacrifice.

σφάλλω, αλώ, (fallo, fall, fell, fail), to trip up, to overthrow; pass., to fall, to be ruined.

σφέ, acc. pl. enclitic of σφεῖς, them; in Att. poets, also sing., him, her.

σφεῖς, σφῶν, they, them.

σφήξ, κῆός, ὁ, (Lat. *vespa*), a wasp.

σφιγγω, ξω, to bind tight, to squeeze.

Σφίγξ, γγος, ἡ, a monster, with the body of a lion, and the head and shoulders of a woman, which destroyed all the Thebans who could not solve her riddle; when Oidipus solved it, she threw herself headlong from her rock.

σφῆν, poet. dat. from σφεῖς; sometimes sing.

σφόδρα, adv., exceedingly.

σφῶ, dual nom. and acc. from σύ.

σχεδόν, adv., (ἔχω), near; almost, about.

σχῆμα, ατος, τό, (ἔχω, *scheme*), figure, form § 50; air § 66 ad fin.; look, fashion, character, kind.

σχοινίον, ου, τό, a rope, (for hanging oneself § 65).

σχολαστικός, οῦ, ὁ, (scholastic), a school-pedant, a dominie.

σχολή, ἡς, ἡ, (school), leisure; κατὰ σχολήν, at leisure § 103; with gen., rest from; idleness; a lecture; a school § 46 ad fin.

σώζω, σω, to save, to preserve; pass., to prosper, to escape.

Σωκράτης, ους, ὁ, the Athenian philosopher, son of Sophronis-

kos, born B.C. 469, condemned to death B.C. 399. He 'brought down philosophy from heaven to earth,' leaving the physical theories of his predecessors for practical morality. He left no work behind him, but the later schools of Greek philosophy may all be traced up, mediately or immediately, to his influence.

σῶμα, ατος, τό, the body.

σωματοειδής, ἐς, corporeal.

σωρός, οὔ, ἡ, a heap.

Σώστρατος, ου, ὁ, a flute-player.

σωτήρ, ἡρος, ὁ, (σώζω), a saviour, preserver.

σωτηρία, ας, ἡ, deliverance, safety; with gen. § 119 n. 21.

Σωφρονίσκος, ου, ὁ, an Athenian sculptor, father of Sokrates.

σωφρονέω, Att. ὦ, ἦσω, to be of sound mind, to be temperate.

σωφροσύνη, ης, ἡ, prudence, temperance.

σώφρων, ου, (σῶς, φρήν), prudent, temperate.

ταινία, ας, ἡ, (τέλω, *taenia*), a band, fillet; a strip of land, a sandbank.

ταλαιπώρην, ὦ, ἦσω, (also in midd.), to endure hardship.

ταλαιπώρος, ου, wretched.

ταλαιπῶρως, adv., miserably.

τάλαντον, ου, τό, (τλήναι), a balance § 140 ad fin.; a talent.

τάλας, αινα, αν, (τλήναι), wretched.

τάλλα, ἰ. ε. τὰ ἄλλα § 105.

ταμίειον, ου, τό, (ταμίς, τέμνω), a magazine, store.

Ταμῷς, ὦ, ὁ, of Memphis, admiral under the younger Kyros § 143.

Τάνταλος, ου, ὁ, father of Pelops and Niobe, admitted to the table of the gods; for some sin, variously described, he

- was condemned to eternal thirst in the midst of water and hunger though the finest fruit hung before him; others state that his punishment was a stone, ever threatening to crush him; hence the verb to *tantalise*.
- τάξις*, *ews*, *ή*, order, one's post in battle; *τάξιν λείπειν*, to desert one's post; rank, position.
- ταπεινός*, *ή*, *όν*, low, mean, down-cast, base.
- ταπεινώω*, Att. *ῶ*, *ώσω*, to humble, to abase.
- ταραγμός*, *ού*, *δ*, (*ταράττω*), a disturbance.
- Ταραντίνος*, *η*, *ον*, of *Τάρας* or Tarentum, one of the greatest cities of Apulia, on the gulf which bears its name; *δ* T., a man of Tarentum.
- ταράττω*, *ξω*, to trouble, to confound.
- ταραχή*, *ής*, *ή*, confusion, trouble.
- ταριχεύω*, *σω*, to embalm; to preserve meat.
- τάριχος*, *ου*, *δ*, dried or smoked fish.
- Ταρσός*, *ού*, *ή*, capital of Kilikia, built on both sides of the river Kydnos; a great seat of learning, and the birth-place of St Paul.
- Τάρταρος*, *ου*, *δ*, plur. *τὰ Τάρταρα*, the lower world, the place of punishment of the wicked § 6.
- Ταρτήσιος*, *α*, *ον*, of Tartessos, the Tarshish of the O. T., a district of Spain near Cadiz, from which the Phoinikians brought the precious metals.
- τάττω*, *ξω*, (*tactics*), to arrange, to appoint, with inf. § 100.
- Ταυρέας*, *ου*, *δ*, see § 69 n. 25.
- Ταυροί*, *ών*, *οί*, the inhabitants of the Tauric Chersonesos (*Crimaea*) § 40.
- ταῦρος*, *ου*, *δ*, (*taurus*), a bull.
- τάφος*, *ου*, *δ*, (*θαπτω*), a burial; a tomb.
- ταχέως*, adv., quickly.
- τάχιστα*, very quickly; *ὥστιάιστα*, as soon as ever § 121 n. 23; elsewhere, with all speed.
- τάχος*, *ους*, *τό*, quickness.
- ταχύς*, *εία*, *ύ*, quick, fleet; *ταχύ*, as adv., quickly § 62; compar. *θάττω* (less often *ταχίων*), superl. *τάχιστος*.
- ταχυτής*, *ήτος*, *ή*, swiftness.
- ταῶς*, *ῶ*, *δ*, (*pavo*), a peacock.
- τε*, enclitic particle, and; *τε...τε*, or *τε καί* and...also.
- τέθαιμαι*, perf. pass. of *θάπτω*.
- τείνω*, *τενῶ*, (*tendo*, *tone*, *thin*, *tension*), to strain, to extend; intrans., to stretch, *τεταμένον ἐστί*, extends, reaches § 91 n. 12.
- Τειρεσίας*, *ου*, *δ*, a blind seer of Thebes §§ 99, 182.
- τειρίζω*, *ῶ*, to build a wall, to fortify.
- τείχος*, *ους*, *τό*, (*τέκτων*, *τεύχω*, *τεζο*), a wall.
- τεκμήριον*, *ου*, *τό*, a proof, an evidence.
- τέκνον*, *ου*, *τό*, (*τίκτω*), a child.
- τεκνῶω*, Att. *ῶ*, *ώσω*, to beget; midd., to bear; pass., to be born.
- τεκτονικός*, *ή*, *όν*, skilled in building; *ή τ. τέχνη*, carpentry.
- τέκτων*, *ονος*, *δ*, (*architect*), a carpenter, a builder, a workman.
- τεκών*, *όντος*, *δ*, (*aor. part. of τίκτω*), a parent.
- Τελαμών*, *ώνος*, *δ*, king of Salamis, son of Aiaikos, and father of Aias, an Argonaut and hunter of the Kalydonian boar § 157.
- τέλειος*, *α*, *ον*, or *ος*, *ον*, perfect, entire, fulfilled.
- τελεύω*, Att. *ῶ*, *ώσω*, to fulfil;

pass., to come to full age § 96.
 τελετή, ἥς, ἡ, (τελέω), initiation in the mysteries; plur., mystic rites.
 τελευταῖος, α, ω, (τελευτή), last.
 τελευτάω, Att. ὤ, ἤσω, to complete, finish; with or without βίω, to die § 98; to end; τελευτῶν, at last.
 τελευτή, ἥς, ἡ, (τελέω), an end; death.
 τελέω, Att. ὤ, fut. ὤ, to fulfil, to end; to pay § 100.
 τελματώδης, ες, marshy.
 τέλος, ου, τό, an end, an aim; τὸ τ., the chief good, *finis bonorum*; τέλος, acc., at last § 81 n. 27; an office, τὰ τέλη or οἱ ἐν τέλει, the government; a tax; in plur., the mysteries § 101 n. 14.
 τεμάχιον, ου, τό, (τέμνω), a slice of salt-fish.
 τέμενος, ους, τό, a glebe, a sacred precinct.
 τέμνω, τεμῶ, (anatomy), to cut, to fell, to devastate.
 τέρας, ατος, τό, a wonder, a sign, a monster.
 τέρμα, ατος, τό, (terminus, term), a boundary, an end.
 τερπνός, ἡ, ὄν, delightful, pleasant.
 τέρω, ψω, to delight; midd., to take delight, ὀρών, in seeing.
 τέρψις, εως, ἡ, enjoyment, delight.
 τεσσαράκοντα, οἱ, αἱ, τὰ, forty.
 τέσσαρες, α, Att. τέττ., (tetrarch, *quattuor*, Welsh *pedwar*), four.
 τεταγμένως, adv. from the perf. part. pass. of τέττω, regularly.
 τέταρτος, η, ων, the fourth.
 τετράγωνος, ου, (tetragon), τὸ τ.,

a quadrangle; mostly a rectangle, esp. a square.
 τετράκις, adv., four times.
 τετραπλοῦς, ἡ, ὄν, fourfold.
 τετράπους, ὅων, gen. ποδός, four-footed.
 τέτταρες, α, see τέσσαρες.
 τέττιξ, εγος, ὁ, a grasshopper.
 τευθίς, ἰδός, ἡ, a kind of cuttlefish; a kind of pastry.
 Τεύκρος, ου, ὁ, half-brother of Aias, the best Greek archer before Troy; he founded a new Salamis before Troy § 157. Hor. *Teucer Salamina patremque Cum fugeret etc.*
 τεύχω, ξω, (τυγχάνω, τέχνη), to prepare, to form, to cause, to make.
 τεχνόμαι, Att. ὡμαι, ἤσεται, to contrive, to execute.
 τέχνη, ης, ἡ, (τέκνω, technical), an art, a trade; skill; cunning; a way.
 τέχνημα, ατος, τό, a handiwork; a trick.
 τεχνικός, ἡ, ὄν, artistic, skilful, workmanlike.
 τεχνίτης, ου, ὁ, a workman, an artist.
 τῇδε, dat. fem. of ὅδε, used as adv., here § 96 n. 7; in this way.
 τηλικούτος, αὐτή, οὗτο, of such a kind, of such an age, so strong.
 Τηρεΐς, ἔως, ὁ, son of Ares, mythical king of the Thracians, transformed into a hoopoe §§ 2, 71.
 τίθημι, θήσω, (theme, thesis, do, doom, deem), to set, to place, to appoint, to propose; τίθεμαι νόμον, to lay down a law, of the legislator § 180; τίθεσθαι ν., to give oneself a law, to pass it, of the people; to make, to render, τὸν εὐπορον πτωχόν,

to make the prosperous a beggar § 119 n. 24; *τίθεσθαι τινι ὄνομα* 'Ἀμφόδοι, to give one the name of A. § 139 n. 12, cf. § 129 n. 22; *νεῖκος εὖ θέσθαι*, to arrange, settle a dispute § 143; *θέσθαι ὡς καὶ πρᾶσιν*, to set about buying and selling § 129 n. 22; to reckon, to account § 134; *τίθεσθαι ψήφον*, to give one's vote.

τίθρη, ης, ἡ, (*τίθρη, θήλη*), a nurse.

Τιβωνός, οὔ, ὁ, son of the Trojan king Laomedon, father by Eos of Memnon. Eos obtained for him from Zeus the gift of immortality, but forgot to pray for perpetual youth. He shrunk and withered away, until at last he lost his voice § 131.

τίτω, τέξομαι, (τεύχω, Germ. zeugen), to beget, to bear, to produce.

τίλλω, τιλλῶ, (vello), to pluck, to tear off the hair.

τιμᾶν, Att. ᾶ, ἥσω, to honour; to value, *τινός*, at a certain price; in law, *τιμᾶν τινι θανάτου*, to give sentence of death against a man, to condemn him to death; in midd. of the accuser, *τιμᾶσθαι τινι θανάτου*, to accuse on a capital charge.

τιμή, ἥς, ἡ, (τίω), honour, rank; price § 112.

τιμῆμα, ατος, τό, value; estimate of the penalty, penalty, punishment.

τιμός, α, ον, valued; dear, high-priced § 112 n. 24.

Τιμόθεος, ου, ὁ, son of Konon, an Athenian commander who did much to repair his country's losses after the Peloponnesian

war, and during the first half of the 4th century B. C. § 16. See his life in Nepos.

Τιμοκρέων, ατος, ὁ, of Ialysos in Rhodes, a poet and athlete, once a friend of Themistokles, whom he afterwards lampooned § 109 *ad fin.*

Τίμων, ατος, ὁ, an Athenian of the time of the Peloponnesian war, famous as a misanthrope § 127. Lucian has a tract named after him; see also Shakespeare.

τιμωρέω, Att. ᾶ, ἥσω, to aid, to avenge, *τινί*; midd., to punish, *τινὰ* §§ 81, 104 n. 11; cf. the *Heautontimorumenos* of Terence.

τιμωρός, ὅς, (τιμή, αἶρω), helping; avenging; *ὁ τ.*, an avenger § 81.

τίω, τίσω, to pay; *ἄκην*, to pay a penalty; midd., to punish § 100 n. 13.

τίς, τι, gen. *τινός*, Att. *τοῦ*, dat. *τίνι*, Att. *τῷ*, (*quis*), who, what? *τί*, why?

τις, τι, enclitic pronoun, one, some one, any one; *ὀλίγοι τινές*, some few; often, like *quidam*, with adjectives, by way of limitation, 'as it were'.

τίσις, εως, ἡ, (τίω), recompense, vengeance.

Τιτάν, ἄνος, ὁ, in plur., sons of Ouranos and Gaia, an ancient race of gods, overthrown by Zeus.

τιτρώσκω, τρώσω, (τείρω, Lat. tero, throo), to wound.

Τιτυός, οὔ, ὁ, a giant who offered violence to Leto; in the nether world two vultures continually pecked his liver.

τλήμων, ατος, ὁ and ἡ, (τλῆναι), wretched, miserable.

τλῆναι, τλήσομαι, (τολμάω, τδλας,

tuli, tollo, tolero), to bear, to suffer; to dare, to have the heart to do.
τοί, enclitic partiale, in truth, verily.
τοίνυν, therefore, then, now.
ταῖος, τοία, ταῖον, and } of such
ταύσδε, ἀδὲ, ὅνδε, } a kind,
such.
ταιοῦτος, αὐτῇ, οὗτο or οὗτον, such,
so great.
τοιχωρυχέω, Att. ὦ, ἦσω, (τοχος, ορύττω), to break into a house,
to be a burglar.
τοκεύς, ἑως, ὁ, (τίκτω), a father;
plur., parents.
τόλμα, ἡς, ἡ, (τλήμαι), daring,
rashness.
τολμᾶω, Att. ὦ, ἦσω, to venture,
to have the heart to do a thing.
τολμητής, οὗ, ὁ, a man of daring.
τόμος, ου, ὁ, (τέμνω), a slice.
Τόξαρις, ἰδος, ὁ, a Skythian sage,
who lived at Athens in Solon's
time. A tract of Lucian's
bears his name.
τόξενμα, ατος, τό, an arrow.
τοξεύω, σω, to shoot with the bow.
τοξικός, ἡ, ὄν, belonging to a bow,
*from a bow § 106 *ad fin.*; ἡ τ.*
(τέχνη), archery § 146.
τόξον, ου, τό, (τυγχάνω, toxophi-
lite), a bow; in pl., bow and
arrows.
τοξότης, ου, ὁ, an archer.
τόπος, ου, ὁ, (topic, Utopian), a
place, room, a seat.
τόρνος, ου, ὁ, (τείπω, tornus, teres),
compasses.
τόσος, ἡ, ὅν
τοσάσδε, ἥδε, ὅνδε } so great.
τοσούτος, αὐτῇ, οὗτο or οὗτον, so
much, so great; ἐς τοσούτο,
*with gen., = *eatenus*; τρις το-*
ούτο, thrice as great.
τότε, adv., then.
τραγικός, ἡ, ὄν, tragic; ὁ τ., a
tragic poet § 51.

τράγος, ου, ὁ, (τρώγω), a he-goat.
τραγωδία, ας, ἡ, a tragedy.
τραγωδοποιός, οὔ, ὁ, a tragic poet,
a tragedian § 106.
τραγωδός, οὔ, ὁ, a tragic actor.
*τράπεζα, ἡς, ἡ, (for *τεράπεζα*,*
trapezium), a table, a dining-
table; a bank.
τραῦμα, ατος, τό, (τιτρώσκω), a
wound.
τράχηλος, ου, ὁ, the neck.
Τραχίνιος, α, ὁ, of Trachis, a city
and rugged district of Thessaly
on the Malian gulf § 71. 'Tra-
chinian women' is the title of
a play of Sophocles.
τραχύς, εἶα, ὁ, (trachyle), rough,
rugged; harsh, surly.
τρεῖς, τρία, τριών, τρισί, (tres),
three.
τρέμω, (τρέω, terreo, tremo), to
tremble, to quake, to fear.
τρέπω, ψω, (στρέφω, trepidus),
to turn, to change, to rout;
midd., to turn oneself, to apply
*oneself § 58; *τερραμμένος*, si-*
tuated.
τρέφω, θρέψω, to feed; ξέπου, to
maintain mercenaries; κόμπη,
to let the hair grow long
§ 116; to produce, to contain;
midd., to grow up, to feed
upon.
τρέχω, δραμοῦμαι, to run.
τρέω, έσω, (τρέπω), to tremble;
to run away; to fear.
τρίαινα, ἡς, ἡ, a trident.
τριακάς, ἀδος, ἡ, the number
thirty; the thirtieth day of
the month § 44.
τριᾶκοντα, οί, αί, τό, (triginta),
thirty; οί τρ. § 126 n. 14, the
thirty who held the chief
power at Athens after the cap-
ture of the city by Lyxander
B. C. 404; after a few months
of cruel oppression they were
overthrown by Thrasyboulos.

The most eminent of them were Theramenes, whom his colleagues compelled to drink hemlock, Kritias, and Charikles.

τριακοστός, ἡ, ὄν, thirtieth.

τριάς, ἄδος, ἡ, (triad), the number three.

τριβή, ἡς, ἡ, a spending; delay.

τριβω, ψω, (trivi, drive), to rub, to wear out, to spend.

τριβων, ὠνος, ὁ, (τριβω), a threadbare cloak; worn by philosophers.

τρίζω, perf. τέτριγα as pres. (stride), to squeak, to chirp § 75.

τριήρης, es, (trpls, ἀραπίσκω), generally ἡ τ. (ναῦς, triremis), a galley with three banks of oars, a trireme.

τρίοδος, ου, ἡ, a meeting of three roads, Lat. *trivium*.

τριπλάσιος, α, ον, thrice as much as, with gen.

τρίπους, ον, ποδός, three-footed § 51 *ad fin.*; ὁ τ., a tripod, a three-legged kettle.

Τριπτόλεμος, ου, ὁ, the inventor of the plough and introducer of agriculture, founder of the Eleusinian mysteries.

τρίς, adv., thrice.

τρισάθλιος, α, ον, thrice wretched.

τρισκαίδεκα, οί, αί, τὰ, thirteen.

τρισόλβιος, ου, thrice blessed.

τρισώματος, three-bodied, of Ger-yones, forma *tricorporis umbrae* § 34.

τριταῖος, αία, αἶον, on the third day.

τρίτος, η, ον, third.

τριττός, ἡ, ὄν, threefold.

τριχός, gen. of θρίξ.

τριώβολον, ου, ὁ, a three-obol piece; a half-drachma.

τριῶν § 13, gen. of τρεῖς.

Τροία, as, ἡ, Troy, both the city,

elsewhere Ilion, and the region in the N. W. of Asia Minor §§ 26, 67.

Τροιζήν, ἦνος, ἡ, an ancient city in the S. E. of Argolis, famous for its patriotism in the second Persian war § 90.

τρόπαιον, or τροπαῖον, ου, τό, (τρέπω), a trophy.

τρόπος, ου, ὁ, (τρέπω, trope), manner, way, fashion, temper; ἐκ παντός τρόπου or πάντα τῶσαν, in every way; τόνδε τὸν τρ., in this way.

τροφεύς, έως, ὁ, (τρέφω), a foster-father.

τροφή, ἡς, ἡ, food § 94; bringing-up.

τροχός, οῦ, ὁ, (τρέχω, trochee), a wheel, a ring.

τρόχος, ου, ὁ, a running, a revolution, a race, a course.

τρυνάω, Att. ῶ, ἦσω, (τρύω), to bore, to pierce; τετρυνήμενος, leaking § 124.

τρυνόω, Att. ῶ, ἦσω, to live daintily, to give oneself airs.

τρυνή, ἡς, ἡ, (θρύπτω), softness, effeminacy, conceit.

Τρώας, ἄδος, ἡ, (sc. γῆ), the Troad, in the N. W. of Asia Minor.

τρώγω, ξομαι, aor. έτραγον, to gnaw, to nibble, to munch, to eat.

Τρωικός, ἡ, ὄν, Trojan; τὰ Τρ., the Trojan war § 37.

Τρῶες, ων, οί, Trojans.

τυγχάνω, τεύχομαι, aor. έτυχον, i. to hit a mark, to meet, to win, οίκτου, pity; δίκης, to meet one's deserts; to succeed;

ὁ τυχών, the first comer; οί τ., vulgar folk. ii. intrans., to happen, to come to pass; with partic., just § 114 n. 11; έτυχε παρών, he was there just at the time; ὡμολογηκώς τυγχά-

reis, you have agreed.

Τυδεΐς, *έως*, *δ*, of Kalydon, son of Oineus, and son-in-law of Adrastus; he was one of the Seven against Thebes § 146; his son was Diomedes, *Tydidēs melior patre*.

τύμβος, *ου*, *δ*, (τύφω), the place where a dead body is burnt, a barrow, a tomb.

Τυνδάρεις, *εω*, *δ*, husband of Leda §§ 7, 127.

τύπος, *ου*, *δ*, (τύπτω, *type*), a mark, print, outline; figure § 27.

τύπτω, *ήσω*, (its other tenses are from *παίω*, *παράσσω* and *πλήττω*), to strike, to wound, to flog.

τύραννος, *ου*, *δ*, (Dor. for *κόρανος*), a master, a tyrant; as adj. *τύραννος*, *ον*, royal.

τύρος, *ου*, *δ*, cheese.

τυφλός, *ή*, *όν*, blind, dark.

τυφλώ, Att. *ώ*, *ώσω*, to blind.

τυφώω, Att. *ώ*, *ώσω*, (*stupeo*), to make vain, puff up; in perf. pass., to be vain.

Τυφών, *ωνος*, *δ*, son of Tartaros and Gaia, father of the Sphinx, a fire-breathing monster, overwhelmed by Zeus under Mt. Aetna.

τύχη, *ης*, *ή*, (τυγχάνω), luck, chance, fortune; *τύχη* or *κατά τύχην*, by chance; also personified, *ή Τύχη*, Fortune.

Τάκυνθος, *ου*, *δ*, (*hyacinth*, *jacinth*), a favourite of Apollo, from whose blood the hyacinth sprung § 89.

υαλος, *ου*, *ή*, (*hyaline*), crystal; glass.

ύβριζω, *ιουμαι*, to wax wanton; to insult, outrage, *τυνά* or *είς τινα*.

ύβρις, *εως*, *ή*, (ύπέρ), insolence, riotousness, violence; violation § 22.

ύβριστής, *ου*, *δ*, a man of violence and insolence; a debauchee.

ύβριστότατος, most insolent; superl. from *ύβριστος*.

ύγεια, *ας*, *ή*, health, soundness, of body or mind.

ύγιεινός, *ή*, *όν*, (*hygiene*), sound, healthy, wholesome.

ύγιής, *ές*, (*vegeo*, *vigeo*), whole, sound; wise, pure.

ύγρός, *δ*, *όν*, (*umor*, *hygrometer*), wet, moist; pliant.

ύδαρής, *ές* (ύδωρ), watery.

ύδρα, *ας*, *ή*, (ύδωρ), a water-serpent, hydra.

ύδραυλις, *εως*, *ή*, (αὐλέω, *hydraulic*), a water-organ § 17.

ύδροφορέω, Att. *ώ*, *ήσω*, to carry water.

ύδρωπικός, *ή*, *όν*, (ύδωρ, *hydrōpe*), dropsical.

ύδωρ, ύδατος, τό, (ύα, *aqua*, *unda*, *hydrant*), water; rain-water; Zeus *ύ*. *ποιεί*, sends rain.

υιός, *ου*, or *έος*, *δ*, a son.

ύλη, *ης*, *ή*, (*silva*, *hylozoio*), a wood; wood, material, matter.

Υάλλος, *ου*, *δ*, son of Herakles, husband of Iole.

ύμετερος, *α*, *ον*, your.

ύμνέω, Att. *ώ*, *ήσω*, (*hymn*), to sing, to praise.

ύπαρ, τό, a waking vision (*δραρ*); esp. in acc. as adv., awake, really § 73 n. 37.

ύπαρχω, *ξω*, to begin, *τυός*; to be the first (in a quarrel) § 104 n. 14; to be, *γηραιός* § 65; to belong to, to be in hand; *τά ύπαρχοντα*, one's existing means § 130 n. 5; *ύπαρχει*, it is permitted.

ύπατος, *ης*, *ον*, (for *ύπέρτατος*), highest; *δ ύ.*, the Roman consul (late) § 54.

ύπεκτέρος, verbal adj., one must yield.

ύπέκω, *ξω*, to retire; to yield.

ὑπεραντίος, *ov*, contrary, opposite, hostile; *τὸ ὑπ.*, on the contrary.

ὑπέρ, prep., (*super*, Germ. *über*, *over*; *up*), over *i.* with gen. above, across, beyond; for, in defence of, on behalf of § 97 n. 18; for the sake of, in the name of, concerning; *ii.* with acc. over, *ὑ. ἐβδομήκοντα*, more than 70; *ὑ. ἐλπίδα*, beyond hope; *ὑ. ἡμᾶς*, beyond our powers; *ὑπέρ ὅρκια*, against the oaths; beyond, before.

ὑπεραίρω, to exceed.

ὑπερακοντίζω, *ω*, to overshoot, to surpass, to prevail § 116 n. 18.

ὑπεράντλος, *ov*, of a ship, full of water; of the crew, sinking.

ὑπερβαίνω, βήσομαι, (*hyperbaton*), to pass over; to transgress, to omit; to overcome.

ὑπερβάλλω, βαλῶ, to throw past; to exceed, to excel; to cross.

ὑπερβολή, ἡς, ἡ, (*hyperbola*, *hyperbolic*), excess; *eis ὑπερβολήν*, exceedingly.

ὑπερέχω, ξω, to excel.

ὑπερήφανος, ov, (*φαίνω*), arrogant.

ὑπερηφάνως, adv., proudly.

ὑπερμεγέθης, *es*, exceeding great.

ὑπέρμετρος, ov, beyond measure, excessive.

ὑπεροπτικός, ἡ, ov, contemptuous.

ὑπεροράω, Att. *ω*, *ὄψομαι*, to overlook, to despise.

ὑπεύθυνος, ov, responsible; liable to, *τῷός*; dependent.

ὑπερπηδῶ, Att. *ω*, *ῥσω*, to overleap, escape; transgress.

ὑπερχαίρω, to be overjoyed.

ὑπέχω, ὑφέω, to hold under, to hold out, to undergo, to submit to.

ὑπήκοος, ov, obedient, subject, *τῷός* or *τῷ*.

ὑπηγής, ου, ὁ, one who has a beard.

ὑπηρέτω, Att. *ω*, *ῥσω*, to do a service, *τινί*.

ὑπηρέτης, ου, ὁ, (*ἐρέτης*), an assistant, a servant.

ὑπισχνέομαι, Att. *οὔμαι*, *ὑποσχεσσομαι*, aor. *ὑποσχόμεν*, to promise.

ὑπνος, ου, ὁ, (*doror*, *somnus*), sleep.

ὑπό, prep., (*sub*), under. *i.* with gen., from under, *ἵππους ὑπὸ ζυγού λύειν*, to loose the horses from under the yoke; under, *οἱ ὑπὸ χθονός*, those beneath the earth; subject to; in causal sense, by, *ὑφ' Ἑκτορος πίπτειν*, to be overthrown by Hector; so with passives, like Lat. *ad*; *ὑπὸ δέους*, from fear; *ὑφ' ἑαυτοῦ*, of himself, of his own accord; of an accompaniment, *ὑπ' αὐλοῦ*, to the flute; *ὑπὸ φανοῦ πορεύεσθαι*, to walk by torch-light. *ii.* with dat., under, beneath, in the power of; *ὑφ' ἑαυτῷ ποιεῖσθαι*, to bring under one's own power; *ὑπὸ δεσπότῃ*, under a master; of an accompaniment, as with gen. *iii.* with acc., of motion towards; *ὑπὸ γῆν ἵναί*, to descend beneath the earth; *ὑπὸ τὴν πόλιν ἵναί*, to go up to, under the walls of, the city; of extension, *ὑπ' οὐρανόν*, under heaven; of subjection, *γίγνεσθαι ὑπὸ βασιλείᾳ*, to become subject to the Persian king; of time, like *sub*, *ὑπὸ τὴν εἰρήνῃ*, about the time of the peace; *ὑπὸ ταῦτα*, about this time.

ὑποβύχιος, ov, under water.

ὑποδέχομαι, ξομαι, to receive, to entertain § 108 *ad fin.*; to admit, to undertake, to follow.

ὑποδέω, ἦσω, to tie under; midd., to put one's shoes on; pass., to have one's shoes put on § 115 n. 14.

ὑπόδημα, ατος, τό, a sandal, a shoe.

ὑποδύομαι, δύσομαι, with aor. *ὑπέδυν* and perf. *ὑποδέδυνκα*, to go under, to put on; to undergo, to steal upon.

ὑποδείγνυμι, ξεύω, to yoke under, to subject to.

ὑποζύγιον, ου, τό, a beast of burden.

ὑποθήκη, ης, ἡ, a precept.

ὑποθολύω, Att. *ῶ, ὥσω*, to trouble, to make muddy. Late word.

ὑποκρίνομαι, ὑοῦμαι, to play a part on the stage, to act, to feign.

ὑποκριτής, ου, ὁ, (*ὑποκρίνομαι*, hypocrite), a player.

ὑπολαμβάνω, λήψομαι, to take up, to reply; to suppose, to understand, to view as so and so.

ὑπολύω, σω, to loose beneath; to unyoke, set free; to take off shoes; midd., to take off one's own shoes.

ὑπομένω, νῶ, to await, to endure, to stand firm.

ὑπομνήσκω, ὑπομνήσω, to remind, *τινά τις* § 62; pass., § 110; to mention; midd., to remember.

ὑπονοέω, Att. *ῶ, ἦσω*, to suspect, to conjecture.

ὑποπίνω, πίομαι, to tipple.

ὑπόπτερος, ου, feathered, winged.

ὑποπτεύω, σω, to suspect.

ὑπορρέω, ρυήσομαι, perf. *ὑπερρύηκα*, to steal into § 100 n. 18; to drop off § 97 n. 14.

ὑποστρέφω, ψω, to turn back.

ὑποσπάττω, ξω, to stir up, to trouble.

ὑποσάπτω, ξω, to arrange under,

to subject; cf. *ὑποστραγμένοι*, subjects. Late word.

ὑποτίθημι, ὑποθήσω, to place under; midd., to suggest, advise § 136 n. 14; to presuppose.

ὑπουργέω, Att. *ῶ, ἦσω*, to serve, to help, *τινί*.

ὑποφαίνω, ανῶ, to give a peep of; to appear, to break, of the day dawning.

ὑποχείριος, ου, in hand; subject, *τινί*; *ὑποχείριον λαβεῖν τινα*, to get some one into one's power.

ὑποχος, ου, subject.

ὑποχωρέω, Att. *ῶ*, to retire; to draw back.

ὑποψία, ας, ἡ, suspicion.

ὑπτίος, α, ου, (*ὑπό*), on one's back, *supinus*; turned upwards.

ὑς, ὑός, ὁ and *ἡ, (οὗς)*, a swine, a pig.

ὑστατος, η, ου, last.

ὑστερον, (neut. of *ὑστερος*), adv., afterwards, in future.

ὑδάπτω, άψω, to kindle.

ὑφασμα, ατος, τό, (*ὑφαίνω*, weave), a web, a woven garment.

ὑφίημι, ὑφήσω, to let down, to put under, to suborn; intrans. and midd., to abate of, *τινός*.

ὑφίστημι, ὑποστήσω, to put under; midd., with 2 aor. and perf. act., to promise, to yield to; to hide under; to stand firm.

ὑψηλός, ἡ, ὁ, (*ὑψος*), high.

ὑψόθεν, adv., from on high.

ὑψος, ους, τό, (cf. *ὑψέρ*), height.

ὑψοῦ, adv., high.

ὑψόω, Att. *ῶ, ὥσω*, to exalt.

ὑω, ὕσω, to rain; esp. impers., *ὑεῖ=pluit*, it rains.

φαγεῖν, see *ἐσθίω*.

φαίνω, ανῶ, aor. *έφηνα*, (*phainomenon*), intr. perf. *πέφηνα* (*φάος*), to bring to light, to shew, to give light. Pass. to

appear, *φαίναται* with inf. *e.g.* *εἶναι*, seems to be ; with part. *e.g.* *ὦν*, evidently is ; *φάνηθι*, shew thyself as § 95 n. 12.

φακή, *ῆς*, *ῆ*, a dish of lentils, porridge.

φάλαγξ, *αγγος*, *ῆ*, a *phalanx*, a close mass of infantry; the main body of an army.

φαλακρός, *α*, *όν*, bald.

Φαληρεὺς, *έως*, *ὁ*, of Phaleron, the most ancient of the harbours of Athens § 144.

φανερός, *α*, *όν*, (*φαίνω*), open, manifest ; *φανερὸς ἐστὶ τοιῶν* or *ὅτι ποιεῖ τοῦτο*, he is known to do this. Cf. *δῆλος*.

φάος, *ους*, *τό*, (*φαίνω*), light. Poetic word. Cf. *φῶς*, *τό*.

φαρέτρα, *ας*, *ῆ*, (*φέρω*, *pharetra*), a quiver.

φαρμακεύω, *σω*, to drug, to poison.

φάρμακον, *ου*, *τό*, (*pharmacy*), a drug ; a remedy, *τινός*, for some ill ; a potion, a spell, a means, *τινός*, of producing something ; a poison § 155.

φαρμάττω, *ξω*, to poison ; to enchant.

Φαρνδραβος, *ου*, *ὁ*, a Persian satriap, son-in-law of Artaxerxes Mnemon, who plays a conspicuous part in history B.C. 418—374. At first he supported Sparta, but in 410 concluded an alliance with Alcibiades ; afterwards he cooperated with Konon, and invaded Lakonia B.C. 393 §§ 32, 93.

Φαρνάκης, *ους*, *ὁ*, Ph. II. son of Mithridates the great, king of Pontos, conspired against his father, who was forced to take poison. Pompeius recognised Ph. as king and ally ; in the civil war Ph. besieged Caesar's lieutenant Calvinus,

which occasioned Caesar's rapid march against him B.C. 48 § 103.

φάρυγξ, *υγγος*, *ῆ*, the throat, the gullet.

φάσγανον, *ου*, *τό*, (*σπάζω*), a sword.

Φασιανός, *όν*, from the river Phasis ; *ὁ* *Φ.* (sc. *ὄρνις*), the Phasian bird, *pheasant*, Lat. *phasianus*.

Φάσις, *ιδος*, *ὁ*, the boundary river between Asia Minor and Kolchis, now Rion.

φάσκω, (*φημί*), mostly used in partic. and inf., to assert.

φάτις, *ῆ*, (*φημί*), a report, a saying, fame.

φαῦλος, *η*, *ον*, bad, worthless, good for nothing, poor, vulgar, slight.

φαυλότης, *ητος*, *ῆ*, badness, poor-ness.

φάυλως, adv., poorly, ill.

Φειδίας, *ου*, *ὁ*, a great Athenian sculptor, painter and architect, flor. B.C. 444. His principal work was the statue of Olympian Zeus § 157.

φείδομαι, *σομαι*, 1. to spare, with gen. ; 2. to abstain from ; with inf. like *parco*, to spare to do.

φειδῶ, *οὔς*, *ῆ*, thrift.

Φεραί, *ων*, *αἱ*, a Thessalian city, with a strong fortress.

Φεραῖος, *α*, *ον*, of Pheral.

φέρβω, to feed, tend ; pass., to be fed, to feed on.

Φερειεύδης, *ους*, *ὁ* i. a philosopher of the island of Syros ; said to have numbered Pythagoras among his pupils, and to have been one of the earliest writers of prose § 154 ; ii. a historian of the island of Leros cir. 400 B.C. § 145.

φέρω, *όσω*, *ἐτήνοχα*, aor. *ἤνεγκα* and *ἤνεγκον* (*fero*, to bear), to

- bear, carry, endure; with adv., *χαλεπῶς* etc., to take ill; to fetch; to produce; to carry off, to plunder; to win; of a road, to lead § 6; pass., to be borne, to move, roll, fly, sail; *φέρε*, come!
- φεῖ*, exclamation of grief, anger, or surprise, alas! oh! ha!
- φεύγω, ξομαι*, (poet. also *ξομαι*), *πέφευγα*, aor. *ἔφυγον*, to flee, to avoid; to be banished (used as pass. of *ἐκβάλλω*); to be accused, with gen. of charge (used as pass. of *διώκω*).
- φευκτέος*, verbal adj. of *φεύγω*, one must flee.
- φήμη, ης, ἡ*, (*φήμι, fama*), an oracle, a saying, a report, fame.
- φήμι, φήσω*, imperf. used as aor. *ἔφην*, (*for, fari, fame, fate*, prophetic), *ἔφασκον* used as imperf., to say, to speak, to assert. *φησί* inserted like *inquit*, in a speaker's words; *φασί, φησί*, 'they say,' = Fr. *on dit*.
- φθάνω, φθήσομαι*, to be beforehand with, to anticipate, to forestall; *ἔφθην ἀφικόμενος*, I came up first; *φθάσας*, quickly.
- φθέγγομαι, ξομαι*, to shout, to cry, to scream, neigh etc., of the cry of animals; to utter.
- φθείρω, ἐρῶ, ἐφθαρκα*, 2 perf. *ἔφθορα*, to destroy, spoil; pass., to perish, go to ruin.
- φθίνω, σομαι*, to decay, pine, perish; in fut. *φθίσω*, aor. *ἔφθισα*, to consume.
- φθονέω*, Att. *ῶ, ἦσω*, to envy, *τινί*, a man; *τινί τινος*, a man something; *φθονέει*, epic 3 sing. ind. pres. § 27.
- φθόνος*, ου, ὁ, envy, spite.
- φιάλη, ης, ἡ*, (*phiai, vial*), a broad shallow bowl (like a saucer), used for libations.
- φιλανθρωπία, ας, ἡ*, (*philanthropy, philanthropist*), benevolence.
- φιλόανθρωπος, ον*, kind, humane.
- φιλαργυρία, ας, ἡ*, love of money.
- φιλάργυρος, ον*, covetous.
- φιλαυτία, ας, ἡ*, self-love, selfishness.
- φιλαυτος, ον*, loving self, selfish.
- φιλέω*, Att. *ῶ, ἦσω*, 1. to love, to kiss § 116; 2. like *amo*, to be wont.
- φιληκοῖα, ας, ἡ*, (*ἀκούω*), attentiveness.
- φιλία, ας, ἡ*, friendship.
- φιλικῶς*, adv., in a friendly way.
- Φίλιππος, ου, ὁ*, 1. king of Macedonia B.C. 359—337, the conqueror of Greece, father of Alexander; 2. a jester, p. 68.
- φιλομαθής, ἐς*, fond of learning.
- Φιλομήλα, ας, ἡ*, daughter of Pandion, king of Attica and sister of Prokne, was changed into a nightingale.
- φιλονεικία, ας, ἡ*, contentiousness, bickering.
- Φιλόξενος, ου, ὁ*, 1. son of Eryxias, an Athenian contemporary of Perikles § 77; 2. of Kythera, a musician and dithyrambic poet § 146.
- φιλοπάτερ, ορος, ὁ* and *ἡ*, loving one's father.
- φιλότονος, ον*, fond of labour, diligent.
- φίλος, η, ον*, dear; superl. *φίλατος. ὁ φ.*, a friend.
- φιλοσοφέω*, Att. *ῶ, ἦσω*, to love knowledge; to study, to be a philosopher.
- φιλοσοφία, ας, ἡ*, philosophy; study.
- φιλόσοφος, ου, ὁ*, philosopher.
- φιλοτεχνέω*, Att. *ῶ, ἦσω*, to love art; to play the connoisseur § 107 n. 38.
- φιλοτιμέομαι*, Att. *οἶμαι, ἡσσομαι*,

to be ambitious; with inf., to be eager to do §§ 108, 125.

φιλοτιμία, *as, ἡ*, ambition, emulation.

φιλότιμος, *ον*, ambitious.

φιλοφροσύνη, *ης, ἡ*, friendliness.

φίλτατος, *see φίλος*.

φίλτρον, *ου, τό*, (φιλέω, *philtre*), a love-charm, a spell, a charm.

Φινείας, *έως, δ*, a blind prophet, whose table was polluted by the Harpies, till he was freed from that plague by the Argonauts, whom he directed on their voyage.

φλεγμονή, *ης, ἡ*, inflammation; heat of passion. Late word.

φλέγω, *ξω*, to burn, to kindle.

φλοῖστος, *ου, δ*, (φλέω), a din, uproar.

φλόξ, *γός, ἡ*, (phlogistic), flame, a blaze.

φλυαρέω, Att. *ῶ, ἡσω*, to jest, trifle.

φοβερός, *ά, όν*, fearful, timid, formidable; act. and pass., like *formidolosus, gnarus*.

φοβέω, Att. *ῶ, ἡσω*, to frighten; φοβείσθαι, to fear.

φόβη, *ης, ἡ*, hair, a mane.

φόβος, *ου, δ*, fear; *ἔχει φόβον*, it is to be feared.

Φόβος, *ου, δ*, the god of fear.

Φοῖβος, *ου, δ*, a name of Apollo.

Φοινίκη, *ης, ἡ*, the ancient Canaan; a narrow strip of coast land; its chief cities were Tyre and Sidon § 93.

Φοινικίτης, *ου, δ*, *see* § 69 n. 25.

φοινικεύς, *ούσσα, ούν*, dark red.

Φοῖνιξ, *ικος, δ*, a Phoinikian § 129.

φοιτάω, Att. *ῶ, ἡσω*, to resort to; esp. of pupils going to school § 144.

φολῖς, *ίδος, ἡ*, a horny scale, of reptiles.

φονεύς, *έως, δ*, a murderer.

φονεύω, *σω*, to murder.

φόνος, *ου, δ*, (root φέρω), murder, bloodshed.

φορέω, Att. *ῶ, ἡσω*, (φέρω), to bear, to wear.

φόρημα, *ατος, τό*, (φορέω), what is borne or worn; a load; in pl., attire.

Φόρκυς, *υος, δ*, the father of the Gorgones and Graiai.

φόρος, *ου, δ*, (φέρω), tribute.

φορτικός, *ής, όν*, (φέρω), burdensome, tiresome, low, vulgar, rude § 125.

φορτίον, *ου, τό*, (φέρω), a burden, load, cargo.

φράζω, *σω*, (phrase), to say, tell, speak.

φράττω, *ξω*, (farcio, *borough*), to fence, secure, close, stop § 125.

φρέαρ, *ατος, τό*, (bourne, *burn*), a well.

φρήν, *ενός, ἡ*, the heart, the mind, good sense.

Φρίξος, *ου, δ*, son of Athamas and Nephele, who fled to Kolchis on a golden ram.

φρίττω, *ξω, πέφρικα*, (βίγος, *frigeo*, Fr. *frissonner*) to bristle, to shiver, to shudder, to be thrilled.

φρονέω, Att. *ῶ, ἡσω*, (φρήν), to think, to be wise, to have knowledge; *τὸ φρονεῖν*, judgement; to be in one's senses; to mean; *εὖ* or *κακῶς φ.* with dat., to be well or ill disposed towards; *μέγα φ.*, to be high-minded, proud § 30.

φρόνημα, *ατος, τό*, spirit, thought, courage.

φρόνησις, *εως, ἡ*, prudence, discretion.

φρόνιμος, *ον*, prudent.

φροντίζω, *ῶ*, to think, give heed, consider; to care for, mind, reckon of, *τινός*.

φροντίς, *ίδος, ἡ*, (φρήν), care.

concern, thought, consideration.

φρουρά, *ās, ἡ*, a watching, guard; also of men on watch, a watch, guard.

φρουρέω, Att. *ώ*, *ήσω*, to guard to keep guard.

φρούριον, *ον, τό*, a fort, out-post; a guard.

Φρυγία, *ας, ἡ*, i. the greater Phrygia, a district of Asia Minor, occupying the interior of the W. half of the peninsula; ii. lesser P. on the Hellespont.

φρυκτωρία, *ας, ἡ*, (φρύγω), signalling by beacons or alarm-fires.

Φρύξ, *γός, ό*, a Phrygian.

φυγαδεύω, *σω*, (φυγιάς), to banish.

φυγιάς, *άδος, ό*, an exile, a refugee.

φυγή, *ἡς, ἡ*, (φεύγω, *fuga, fugitive*), flight, escape, banishment.

φύκος, *ονς, τό*, (*fucus*), a paint, cosmetic.

φυλακή, *ἡς, ἡ*, guarding, watching, watch.

φύλαξ, *ακος, ό*, a watcher, guardian, metaph. § 100; *οί φ.*, the guard, garrison.

φύλαξις, *εως, ἡ*, a watching, guarding.

φυλάσσω, see φυλάττω.

φυλάττω, (or *σσω*), *ξω*, (cf. *phylactery*), to watch, guard, defend, observe; midd., to shun, avoid, guard against § 113 n. 12; *φύλασαι*, take care! look out! § 77.

Φύξις, *ον, ό*, (φεύγω), epithet of Zeus § 156, rescuer, saviour.

φυράω, *άσω*, to mix, to knead.

φυσικός, *ἡ, όν*, (*physical*), natural; *ό φ.*, a natural philosopher § 94.

φύσει, *εως, ἡ*, (φύω), nature, character; φύσει, by nature; *κατά*

φύσει, according to nature; φύσει *έχω* § 92 n. 7.

φυτεία, *ας, ἡ*, planting, culture.

φυτεύω, *σω*, (φυτάν), to plant, beget, produce.

φυτός, *ού, τό*, a plant, tree.

φυτοτροφή, Att. *ώ*, to rear plants.

φύω, *σω*, *πέφυκα*, 1 aor. *έφυσα*, 2 aor. *έφυν*.

1. to bring forth, produce, beget; *φρένας*, to get understanding; midd. with perf. and 2 aor., to come into being, to grow, to be born § 94 n. 2; perf. and 2 aor. act. in pres. sense, to be by nature; with inf., to be naturally inclined to.

Φωκεύς, *εωρ, ό*, a Phokian, inhabitant of Phokis.

Φωκίων, *ωπος, ό*, an Athenian general and statesman, famous for his uprightness and laconic bluntness. He lived during the reigns of Philip and Alexander, and was condemned to death B.C. 317 aet. 80 §§ 124, 128.

φωνέω, *ήσω*, to sound, to cry, to call.

φωνή, *ἡς, ἡ*, voice, cry.

φωνήεις, *εσσα, εν*, vocal; *τά φωνήεντα*, vowels) (*τά άφωνα*, consonants).

φωράω, Att. *ώ*, *άσω*, to search, to detect, to take in the manner.

φώς, *φωτός, ό*, pl. *φῶτες*, a man; poetic.

φῶς, *φωτός, τό*, (contr. from *φάος*; *phosphorus*); light, joy; *πρός φῶς άγειω*, to bring to light.

Χαβρίας, *ον, ό*, one of the chief Athenian generals in the first half of the 4th cent. B.C. § 74. See his life by Nepos.

Χαιρεκράτης, *ους, ό*, brother of Chairephon.

Χαίρεφρων, ὤτος, ὁ, a devoted scholar of Sokrates.

χαίρω, ἦσω, to rejoice; to rejoice at, with dat.; with partic., delight in doing; imper. χαίρε = *salve* or *vale*, hail, farewell; also, good-bye to; away with, like *valeat* § 145 n. 18; χαλρεῖν at the beginning of letters, for χ. λέγει, *salvere iubet* § 25.

Χαϊρώνεια, ας, ἡ, a town in Boeotia, famous for the defeat of the Greeks by Philip B.C. 338 § 110.

χαλᾶω, Att. ᾠ, αω, to slacken; intrans., to grow weak.

Χαλδαῖοι, ων, οἱ, a nomad people, who conquered Babylon, and founded the Chaldaeo-Babylonian empire; 2. the Chaldaean priests and astrologers.

χαλεπαίνω, ἀνώ, (χαλεπός), to be angry, sore, with dat.

χαλεπός, ἡ, ὅς, hard, difficult, morose, cruel, crabbed.

χαλεπῶς, with difficulty; angrily; superl. χαλεπώτατα.

χαλινός, οὔ, ὁ, (χαλᾶω), bridle.

Χαλκηδών, ὄνος, ἡ, a city in Bithynia, on the Thracian Bosphorus, opposite to Byzantium.

Χαλκιδεύς, ἑως, ὁ, in inhabitant of the peninsula of Chalkidike in Makedonia § 76.

χαλκώσους, ουν, brass-footed.

χαλκός, οὔ, ὁ, copper; bronze; vessel of bronze; a bronze mirror § 27.

χαλκοῖς, ἡ, οὖν, of bronze; τὸ χ. γένος, the brassy age of men between the silver and the iron in the descending scale.

Χάλος, ου, ὁ, a river in Syria near Chalkis.

χαμαί, adv., (*humi*, *humble*), on the ground, to the ground.

χαρά, ἄς, ἡ, joy.

χαράκτηρ, ἥρος, ὁ, (χαράττω), stamp, impress, character.

χάραξ, ακος, ὁ or ἡ, (χαράττω), a stake; a vine-prop.

χαράττω, ξω, (*scratch*, *grave*), to engrave.

χαρίεις, εσσα, εν, (χάρις), graceful, accomplished; χαρίεν, a pretty tale! ironical. Comp. ἑστέρος, sup. ἑστατός.

χαρίζομαι, ιοῦμαι, κεχάρισμαι, both act. and pass. (χάρις), to gratify, to indulge, with dat.; to give freely, with acc. and dat.

Χαρκιῶ, οὔς, ἡ, mother of Teiresias § 139.

Χαρilaos, ου, ὁ, son of Polydektes, king of Sparta, during whose minority Lykourgos governed.

χάρις, ιτος, ιν, grace, kindness, a favour § 145; thanks, a grateful return, delight; χάρις with gen., on account of, for the sake of; σὺν χ., for thy sake.

Χάρις, ιτος, ἡ, in plur. Χάριτες, the 3 goddesses of grace, attendants on Aphrodite: Aglaia, Thaleia, Euphrosyne.

Χάρων, ὤτος, ὁ, the ferryman who conveyed the souls of the dead across the Styx.

χάσσω, χανοῦμαι, κέχνηα, 2 aor. ἔχων (*hisco*, *chasm*), to yawn, gape; κέχνηα is also used as pres.

χάσμα, ατος, τό, (χάσσω, *chasm*), a gulf, a hollow.

χείλος, ους, τό, a lip.

Χελδων, ὤνος, ὁ, a Lakadaimonian, one of the 7 wise men of Greece § 146.

χείμα, ατος, τό, frost, cold.

χειμερινός, ἡ, ὅς, of winter, in winter time.

χειμέριος, α, ου or ος, εν, wintry, stormy § 128 n. 25.

χειμών, ὥρος, ὁ, (Lat. *hiemps*), winter; cold weather; a storm.

χείρ, ρός, (poet. χερός), ἡ, (*chirurgeon*), the hand; the arm; εἰς χεῖρας λέναι, to come to blows.

χείριστος, ἡ, ον, worst. Used as superl. of κακός.

χείρων, adv., worse.

χειροτονητός, ἡ, ον, chosen (by show of hands).

χειρουργός, ον, working by hand, practising an art; ὁ χ., an artist § 111.

χειρώω, Att. ᾠ, ὤσω, (χείρ), generally in midd., to bring under hand, to subdue.

χείρων, ον, worse, inferior, of lower rank. Used as comp. of κακός.

Χείρων, ὄνος, ὁ, the just Centaur of Mt. Pelion, the tutor of many of the heroes in the arts of prophecy, music, medicine, gymnastics, surgery etc. The Pelian spear of Achilles had been his.

χελιδών, ὄνος, ἡ, (*hirundo*), the swallow.

χελώνη, ἡ, ἡ, a tortoise.

Χερρόνησος, ον, ἡ, (χέρπος, νῆσος), the Thracian peninsula, the peninsula of the Dardanelles.

χῆν, ρός, ὁ and ἡ, (*anser*, Germ. *gans*; *goose*, *gander*), gander, goose.

χηνίσκος, ον, ὁ, dimin. of χῆν.

χθών, ὄνος, ἡ, the earth, ground; ὑπὸ χθονός, under the ground; a land.

χίλιοι, αι, α, a thousand.

Χίμαιρα, ας, ἡ, (properly a she-goat), a fire-breathing monster, with lion's head, serpent's tail, and goat's body. Hence Eng. *chimera*, *chimerical*.

χιτών, ὥνος, ὁ, a tunic, shirt coat.

χιών, ὄνος, ἡ, snow.

χλαῖνα, ἡς, ἡ, (*laena*), a mantle. χλαμύς, ὕδος, ἡ, a cloak; esp., a military cloak.

χλιδή, ἡς, ἡ, softness, delicacy, luxury, insolence.

χῶνιξ, ἰκος, ἡ, a dry measure = 4 κοτύλαι, a quart (dry measure).

χολή, ἡς, ἡ, (*fel*, *melancholy*), gall, bile § 69, wrath.

χορδή, ἡς, ἡ, (*chord*), a string of gut; a harp-string.

χορεύω, σω, (*chorus*), to dance.

χορηγία, ας, ἡ, ι. the fitting out of a chorus; ιι. equipment, expenditure, supplies.

χορηγός, οὔ, ὁ, leader of a chorus; metaph. leader; provider of the funds for a chorus; metaph. furtherer, promoter § 38.

χορός, οὔ, ὁ, (*chorus*, *choir*), dance with song; a troop of dancers; a band.

χούς, ὁ, decl. like βούς; or Att. gen. χούς, acc. χόα, pl. χόας, a liquid measure = *congius* = 6 *sextarii* = 3 quarts.

χράσμαι, Att. χράμαι, χρήσμαι, to use, employ, be subject to; of persons, like ὑπὸ, to be intimate with; τοῖς παροῦσι, to make the best of what one has.

χρᾶω, Att. ᾠ, ὤσω, of a god or his oracle, to declare, pronounce § 115; pass. to be pronounced; midd., to consult an oracle, τῷ θεῷ.—aor. χρήσαι, to lend; χρήσασθαι, to borrow. χρεῖα, ας, ἡ, use, advantage, need (like Lat. *opus*).

χρημερίζω, ᾠ, to neigh, to whinny § 118.

χρῶν, (χρᾶω), τό, indecl., fate;

esp. it is fated, with inf., (with or without *ἐστί*).
χρή, impers., conj. *χρή*, opt. *χρήν*, inf. *χρήναι*, imperf. *χρήν* § 147, or less often *ἐχρήν*, it must needs be (like *δεῖ*, *oportet*), it is right, with inf. § 92; it is fated § 102.
χρήζω, (*χρεία*), to need, with gen.; to desire, ask.
χρήμα, atos, τό, (*χρῶμαι*), a thing; plur., money, goods.
χρηματισμός, οὐ, ὁ, (*χρῶμαι*), money-making.
χρήσιμος, η, or, or os, on, (*χρῶμαι*), useful, serviceable.
χρησμός, οὐ, ὁ, (*χράω*), an oracle.
χρηστέον, verbal adj., one must use, *τινί*.
χρηστήριον, ου, τό, (*χράω*), an oracle.
χρηστός, ἡ, ὁν, (*χρῶμαι*), good, useful, honest.
χρηστότης, ητος, ἡ, goodness.
χρίω, σω, (*Christ, frico, friction*), to anoint, to rub.
χρονίζω, ὠ, (*χρόνος*), to hold out, to tarry; to put off.
χρόνος, ου, ὁ, (*chronic, chronicle, chronology*), time; *χρόνῳ* or *ἐν χ.*, at length.
χρύσεος, see *χρυσούς*.
Χρύσης, ου, ὁ, a priest of Apollo, whom Apollo avenged upon the Greeks who had carried off his daughter.
χρυσίδιον, ου, τό, dimin. poor, paltry gold.
χρυσίον, ου, τό, gold, gold plate, money.
χρυσόμαλλος, ου, with fleece of gold.
χρυσός, οὐ, ὁ, (*Chrysostom*), gold, gold plate.
χρυσούς, ἡ, οὐν, golden.
χρυσοφόρος, ου, wearing gold.
χρώμα, atos, τό, (*χρῶννυμι*, *polychrome*), colour.

χωλός, ἡ, ὁν, (*halt, claudus, chol-iambic*), lame, maimed.
χώρα, as, ἡ, place, room; *χώραν δίδοναι τινί*, to give place to some one, make way for him § 136; one's post; station; a land; the country, *rus*.
χωρέω, Att. ὠ, ἦσω, to move, march, advance, succeed; of measures, to contain, have room for = *capere*.
χωρίζω, ὠ, to separate, divide.
χωρίον, ου, τό, (*χώρος*), a spot, place; post; estate.
χωρίς, I. adv., apart, asunder, of different kind. II. prep. with gen., without, besides §§ 50, 116.
χώρος, ου, ὁ, land, place.
ψευδής, ἐς, lying, false.
ψεύδος, ους, τό, a lie, falsehood.
ψεύδω, σω, (whence *pseudo*, as an English prefix, *pseudo-philanthropy* etc.) to deceive; pass. with gen., to be cheated of, miss; midd. as depon., to lie; with acc. to belie, break (engagements).
ψηφίζομαι, (*ψηφος*), to vote.
ψήφισμα, atos, τό, (*ψηφίζομαι*), an act, a statute.
ψηφος, ου, ἡ, (*ψάω*, to rub), a pebble; a counter; a vote.
ψίθος, ου, ἡ, a rush mat.
ψίλος, ἡ, ὁν, (*ψίω*, to rub), bare, bald, naked, with gen.; in pl. of *ψιλοί*, light troops.
ψιλόω, Att. ὠ, ὦσω, to strip bare; pass., to become bald.
ψίλωσις, εως, ἡ, baldness. Late word.
ψόγος, ου, ὁ, blame.
ψυχαγωγέω, Att. ὠ, ἦσω, to lead the souls of the dead to the other world § 115. Late word in this sense.
ψυχή, ης, ἡ, (*ψύχω*, *metempsych-*

- chosis, psychology, cf. animus, anima; ghost, gust), life, the soul.*
 ψύχος, ους, τό, cold.
 ψυχρός, ἄ, ὄν, (ψύχω); cold; dreary; frigid.
 ψύχω, ψύξω, orig. to blow; generally to cool, *e. g.* wine.
 ψωμιον, ου, τό, a morsel. Late word.
- ὦ, interj. prefixed to the vocative.
 ὦδε, adv. (ὄδε), so, thus, so very;
 ὦδε ἔχει, it is so.
 ᾠδή, ἡς, ἡ, contr. for δαδῆ, (ὄδω, ode), a song.
 Ὠκεανός, οὔ, ὁ, i. one of the Titans, the god of the great outer sea, the author of rivers and springs; ii. ocean, the great sea §§ 17, 110.
 ὠκιστα, superl. adv., most quickly; from ὠκύς, εἶα, ὅ, (Lat. *ocius*), quick, fleet.
 ὠκύτης, ὡς, ἡ, quickness.
 ὠμος, ου, ὁ, (*umerus*), the shoulder.
 ὠμός, ἡ, ὄν, raw, unripe; cruel, § 124.
 ὠμότης, ἡρος, ἡ, cruelty.
 ὠμῶς, adv., savagely, cruelly.
 ὠνέομαι, Att. οὔμαι, ἡσομαι, aor. ἐπριάμην, (*venum, veneo, vendo, venal*), to buy.
 ὠπῆ, ἡς, ἡ, buying.
 ὠνιος, α, ου, for sale § 69.
 ὥρα, ας, ἡ, (*hora*), a season §§ 97, 112; the right time, ὥρα ἀπέναι, it is time to go §§ 77 n. 32, cf. § 128 n. 22.
 Ὠραι, ας, ἡ. The Horai, daughters of Zeus and Themis, presided over the seasons.
 Ὠρίων, ὠρος, ὁ, a Boeotian huntsman, slain by Artemis §§ 80, 121.
 ὥς, i. adv. (a) ὥς, thus; οὐδ' ὥς = *ne sic quidem*. (b) as, like as, following the word to which it belongs ὥς § 127 n. 23; with superl., ὥς ῥᾶστα = *quam facilitate* § 107; with adverbs, ὥς ἀληθῶς, in very truth; ii. conj. after verbs of saying and the like, with ind. where acc. and inf. might be substituted; in final clauses, with conjunctive or opt., in order that; with inf. in limitations, ὥς ἔρος εἴπω, so to say; so that; since; when; how; iii. as prep. with names of persons, after verbs of motion, to §§ 73 n. 30, 122 n. 6. iv. in exclamations, how; with opt. = *utinam!* v. with numerals, about.
 ὥσπερ, adv., just as.
 ὥστε, conj., so that, as, for to, with inf. or ind.
 ὦτα and ὠτός, see οὖς.
 ὠφέλεια, ας, ἡ, help, profit, gain.
 ὠφελέω, Att. ὦ, ἡσω (ὀφελος), to help, to aid, τινά.
 ὠφελήρεος, verbal adj., one must assist § 85.
 ὠφέλιμος, ου, useful, advantageous; superl. adv., ὠφελιμώτατα § 58.
 Ὠχρος, ου, ὁ, surname of Artaxerxes III. king of Persia.
 ὠχρίδω, Att. ὦ, δσω, to be pale.
 ὠχρός, ἄ, ὄν, pale, wan.

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